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NUMBER 21.

The Woman's Missionary Union.

Our time was so much occupied with the Southern Baptist Convention and the American Baptist Education Society that we could not attend the meetings of the sisters, but gather from the *Age Herald's* excellent reports something of their work.

Their sessions were held in the First Methodist church.

FIRST DAY.

MORNING SESSION.

The meeting was called to order at 10 o'clock by the president, Miss M. E. McIntosh, of South Carolina. After singing "Blest Be The Tie That Binds," Mrs. W. L. Pickard, of Birmingham, led in prayer. "We're Marching to Zion" was sung, and Mrs. Frank Ellis led the ladies in prayer. Mrs. Pickard then gave a short Bible reading, dwelling on the fact that there were no strangers among those who had met for the common purpose of advancing God's kingdom, for all were children of this light, and sisters in Christ, the author of light. Mrs. Pickard followed in prayer. Dr. H. A. Tupper, secretary of the Foreign Mission Board of the Southern Baptist Convention, then entered, and in behalf of his daughter, Mrs. T. A. Hamilton, of the hospital committee, of Birmingham, welcomed the ladies in a few eloquent words. He welcomed them with the Anglo-Saxon greeting—welcome the Latin safety, and the Hebrew peace.

Mrs. H. A. Hillman, of Mississippi, responded for the delegates. She thought the hearty reception to the city should be especially appreciated by the union, for it was an example of the power of united effort. As one workman could make little progress in bringing from the mountains the metal which has made this city what it is, so one Christian worker might accomplish little in hewing from rough humanity living and polished stones for the temple of our God, but united they might and would build up for him a temple worthy of his habitation.

Dr. H. H. Harris, of Richmond, Va., president of the Foreign Mission Board, wished to speak to the ladies of the Brazilian mission, and especially of the mission at Rio. He divided the world into three divisions—the pagan world, the heathen in the darkness; the semi-pagan world, the Roman Catholic countries, Moham medan and Greek churches, and the evangelical world. In the first, the need was greatest, but in the second the need was now more imperative and the work more hopeful. Especially was this so of Brazil, where the new government had revolted against the union of church and state and were welcoming protestant missionaries. The work at Rio needed a church building and he asked the ladies to interest themselves in helping to raise there a chapel as a memorial to this, the centennial year of modern missions.

Some seventy ladies, from fourteen states, were present besides a number of visiting ladies who were not delegates, each state being entitled to only five delegates.

The address of the president, Miss McIntosh, dwelt on two points of the work which she felt of overwhelming importance—the necessity of prayer for missions and for missionary information. She said that prayer was the flame, information the fuel. There might be fuel without flame, but not flame without fuel. She pleaded for more time to be given to studying our mission fields and their needs and more prayers for our missionaries in these fields.

The corresponding secretary, Miss Armstrong, read the report of the woman's work for May, 1890, to May, 1891. This report was of the deepest interest to the workers, as it showed the great advance of work in the last year. In the four years of this organization the amounts given by the Woman's Missionary societies of the Baptist churches of the south to this Home and Foreign Board have increased from \$21,033 in 1888 to \$38,980 in 1891. Of this increase \$7,744 has been made in the last year. The enormous amount of work required to bring about this increase will be shown by the fact that 2787 letters have been written during the year, 4949 missives sent out, and 69,636 tracts.

The special lines of work followed were:

For the Home Board; 1. Boxes of clothing, etc., sent to home missionaries. Twenty-one of these boxes had been sent valued at \$4,419. This was in addition to the \$5,000 increase of the home board fund for general purposes. 2. The support of twenty-five girls in a Cuban college for young ladies. The support of this number was now assured. For foreign missions; 1. The support of all the women missionaries in the field. To this went all undesignated funds for foreign missions from the societies. 2. The Christmas offering for North China missions. This had been this year, \$4,320. Mrs. Gregory, of Baltimore, read for Mrs. Pullen, treasurer, the financial report of the year. This gave in detail the amounts contributed by each state. Adjourned to meet at 3 o'clock.

AFTERNOON SESSION.

Miss Maria Everett, of Texas, opened meeting with devotional exercises. The minutes of the morning meeting were read by the secretary, Mrs. Pollard, of Baltimore. The state reports of the work of the state central committees followed.

Mrs. L. M. Gordon, of Atlanta, read a paper on the work in Cuba. She had visited Cuba at the dedication of the First Baptist church of Havana, and had become deeply interested in this, the greatest work of modern missions. The great need of the

work was a school for the higher education of young women. This work needed some woman great in heart and mind who would devote her life to it. Mr. Diaz, of Cuba, whose utterances are always listened to with profound interest, addressed the meeting on his work.

This has been a year of great prosecution in the missions. He and two of his co-laborers had been thrown into prison for preaching the gospel, while another had been kept in jail seven months without chance of trial for declaring his belief. The time was all too short for the speaker and his hearers. He in closing also pleaded for the school for young ladies. His young sister, now at school in Atlanta, spoke a few words in Spanish, expressing her gratification at seeing so many ladies interested in the welfare of her country.

An invitation from Mrs. T. A. Hamilton, 1003 South Twentieth street, was read, inviting all the ladies present to an informal reception at her home, immediately on the adjournment of the meeting. Owing to this invitation the meeting adjourned somewhat earlier than the appointed hour, to meet at 10 a. m. Saturday.

SECOND DAY.

MORNING SESSION.

The meeting was called to order promptly at 10 a. m. by the president, Mrs. S. B. Telford, of Florida, led the devotional exercises by reading the 46th Psalm.

Mrs. Wilson, of Georgia, and Miss Thomas, of Arkansas, led in prayer. After singing "Stand Up for Jesus," Dr. Frost, of Virginia, spoke for fifteen minutes in a very earnest and telling way of the religious obligations resting upon us toward the colored people.

Mrs. J. L. Burnham, of Missouri, spoke next on the memorial chapel for Miss Maggie Rice, which the ladies of Missouri were so earnestly pleading for and hoping soon to erect in Rio, as a fitting testimonial to one of their state who so soon gave up her life in the work at Rio. Mrs. M. C. Cole, of Louisiana, then announced that a crocheted quilt had been presented to the ladies of the society in Evergreen, La., and that the proceeds of the sale of this quilt be given to the object most needed. A vote was taken and Mrs. Burnham was allowed to take a collection for the Maggie Rice memorial chapel, resulting in over \$200 and further adding that the quilt be presented to Mrs. Rice, the mother of Miss Maggie.

A very interesting and especially instructive paper on "Missionary Literature," was then read by Mrs. Geo. B. Eager, of Alabama.

Mrs. B. F. Abbott, of Georgia, then offered the following:

Resolved, That the Woman's Missionary Union accept the space offered in the Foreign Mission Journal, and that the societies in all the states seek to increase its circulation.

The recommendations of the executive committee were read by Miss Annie Armstrong, of Baltimore. The foreign board suggests:

(a) That our missionary women in our world-wide field be presented to woman's missionary societies for support. (b) That the object for the next Christmas offering be the same as that of last year, viz: The increase of our missionary force in China. (c) That, as the board has authorized collections for a chapel in Rio, the ladies be invited to aid in such collections. (d) That, as our mission fields are often in need of building funds, children and young people be interested in making gifts for chapel building. By recommendation of the home board it is suggested:

(a) That the woman's missionary societies aid in the support of missionaries and missionary families on the frontier and elsewhere. (b) That boxes of clothing and other useful articles be sent to our frontier and other needy missionaries.

(c) That the Cuban school for girls continue to receive the aid of the woman's missionary society. (d) That mission boards, Sunday-schools and other young people's organizations be requested to contribute money for building of chapels on the frontier, Cuba and wherever needed on home mission fields.

3. That the work be not retarded, it is earnestly recommended to the attention of societies of each state that suitable provision be made for the expenses of the central committees, for postage, stationery, etc.

4. That, while urging a more general diffusion of missionary intelligence through periodicals and leaflets, the missionary columns in state papers be used as a medium of communication between societies and as an opportunity for consecrated use of talents in the service of the Master.

5. Recognizing the rising generation as the strength and hope of the future church, the vital importance of interesting children and young people now in mission effort be especially presented to the women of the south.

6. That prayer for the missionaries on the field and for more consecrated workers at home be a part of daily, private and family devotion. To this end the prayer card is commended.

These recommendations were adopted as a whole.

Adjourned, to meet at 3 p. m.

AFTERNOON SESSION.

Meeting called to order by the president, Mrs. S. A. Ford, of Missouri, led the devotional exercises by reading the 1st chapter of Hebrews and a part of the 14th chapter of John, dwelling on the necessity of more intelligent knowledge of scripture and our dependence on the guidance of the Holy Spirit. The great power in the world is the gospel of the Lord Jesus. Conference on band work was opened by Mrs. M. C. Cole, of Louisiana, reading a paper full of life and suggestions on that topic. It was moved that several religious papers be asked to publish Mrs. Cole's paper on band work.

A most excellent address was delivered by Rev. Geo. B. Eager, of Alabama, on Mexico and Italy, followed by a paper on the same subject by Mrs. Hatcher, of Virginia, and read by Mrs. Ellyson, of Virginia.

Letters from Miss Moon were read by Mrs. Crawford. A letter from Mrs. Mitchell, of North Carolina. A joint letter signed by a number of missionaries in North China was read by Mrs. Wm. Harris, of Maryland. A most admirable paper on Japan was read by Mrs. S. A. Walker, of Georgia, closing with a beautiful poem written by Miss Maria Lou Eve, of Augusta, Ga., entitled in Japanese "Ohaio," or Good Morning.

Adjourned, to meet Monday at 10 a. m.

THIRD DAY.

MORNING SESSION.

The last day of the woman's meeting opened with a large attendance.

Mrs. M. D. Early, of Memphis, Tenn., conducted the meeting, which was opened with prayer by Mrs. L. B. Telford, of DeLand, Fla. Mrs. Early read the 5th chapter of Matthew, commenting as she read, especially impressing on the union to keep the lower lights burning. "Nearer my God to Thee" was sung. Mrs. Pollard, of Baltimore, prayed and the work of the day begun.

Rev. Dr. Harris at this juncture introduced Rev. Dr. T. T. Eaton, of the *Western Recorder*, of Louisville, as a messenger from the Centennial Committee.

Dr. Eaton said: "I will take but a moment of your time. With a view to stimulate missionary interest, we desire to make the most of every opportunity; we want to interest all suitable to put 100 missionaries in the field. This means work more than on any other line. We recognize the power of the women and come to ask your aid to bring about the desired result; we ask your co-operation, for no great and good thing ever did succeed without a woman's hand was in it; and I come to ask you to help."

Dr. Eaton retired and Miss McIntosh explained who were delegates, saying only those who were appointed by the Central Committee and duly accredited were entitled to vote.

Miss Armstrong read a letter from Dr. Harris desiring the Woman's Missionary Union to utilize the centennial occasion to collect money for chapel envelopes.

Mrs. Hillman offered a resolution from the Centennial Committee and moved its adoption. Some discussion arose, in which one lady said this is a woman's missionary union, and there is no need for gentlemen to frame our resolutions. Several ladies responded amen. Mrs. Hillman said, "My notion is that we return Christian greetings to the committee and say that we accede to their request."

Miss Coker, chairman of the committee on plan of work, reported, first, that we continue the plan of last year; second, loyalty to our Home and Foreign Boards and to the Board of our State Convention; that we be careful before taking up any new work without their approval; third, that we ask the prayers of women and children. Mrs. Early moved its adoption.

Mrs. Early's report was read by Mrs. L. C. Brown, which was highly gratifying in having the ladies meeting with them. Our Christmas offerings in China, our girl's school in Cuba, and boxes for frontier missionaries have been our work. The ladies of the W. M. U. were so gratified at the success of Alabama that they sang "Praise God from whom all blessings flow."

Mrs. C. B. Spencer, of the W. C. T. U., was present, bringing greeting from Alabama to the W. M. U. She asked the co-operation of the ladies and was cheered by seeing so many white ribbons.

Mrs. Abbott, of Georgia, moved to return the greeting.

A collection was taken to be divided between the Home and Foreign Boards, and sent through the Alabama Central Committee.

Mrs. S. F. Stratton, of Alabama, read a leaflet called, "Thirteen Girls and Thirteen Saints."

Officers Elected.

The time for nominations arrived. Miss McIntosh appointed Mrs. Davis, of Texas, to take the chair. Mrs. Wilson, chairman of Nomination Committee, reported the recommendation of the re-election of the entire local committee located at Baltimore. Adopted.

Next was the election of the four officers of the Union. They were Miss M. E. McIntosh, of South Carolina, president; Miss Annie Armstrong, of Maryland, corresponding secretary; Mrs. James Pollard, of Maryland, recording secretary; Mrs. Pullen, of Baltimore, treasurer.

You never make a greater mistake than when you imagine that any one in the world is really interested in your aches and pains.

Some Mischievous Errors.

BY REV. A. E. WAFFLE.

It is sometimes the duty of Christian teachers to expose and attack error. This duty becomes plain and imperative when the error is misleading the people and injuring the kingdom of Christ. Several mischievous errors of doctrine and practice within the precincts of a single denomination have come under my notice, and I feel bound to call attention to them. As I am not attacking the denomination but the errors, I will allow it to be nameless.

One of these is not so much an error as a moral obliquity. It is the substitution of policy for principle. It is the disposition to make all things bend to denomination aggrandizement. Examples will illustrate. In a city of New Jersey a minister of this denomination was about to receive into his church some converts who demanded immersion. They were to be baptized in the river at the same time that the Baptist pastor was to baptize some converts. When the former went into the water he turned to the large audience assembled on the bank and made an address, in the course of which he said: "I read in the Bible of sprinkling and pouring as baptism; but I do not read of immersion." Then he turned and immersed his candidates, saying to each one: "I baptize thee." In a city in Michigan a lady was converted and joined this denomination by sprinkling. Afterward, becoming enlightened on the subject of baptism, she went to her pastor and asked for immersion. He assured her that she had already been baptized, and said it would be "sacriligious" and "wrong" for him to repeat the ordinance. In a second interview she told him that if he would not immerse her she should go to the Baptist church. To this he replied: "O well, rather than have you leave the church I will immerse you." This fact was given me by the lady's brother. In many other ways the ministers of this denomination manifest a disposition to sacrifice principle for the sake of denominational growth.

Another error prevalent in this denomination is an abuse of the Lord's Supper. It is common for their ministers to invite unconverted people to receive it "as a means of grace." I could hardly believe this had been repeatedly heard told so by persons of undoubted veracity who have been prominent in the ministry. If this is a gentleman of high standing, a professor in a theological seminary, informed me that he once heard one of these ministers, in giving out the notices of the Lord's Supper, urge emphatically all the people to remain. They complied. Then when he came to distribute the elements, he made an earnest address, exhorting them all to come and partake, assuring them that it might be blessed to their salvation. If this is not a sacred ordinance, run mad it would be hard to find it. And yet I am told that the practice is common in that denomination, though it prides itself on being rigidly Protestant.

Another error among them is a practical denial of the necessity of the new birth. I heard a minister of that denomination stoutly maintain that all little ones are children of God, and that they should not only be baptized but that they should also receive the Lord's Supper. This man was a doctor of divinity. A lady present informed me that she heard of a man of still higher rank in the same denomination assert the same belief. In a sermon which she heard he spoke of being at family prayers with a man who prayed that his children might become children of God. Then he said: "All the time I was laughing in my sleeve to think of his offering that prayer when they were already children of God."

In the same denomination is an error of practice which is far worse in its practical effects than any of those already mentioned. It is the error of urging people to unite with the church before they are converted. The members of this denomination seem to make no distinction between conviction and conversion. They will urge inquirers to unite with their church, assuring them that if they do so they will be "all right." A young lady from a Baptist family in the city where I live was convicted in revival meetings of this denomination. One of their official members approached her and asked her if she should not take her name for membership in the church. With great surprise she replied: "Why, of course not; I do not think I am a Christian." When he urged her to give him her name she said: "I know that I am not ready to unite with a church, and if I were I should join the Baptist." "O," said he in reply, "I wouldn't join that bigoted, narrow-minded set; they expect to have a little corner all to themselves in heaven." This to an inquirer, to one who was seeking but had not found the Lord! The natural result was that she was utterly disgusted with him and the religion he so wickedly represented. From that time to this she has refused to attend church or to consider the subject of personal religion. I have known the members of this denomination to proselyte in union services in the inquiry room. They were not content to wait till the inquirers were converted. They seemed far more anxious to present their "ism" to them than they were to present Christ. But I do not reprehend the proselyting spirit so much as I do the utter incapacity of such people to understand the needs of an inquirer. It is scarcely possible that such treatment should not result in the eternal injury of souls.

And yet this denomination flourishes. It is everywhere growing in numbers and power. It calls itself the church of the people, while its government is only less aristocratic than that of the Roman Catholic denomination.

It may be said that it is not the business of Baptists to correct the errors and evil practices of another denomination. Perhaps it is. Perhaps that is part of our mission. It certainly is part of our business to save the people from being misled by errors which endanger their salvation. It is certainly our business to do all in our power to propagate the truth, and to strive to make the churches of our Lord conform to the New Testament law. The very fact that the denomination referred to prospers leads many of our own people to asperse some of their methods and to wish that we had their system. Let us stand by the Word, a trust in the Lord to give victory to the truth and to those who uphold it.

—Christian Inquirer.

Congratulatory and Hortatory.

Among the many gratifying things seen at the late Convention at Birmingham, allow me to signalize the completion of the noble main building of the Howard, at East Lake. The architecture is severely simple and elegant, without a vestige of gothic absurdity to conform to the eternal principles of taste. I was, all the time, full of the fact that south Alabama, after a manly protest against removal, is putting her money into the Howard, almost lavishly, and furnishing it with the mass of its students. All honor to these noble people.

Why does not north Alabama, so favored, come up with her quota? I know that in her early history she had to contend with a large anti-mission defection; and, later, with a defection of adherents to the views of Alexander Campbell; but, getting on her feet again, we call for her boys. They are there, we know, and we suspect, in other institutions, local or neighboring. Favored brethren, send your boys to the Howard. Your magnificent Tennessee Valley, second only to middle Tennessee and the blue grass region of Kentucky, must produce them.

The great Convention was the most harmonious I ever saw. On one important subject it discreetly voted. The pent up eloquence we expected nobly curbed itself, eloquence which had it been forthcoming, would not, I presume, have changed the minds of more than a few. All honor to the magnanimous reticence of strong conviction. Now let everybody get his literature where he pleases; and let the advocates of either exert themselves, ad libitum, in brotherly promotion of their views.

E. B. TEAGUE.

Our Washington Letter.

(From our Washington Correspondent.) How small the world is after all. Thirty years ago two young men, one a lawyer and the other a minister, worked side by side in the Master's service in the then small and turbulent frontier town of Leavenworth, Kan. These were the same two men, both having attained high worldly honors, stood together in the pulpit of a Washington church and took prominent parts in the celebration of the sixty-third anniversary of the Washington Bible Society, a non-denominational organization the purpose of which is to put a Bible into the hands of every child in Washington, who does not already possess one of his own.

One of these gentlemen was the Rev. Dr. A. W. Pitzer, whose reputation as an effective pulpit orator is a wide one—he, for the eighteenth consecutive time, presided over the annual meeting; the other was Associate Justice Brewer, of the United States Supreme Court, who was "one of the speakers." In the course of Justice Brewer's remarks he said: "Men of education and culture, who love their country and their race, and who rejoice to see their fellow men grow better and better will do all in their power to help on the society's work. The great army of vice that threatens to undermine the life of the Republic is not an army of Bible readers. Nothing will do more than the Bible to make a good citizen out of a bad one."

Rev. Dr. Bartlett in a few well timed remarks gave his attention to the class of alleged scientists whose efforts to pick flaws in the Bible have of late occupied so much space in the secular and religious newspapers of the land, and which are beginning to be taken notice of by the occupants of the pulpits of our churches. "The authenticity of the Bible," said Dr. Bartlett, "is supported by more outside history than any other ancient book. Not a fact has been alleged against the Bible that is not based on a supposition. Thirty years ago I heard a snuff taking old professor in Germany advance the very same arguments that are now being put forth as something new. There is not one fact underneath all the frothy arguments. The history of the Bible is that of the civilization of the world. A close observer can see in these recent arguments the stitches where the same old arguments of the Germans have been patched together. I think it a good thing that, now when materialism is so rampant and the world hordes so, these discussions have sprung up, else we might forget the grand old Bible. Every blow of the flail threshes fresh wheat from the Bible, which is the sun of the religious world that never changes, while the church, which may be likened to a clock, often needs tinkering with."

This very interesting meeting was dismissed by Rev. Dr. Scott, the venerable father-in-law of President Harrison.

A curious lack of proper restriction upon the licensed liquor traffic of the national capital was brought out by the petition of a poor woman to the local authorities asking that certain saloon keepers, who had disregarded her personal requests, be prevented from selling liquor to her husband, who is, she says, an habitual drunkard. The petition was referred to the chief of police, and he in turn referred it to the attorney for the District of Columbia in order to ascertain his legal authority in the premises, and that there was no law by which these saloon keepers could be prevented from selling the poor woman's husband all the liquor he wanted, notwithstanding his being an habitual drunkard and the piteous appeal of the wife. Congress offers a splendid field for temperance missionary work.

Washington has a model police judge. The other day a prisoner arraigned before him began to plead as an extenuation for the crime he had committed the fact of his having been drunk. "Stop," said the judge, "I want you to understand that no person who violates the law while in a state of intoxication need expect any leniency on that account in this court; he who deliberately clouds his brain must take the consequences."

"The friendship of Jesus" was the subject upon which Bishop Hurl preached a powerful sermon here last Sunday. He elaborated upon the three notable friendships formed by Christ, viz., that with Lazarus and his sisters, Mary and Martha; that with his disciples, Peter, James and John, and that exhibited in the remarkable scene at the cross, where he commended Mary and John to each other.

When you have got to the lowest depths of your heart, you will find that it is not the mere desire of happiness, but a craving as natural to us as the desire for food—the craving for nobler, higher life.—Robertson.

Our Washington Letter.

Among the many gratifying things seen at the late Convention at Birmingham, allow me to signalize the completion of the noble main building of the Howard, at East Lake. The architecture is severely simple and elegant, without a vestige of gothic absurdity to conform to the eternal principles of taste. I was, all the time, full of the fact that south Alabama, after a manly protest against removal, is putting her money into the Howard, almost lavishly, and furnishing it with the mass of its students. All honor to these noble people.

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E. B. TEAGUE.

An Appeal for Prayer.

Dear Brethren and Sisters, both North and South:—

Your missionaries here in Japan, in reviewing, so far as are apparent, the results of the work in this country for the past year, feel that their meagre demands, on the one hand, humilation and prayer, and, on the other, greater consecration and effort. By the grace of God, we intend that this year upon which we have entered shall have a different and a better showing. To this end we want your aid. We know something of the value of the prayers of the saints, and desire to avail ourselves to the utmost of that power with God. Will you not help? If, in answer to a cry of the elect which shall cease not day nor night, God shall graciously grant to his servants here—not to missionaries only, but to native pastors, to evangelists, to teachers, to laymen, to all—if he shall grant to all of these to be filled with the Holy Spirit, we are sure that over all anti-foreign influence, over all anti-political excitement, over all false teaching and religious reaction, over whatever apathy there may be in the churches, and over every other thing that may be supposed to have contributed its adverse influence to the past, the cross of our Lord and Savior will advance in unimpeded triumph. We do therefore humbly but most earnestly entreat you to observe the last Sunday in June of this year, as a day for special prayer on our behalf; and we further urge all pastors, Sunday-school superintendents and teachers, and heads of families to bring this matter to the notice of their respective churches, schools or classes, and households, in whatever way may, in their judgment, be best calculated to secure the desired end. We, on our part, promise to do what we can, not only to observe the day ourselves, but also to secure an observance of it by our native churches from one end of Japan to the other. "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God: for thy city and thy people are called by thy name."

The above appeal is signed by all the Baptist missionaries in Japan.

Christianity and the Government.

It was a genuine pleasure yesterday about ten o'clock to see all the streets alive with people making their way to the various churches in the city. Did you ever think of it, that without the influence of the Christian church our government would not hang together forty-eight hours?—Ex.

Dear Brethren: One of your readers is sorry to see the above in the *State Mission Quarterly*, a sheet devoted to the advancement of missions and the encouragement of a spirit of liberality among the Baptist churches (not church) in Alabama.

If "the various churches in the city" mentioned above are all churches, then I am at sea without chart or compass. If Presbyterian and Catholic and Methodist and Campbellite organizations are real bona fide churches of Christ, then the Bible can be made to teach any creed or set of opinions, no matter how erroneous they may be. The writer of the extract states for a fact what he knows not to be a fact, if he is informed on Baptist belief. It is an impossibility for all the organizations, claiming to be churches, to be real churches. Things dissimilar cannot possibly be churches. If the author of the above extract had said, "It was a genuine pleasure yesterday about ten o'clock to see," etc., the Baptists on their way to their respective churches "in the city," to exemplify to the world the only true and scriptural mode of honoring and worshipping God, I would have thanked my God for a man with courage enough to be a faithful witness to see," etc., the Baptists on their way to their respective churches "in the city," to exemplify to the world the only true and scriptural mode of honoring and worshipping God, I would have thanked my God for a man with courage enough to be a faithful witness to see," etc., the Baptists on their way to their respective churches "in the city," to exemplify to the world the only true and scriptural mode of honoring and worshipping God, I would have thanked my God for a man with courage enough to be a faithful witness to see," etc., the Baptists on their way to their respective churches "in the city," to exemplify to the world the 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