

Selections and Comments.

MISSED THE POINT.—From the *Christian Index*, Georgia, we get this item:

The *Oregon Christian Herald* thinks that the baptism of a lady by a "Campbellite" minister, some years ago, "practically amounted to nothing," because she did not join the "Campbellites." What! Did it not avail "For the remission of sins" to her? Must we join the "Campbellites" to secure remission?

No, sir, it is not necessary to join the "Campbellite church" to secure remission; but we are inclined to think from the reading of the Scriptures that it is necessary to get into Jesus Christ to secure it, and Paul tells us that we are *baptized into Christ*. But baptism alone, like faith alone, does not secure remission. It requires something more than mere immersion. The subject must be properly prepared by possessing the other Scripture qualifications. The trouble with the lady referred to was, that she did not possess these prerequisites. Instead of being satisfied with simply the Church of Christ, she avowed her purpose to virtually forsake her Christ and his Church by refusing to wear his name and accepting a *human* one, and by associating herself with a people who had not been baptized into Jesus Christ, and hence whose society constituted no part of the "one body." We would like to ask the editor of the *Index* if he would have baptized her and received her into the Baptist church under these circumstances? We pause for an answer.

INFANT MARRIAGE IN INDIA.—An exchange gives us in reference to infant marriages among the heathen nations:

A Hindoo widow of the Brahmin caste, about twenty-five years of age, has entered on a public agitation against the custom of infant marriages, and in behalf of the education and enlightenment of her sex in India. She is said to speak with great modesty, self possession and eloquence, and attracts large audiences. The custom of giving young girls in marriage is virtually selling them into slavery. This new move is another indication of the extent to which Christian ideas have prevailed that country since the advent of the first missionaries.

Let the good work of the missionaries go on, for this is the only permanent way of correcting such evils. The influences of pure Christianity should be felt in the remotest parts of heathen lands,

and then only will the people give up their heathen and sinful practices.

INGERSOLLISM.—The *Christian Statesman*, Philadelphia, says:

Ingersollism has within itself the elements of its own destruction as an ism which has for some time been drawing men from the truth and blessedness of divine revelation. No one has ever died regretful of having held the doctrines of the holy Bible as the rule of life. A man in Arkansas, about to be executed on the gallows, said: "I have been a fast disciple of Bob Ingersoll. His doctrines have failed as a rule of life, and they will not at all serve as a basis of hope in death. Ingersoll's doctrines have brought me here."

It is quite evident that Ingersoll and those of his school are not calculated to work in great reformation in the religious world. The truth of the Bible has too deep hold on the minds and hearts of the people for such empty infidelity to have much sway over them. The Bible will live to see the death of all infidelity and the glorification of God's people.

DIVORCE IN EUROPE.—Professor Woolsey presents some extremely interesting statistics in regard to marriages and divorce in Europe. The relative frequency of divorce is noted among persons of different denominations of Christians and the results adduced show that the American people, for a race of Protestants, have made a very bad record. The Scandinavians rank the highest in this respect, the Scotch and English coming next, and the Germans last among the Protestant races of Europe. In Norway, from 1875 to 1880, the marriages were 81,487, and the divorces forty-four, making one divorce to 1,852 marriages. Americans have reason to be ashamed that even, Puritan, New England, in the ratio for the past twenty-one years has been one divorce to every eleven marriages. In Scotland, from 1871 to 1881, there were 581 divorces and 275,723 marriages, the ratio being about one to 470. In England, for nine years, there were 2,291 divorces and separations, and 1,707,766 marriages or one divorce to 745 marriages. In Pennsylvania, in the same period, the ratio has been about one to 23. In Switzerland the Protestant cantons have four divorces to every 100 marriages; and the Catholic cantons only one to 100. The favorable average of the Catholics is undoubtedly due to the influence of the

Church, which forbids divorced persons to re marry. The civil marriages of Protestant countries, and the easy conditions on which divorces are often obtained, have done much to multiply the breaking of the marriage laws, but this does not necessarily prove a laxity of morals. In France, where there are no divorces, for instance, the ratio of the illegitimate to the legitimate births is much larger than the ratio of divorce to marriage in the United States.—*Ex.*

IT WILL NEVER DO.—What? Why this endeavor to arrange a new religion which shall offer to Christ the eloquent praise of hero-worshippers, but disdains to accept the Christianity which He gave to the world. Neither will it do to start a Christianity which admires the teachings of the Bible, but has not Christ in it. Here is the manger birth-place, and at the foot of Calvary's cross we find our grand attraction, and here is the parting point between truth and unbelief. Let no man deceive himself and others by the phantoms of new spiritual ideas, which flit across the minds of to-day; which God has revealed is not to be twisted hither and thither, for the accommodation of human taste and feeling, and it is at our eternal risk that we choose the word of man to the Word Divine.—*Christian Commonwealth.*

DON'T BEGIN TO DOUBT.—The history of our age is full of admonitions. Theodore Parker entered on his public ministry with a strong faith in the inspiration of the Bible and in the miraculous birth and character of Jesus Christ. He began to doubt, first, the inspiration on the sacred writers *at all times*; then their inspiration beyond the best men of other ages; then the infallible inspiration even of Jesus; and finally miraculous work and character of Christ. The doubts of universal inspiration led the way to general unbelief. Frederick Robertson was traveling rapidly on the same road, held back only by his fervid and reverent love for Christ, when an early death saved him from an utter wreck of faith. The two great questions of our day are: Have we a Divine Bible? and, Have we a Divine Saviour? If the Bible be Divine only in its origin, and subject to all human limitation in the utterance of revealed truths, it is no adequate authority or guide for men. And if the Savior were

Divine only in His mission, and had in His person no essential deity, He is not an adequate Redeemer for a lost race. When Theodore Parker lost faith in his miraculous birth, he said very naturally: "I think a careful study of the gospels will force us to the conclusion that He was sometimes mistaken. When He was a boy, I suppose He stumbled in learning to walk, mis-called the letters in learning to read, got wrong conclusions in His thoughts. When He reached the age of 30, He must have made mistakes in His intellectual processes, and in His moral and religious processes." Mr. Parker was consistent in his logic. If Jesus were not Divine, He was liable, like other men, to mistakes of judgment; and if the Bible be not Divine, it partakes of human infirmities. If God did not guard its authors from communicating untruths in secular matters, the inference is quick and almost inevitable that He did not guard them from misapprehension in religious matters.—*Prof. H. Lincoln.*

Correspondence.

FROM T. F. CAMPBELL.

SPRINGFIELD, MO.,
July 24, 1883.

Dear Bro.:

I am interested in every educational enterprise; because in it I see the prospective development of the intellectual and moral resources of the country. No patriot nor philanthropist can be indifferent to their factors in civilization without which no people can live in peace, no nation remain free and happy. Just now there is a nucleus of activity looking to scholastic culture, forming at Ash Grove, twenty miles west of here. The prime movers in this effort to inaugurate this institution of learning are men of the world, energetic, public-spirited, business men, who see both wealth and culture in the same channel. They have laid off additions to their town and projected improvements which will greatly increase its beauty and convenience. A delightful sight of ten acres has been selected near the town, and ten thousand dollars in cash has been raised, and both site and money have been donated to a board of trustees, a majority of whom are forever to be of the Christian church. The reason assigned by these men for this course