

TO THE MINISTERS OF THE SOUTH.

I take this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for the last eighteen years, that I may make it a benefit to my paper by making it a far greater benefit to you.

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis, which seriously threatened my life.

Labor in protracted meetings is what prostrates and uses up so many ministers in voice and strength, and lays the foundation of premature decay.

This invaluable article I am prepared to place within the reach of every Baptist minister of the South, and when he has worn it one month, or through one meeting, he will evermore be grateful to me.

One thousand ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific Shoulder and Lung Brace; that it supports the back, abdomen, stomach, lungs; prevents lamellitude, hoarseness, piles, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic constiveness; it is used by singers, lawyers, laborers, and in a specific for all cases of weakness of the bowels in males or women in females.

It relieves when all other means fail; it will last a lifetime; it benefits in every case. Whoever does not, every minister and old man should use one.

I offer my Improved Brace to you as a premium for 10 new subscribers to THE BAPTIST at \$2.50 including postage. Let the fact be known to your members that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way.

Secure as many as you can and send one dollar for every one of the 10 you lack, and you can secure it. If you will sell 10 Braces at the regular price, I will give you a Brace as a premium. In one of these ways you can secure a Brace; and when you have experienced its benefits you would not induce you to preach without it. Get my Improved Brace. No other party in this city or the South sells my Improved Brace unless he can show a written commission from me.

Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hoarseness, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice, and of a sound physical condition. It should be worn by every minister to carry the energy and vigor of his youth far into old age.

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ing her household affairs, has improved steadily, and is now in the enjoyment of her wonted health. Words cannot express my gratitude for such a blessing. May God bless you, dear Sir.

O. H. KELLEY. Alvarado, Texas, Nov. 26, 1876.

DR. J. R. GRAVES:—I received the Brace for my wife. She has worn it fifty days, and has found it to be of great benefit to her. She has suffered for the last six years with prolapsus uteri and leucorrhoea. The Brace alone is restoring her.

R. P. PHILLIPS, JR. Skipperville, Ala.

Suffering very much from "Dyspepsia" and general debility—the result of protracted illness, I obtained and have been wearing of your Banning Body and Lung Brace, and am satisfied there is no supporter equal to it. I feel confident others will be compelled to discontinue their use.

WILSON, MISS. EUDORA COLE

What Ministers and Old Men Say.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of your Banning Body and Lung Braces. I accepted it for three years without wearing it, rather clinging to such things under the head of "business." Recently, however, the heavy and debilitating efforts of the Centennial, quite broke down for the first time. I endeavored to try the rejected Brace, and I do not hesitate to testify to its invaluable worth to this Brace. I can testify that these three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace had it been the only one to appear with it. I most cordially recommend this Brace to those who may, physically or otherwise, need it.

G. A. LOFTON. Pastor First Baptist Church, Memphis.

For several years past I have suffered from spinal affections, and, after wearing the Body Brace for less than two months, I have experienced a very considerable relief; my general health also has improved, and I find that the Brace assists me both in speaking and singing.

Chester, S. C. A. J. McCoy.

A Georgia Evangelist.

Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more ease and comfort than before; I would not be without it for twice its price.

Sunday-School Evangelist. Atlanta, Ga.

I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without it; every minister, strong or weak, should have one.

A. ROUTH. Union Depot, East Tennessee.

Consumption Cured.

In 1873 I bought a Brace for my nephew, James T. Fuller, who had been prostrated in the last stage of consumption by the very best physicians in the country. I differed from them, recommended him to get the Lung Brace, and he would get well. I bought it for him, and he is now a robust man, able to split rails or do any work. I write this, because I think it ought to be known, and thousands of females ought to know its advantages in weakness.

E. B. FULLER. Friars Point, Miss.

Great Reduction.

Owing to the excessive hard times in the North, reduced prices for labor, and scarcity of money in the South, I have been enabled to make arrangements with the manufacturer of the celebrated Body, Back and Lung Brace, to furnish 1000 at the low price of \$10.00 to all, upon condition that within 60 days after using the Brace the wearer furnish a certificate—tating the weakness or ailment, and the measure of relief that has been experienced, otherwise the usual price will be charged, \$15.00.—\$12.50 to ministers. For the single or double hernia Brace in all cases \$12.50. The price in the office in New York is \$20.00 and \$25.00.

Knowing as I do the inestimable value of the Brace to every public speaker, and singer, and to every minister, I have especially taken this way to make this rare offer of a Brace for \$10.00 known to you. I know from my own experience, and from the testimony of hundreds, that it is the

very mechanical help you need, and which will not only relieve you from present suffering, but prolong your labor for years. Hundreds of ministers will sigh, or altogether laid by, unable to undergo one fourth of their usual riding or speaking, have been by its use restored to a full use of all their powers and returned to full labor with ease to themselves.

I call your attention to the offer because the protracted meetings are at hand, and if you are perfectly sound you need help to keep so. With the Brace you can perform twice your usual labor without fatigue and never injure your voice, never suffer from dyspepsia, constipation, the piles, or hernia. However sound you are you need a Brace to keep so.

How to Measure for the Brace Truss.

Take snugly the number of inches around the hips, over the iliac crests, and two inches below the line of the side bones, and about two inches above the pelvic or front cream bone.

Directions for Putting on the Brace Truss for Hernia.

Open the truss and fetch it around the body, shoving the hip-bones close down to the tip of the launch bones, then lie down, draw up the feet, carefully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels well, whilst with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

To place this Brace before the public, I have in the last twenty years advertised to the amount of several thousand dollars, and have improved it and made it more durable and valuable. The Brace with my improvements is made for no other person in the United States. Here is the card of the only manufacturer of this Brace:

Let all Take Notice.

This is to certify that the undersigned is the only manufacturer of the Banning Body and Lung Brace, and that these braces, as advertised for J. R. Graves, D.D., are made different, and are more durable, and as improved with the present style now in vogue. I sell no other party South of the Ohio River.

E. C. DAYTON, JR. Office of Man'g Co., Conn., May 1, 1876.

I publish the above that all may see that if they want the Brace that I advertise for the cure and all cases of prolapsus, and consequent weakness, AND THE BEST ONE MADE, they had better send their orders to me, or to some one who has my written commission.

I have no agent in this city, and before you purchase through other parties be sure to require them to show you a written, not printed, commission from me.

Don't fail to avail yourself of this offer at your earliest convenience. The only premiums I can offer on the reduced price are—

- 1. A Brace for 10 new subscribers at \$2.70 each, or \$1.00 cash for every subscriber you fail to get in making up your club.
- 2. Any one selling 10 Braces at \$10 shall receive one for commission.

Dear Sir: If you decide that you have no use for this help in preserving a fine voice, making an old one good, or restoring lost or weak physical power, will you not place this circular in the hands of some man or woman you know to be suffering, and do a good deed?

Notice.—All sizes over 40 inches, having to be expressly made, are \$2.50 extra. Front Pad and Spring duplicated for \$3.00. Herma pads (separately) for single or double rupture \$2.00. Sent by mail, post-paid.

DIRECTIONS FOR MEASURING.

Take a tape, if you have not a regular measuring tape-line, and measure two inches BELOW the tips of the hips around the abdomen, and send the measure in inches. The Braces are all marked in even numbers, and can be adjusted two inches.

J. R. GRAVES.

THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah.

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Our Pulpit.

THE FATHERHOOD OF GOD IN ITS RELATION TO THE ATONEMENT OF CHRIST.

BY REV. J. M. PENDLETON, D.D., UPLAND, PA.

But when the fullness of the time was come, God sent forth his Son, made of a woman, and under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—Gal. iv. 4-6.

THESE are wonderful words; for they convey to our minds wonderful ideas. We are told that God sent forth his Son, and sent him when the fullness of the time had come,—when the fact had been fully demonstrated that "the world by wisdom knew not God," and the Mosaic economy had shown the insufficiency of its sacrifices "to take away sins." The Son of God sent forth was made, or rather, born of a woman; thus allying himself to humanity, and becoming the Son of man. As he was born of a woman, so he was born under the law; and as he was not man till he became incarnate, he was above the law until his incarnation placed him under it. There was a purpose in all this; namely, the redemption of those under the law; and in the execution of this purpose is embraced "the adoption of sons." Because of this adoption, God, who sent his Son, sends the Spirit of his Son into the hearts of the adopted; and this Spirit prompts them to claim filial relationship with God. The Spirit in them cries, "Abba, Father."

This is a cursory view of the text; nor shall I stop to inquire whether the text legitimately supplies the theme now to be discussed by appointment of this Association at its last meeting. I only say that I know of no other text from which the theme can be more appropriately deduced. The Association is responsible for the subject, and, alas for me! I shall be responsible for its inadequate discussion. The topic is—

THE FATHERHOOD OF GOD IN RELATION TO THE ATONEMENT OF CHRIST.

The matter which first claims our attention is— I. The Fatherhood of God. On this point there are two leading views, which must be referred to if we would understand the subject. According to one of these views, God is the universal Father,—the Father of all men. Being the Creator of all, he is supposed to love all, and regard all as his children. If all are his children, all can claim him as Father, and say, "Our Father who art in heaven." This was the view of the late F. W. Robertson of Brighton, England. Hence, in one of his sermons on baptism, he says: "Christ came to reveal a name,—the Father. He abolished the exclusive 'my,' and taught us to pray, 'our Father.' He proclaimed God the Father, man the Son; revealed that the Son of man is also the Son of God,—man, as man, God's child." In one of his letters, No. 76, Mr. Robertson says: "I accept gladly the expression of the Catechism, 'my baptism, wherein I was made a child of God,' etc.—made as the queen is made queen by her coronation. She was queen before; nay, if she had not been queen, coronation could not make her queen: it could not make Lady Jane Grey queen. Baptism could not make me a child of God, unless I were one by reason of my humanity already." In letter No. 116, he writes: "Christ revealed the fact that all men are God's children."

I have made these quotations from Robertson, that you may see what a man of varied talents,

and a writer of fascinating vivacity, believed on the matter before us. That he was deplorably wrong, I expect to show after a while.

The doctrine of God's universal Fatherhood gives rise to various forms of theological error. I can only name some of these forms: You find men in England and in this country whose attention is so fixed on the paternal character of God that they seem to ignore his paternal character altogether. They therefore deny the doctrine of atonement; for they say, no atonement was necessary in order to the pardon of sin. They see in the death of Jesus a manifestation of divine love; but they see no recognition of the claims of divine justice.

There are some who hold, that, while sin disturbs the moral harmony of the universe, and, while sinners are not exempt from blame, they will, if they die in their sins, be punished for a longer or shorter period; but will, through the goodness of the universal Father, be restored to fellowship with him, and exalted to the mansions of heavenly glory.

There are those, too, who have such views of the paternal character of God as to preclude the belief that he will at all punish any of his creatures. They are Universalists in the most enlarged acceptation of the term. If I mistake not, there is a movement in modern religious thought in this direction. It is very decided among Unitarians, and what I will call Decehemism encourages it; while men are to be found, here and there in all denominations, who are trying to believe that God's love for sinners will not suffer him to punish them for their sins. All this grows out of false views of the divine character—false views of the Fatherhood of God. It is supposed that he has so much regard for the happiness of his creatures as to subordinate to its promotion the demands of his law, and the glory of his name. This is referred to by Dr. Hodge as "the greatest happiness theory."

It is proper here to say, that the doctrine of the Fatherhood of God has been discussed at some length by two eminent Scotch theologians, Drs. Candlish and Crawford. They are very earnest in the advocacy of their respective views. Dr. Crawford insists that God is Father in the general sense, and that all men may properly say, "Our Father who art in heaven." He admits, however, that there is a special sense in which God is the Father of those only who are regenerated and adopted by his grace. The position of Dr. Candlish is different. He understands the Fatherhood of God in its limited sense, and considers the doctrine of universal Fatherhood as utterly inadmissible. There are some other matters on which these able writers differ; but their most prominent difference has now been indicated.

With regard to the Fatherhood of God, I do not hesitate to adopt the spiritual view; that is to say, God is the Father of his people, not because he has created them, but because he has begotten them to a new life in Christ Jesus. They are "born of God," or rather begotten of him, as analogy suggests; though we must remember that on such a subject analogy is of necessity defective. I do not deny, that, in a vague, general sense the terms Creator and Father may be used synonymously. They are so used in speech, in books, and especially in poetical literature, of the last of which we have a specimen in Pope's Universal Prayer. Indeed, I go farther, and say that Paul, in his magnificent discourse in Athens, by quoting the words of a Greek poet, "For we are also his offspring," virtually referred to the Creator

as Father. I make every concession which truth and candor require me to make, and yet I say, with strongest emphasis, that the New Testament doctrine of the divine Fatherhood is the doctrine of spiritual regenerative paterinity. According to the overwhelming testimony of the passages bearing on the subject, men are God's children, not because he has made them, but because he has regenerated them.

It is highly important, too, that we "hold fast to the form of sound words;" for otherwise we shall probably let go our hold on sound ideas. Who can tell what practical harm would result from the unchallenged use of the Fatherhood of God in the enlarged sense of the phrase? Let men believe that they are in any sense the children of God, and they will infer that they are heirs apparent to thrones of glory in heaven. Even the most wicked may "lay the flattering unction to their souls" that they are on their way to mansions in the skies. Oh let us not use words so as to imperil the interests of immortal souls!

But, it is time to inquire, what say the Scriptures? In John i. 11, 12, 13, we read: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." These verses antagonize, as every one can see, with the universal Fatherhood of God. Christ's own, the Jews, who were his in a national sense, did not receive him. His rejection by them was general, though not universal. Some received him, and to them he gave power to become the sons of God. I suppose "power to become the sons of God" refers to the great privilege and honor of adoption. In the act of adoption is conferred the appellation "sons of God." The adopted are called by a new name. Who are these adopted ones? Those who are born of God,—regenerated. While adoption gives a new name, regeneration gives a new nature. The filial nature is given, and the filial name follows.

But, observe how the filial birth is effected,—not by blood: in the Greek, plural, *bloods*, denoting natural generation. There is no species of the many bloods into which the original "one blood" has degenerated that has in it one particle of regenerating virtue. Natural generation never has made, and never will make, a spiritual child of God. Nor does the birth referred to result from "the will of the flesh." It is not traceable to any desire inherent in corrupt human nature. Man's wretched depravity precludes and excludes the desire to be born again. Neither is the new birth effected by the will of man. The will of man may lead him to institute processes by which aliens may be received into families and treated as children. The philosophy of civil adoption was understood by Egyptians, Greeks, and Romans. Those who become the sons of God are not born of the will of man. How, then, are they born or begotten? "Of God," literally, "out of God." The agency which gives "a new heart" is divine; hence we have the phrase "born of the Spirit;" and the beginning of divine life in the soul is likened to a creation and resurrection, two works which it would be preposterous to ascribe to any power inferior to God's.

Now, that man, as man, is not God's child (to refer to Robertson's language) is manifest; because man, as man, is made the subject of regenerating grace. So far from being a child of God because divinely created, he needs regenerating grace for the very reason that he is not a child of

THE WORK OF CHRIST
Consummated
IN 7 DISPENSATIONS.

BY THE EDITOR.

35. Determination, with no self, to follow another man nor their opinions, but God and his word.—John 8:12.

CHAPTER VIII.
THE EXTENT OF THE ATONEMENT.
Did Christ Die Specially for all the Lost Angels and Men?—Did he Reclaim all of Adam's Race?—Did he not Specially Give him by the Father to Save?—Will he not Save all the Father Gives him Without the Loss of One?—Will he Save More than his Father Gives him?—Do, Abba, Aaron's Position Explained and Examined.

THE questions at the head of this chapter are of vital importance to the right understanding of the Covenant Redemption and word of God, and deserve our prayerful and unprejudiced examination.

Did Christ undertake to save all the lost and perishing under the curse of God's broken law,—angels and men? Universalists alone affirm that he did, and that he ultimately will save all, without the loss of one; because all, both angels and men, were given him by the Father.

If his atonement was limited, and to Adam's race only, did it include all, or only a part, of the human family? All denominations, with the above exception, hold and teach that only a part, and comparatively a small part, of Adam's race will be saved; and if not, then must it not be because they were not included in the Covenant of Redemption, and given to Christ to save?

It is quite impossible to bring an unprejudiced mind and a balanced reason to the examination of these questions. All Bible readers have taken position; and the verdict of the world is made up; and how difficult to reverse or modify it. They involve the sovereignty of God in the bestowment of his favors. All men are by nature Arminians; and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken the advantage of this natural feeling, and have for ages influenced the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to his "determinate counsels," his electing love, or his distinguishing grace. They presumptuously and impudently assert, that, unless God extended the same grace to all the lost that he did to those who are saved, he is justly chargeable with partiality and injustice, and, if he saw fit, in the dispensation of his grace, when none would, if left to themselves, accept or desire it, to so influence the wills of some that they would seek his grace, he is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong; and if it is plainly revealed that he passed by all the fallen angels, who will charge him with sin or wrong had he passed by all of Adam's race? How, then, can he be charged with injustice, if he saw fit to save a portion of it?

A clear conception of the Covenant of Redemption, will, like the breaking forth of the morning, dispel the difficulties, which, like mists and fog, darken and becloud so much of God's Revealed Word. The right key will easily unlock the loaded treasure-house of Revelation, and save us the crime of attempting to demolish its symmetrical structure, in hopes of reaching its "riches of knowledge."

Now, will not, must not, all unprejudiced Bible-read Christians agree to the following propositions?—

1. That the Father, in the Covenant of Redemption, gave some of Adam's race to his Son to be redeemed.
2. That the Son did receive and undertake to save all his Father gave him, even if he did, in the plenitude of his grace, make it possible for others to be saved.
3. That he will ultimately save all these, without the loss of one.

In proof of these three postulates we submit Christ's own express declarations:—

"All whom the Father gave me shall come unto me, and he that cometh I will in no wise cast out. For I have come down from heaven not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all whom he has given me I shall lose nothing, but raise it up at the last day."—John vi. 37-39.

"No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day."—John vi. 41.

"Of them which thou givest me have I lost none."—John xviii. 9.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2.

"I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word."—John xvii. 6.

"I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."—John xvii. 9, 10.

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled."—John xvii. 11, 12.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."—John xvii. 24.

In the face of these express declarations, who will deny that some were given to the Son to save?

Christ is pleased to allude to himself as the Shepherd of Israel, chosen by the Father,—the Good Shepherd, who layeth down his life for his sheep, i. e., those the Father gave him to redeem from among men. The shepherds of Palestine, as well as those of England and Scotland in our day, have the sheep counted out to them in the spring; and for the safety of these they become personally responsible: so that in the fall, when they are returned, they are counted back; and they are compelled to pay for all they lose. The loss of a part of the flock is an implication of unfaithfulness or lack of ability on the part of the shepherd.

Christ magnifies his office of Shepherd; he is faithful and true; he is omnipotent; no one is able to pluck the least lamb of his flock out of his hands. His sheep are those his Father gave to him in the Covenant of Redemption. All these, Christ, from the beginning, knew (John vi. 61); and all these will believe on him, and come to him; and those who will not believe, nor come unto him, discover from this that they are, at least, not his sheep.

"I am the Good Shepherd: the Good Shepherd giveth his life for the sheep. . . . I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. . . . But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x. 11, 13, 16, 20, 27, 28, 29.

If we have believed in Christ, and we certainly know it if we have, we may be persuaded, without a doubt, that he is able to keep that which we have committed into his hands until that day; and we thus know, that, however unworthy, we are one of his sheep for whom he has pledged his honor and become Surety to the Father to save.

"His honor is engaged to save—
The weakest of his sheep,
Of whom the Heavenly Father gave—
His hands will surely keep."

Then, of this we may be confident,—all given to the Son by the Father will certainly come to him and be saved.

But whether any of those not given will be saved is a question with some, and to be hereafter noticed; but of one thing we are certain:—

1. The fallen angels were not only not given, but there was no provision made in the Covenant of Redemption to save them, and therefore they are hopelessly lost.

* Heb. ii. 13, 17.
† Heb. ii. 14.
‡ Matt. vii. 13.

We open His Revealed Will and read, "He took not on him the nature of angels;" literally to take not hold of angels to succor and save them and therefore they are not saved and never will be,—nor does he say that he took hold of the seed of Adam, else all his race would be saved, but he took hold of "the seed of Abraham." Here was sovereignty and discriminating love and grace. He had in one sense the power to save all, but he evidently could not as a moral Governor have done so, save at the sacrifice of his exact justice; and he would be justly chargeable with encouraging sin. The Governor of Tennessee has the power to pardon all the convicts now in the penitentiary, and every one who may be brought to it during his term of office, but should he do so the whole State would cry out against this gross injustice and disrespect of law and order. By so doing he would encourage the violation of law, and justice would be sacrificed to clemency.

2. We must all admit that not all of Adam's race were given by the Father to the Son to be saved, else all will be saved, as the Universal Redemptionists fully teach.

We know from our own observation that all men are not saved; for the overwhelming majority die in their sins; die disbelieving in the existence of God; die in the practice of the grossest sins; die in the act of murder; die in drunkenness; die in impenitency; die cursing and blaspheming the very name of God. If men are not saved irrespective of moral character, and our reason asserts that they are not, and should not be; if they are not saved without faith in Christ as Savior and Redeemer,—then this impenitent multitude will be forever lost; and where Christ is, they never can come.

"Then said Jesus again unto them: "I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come." . . . And he said unto them: "Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."—John viii. 21, 23, 24.

But the Word of God expressly declares that without holiness and purity of heart no man can see God in peace; and that the road that leads to eternal death is a broad one and the many go in thereat. Therefore all men were not given to the Son, and his redemptive work does not embrace all men in the sense of the totality of the race; therefore the "all men," when spoken of as saved, died for or ransomed by Christ, must be understood of all kinds, conditions and races of men on the whole earth, and not one race, as the Jewish as they were educated to believe. Surely every rational man, every Christian, will freely assent to the Scripturalness of these positions, however prejudiced against the absolute sovereignty of God's pre-determinations and electing grace.

Christ took hold of a special class, and a definite number, to succor and to save those given to him, and known by the Father, whom he calls the "Seed of Abraham;" "His Seed;" "His Sheep;" "The lost sheep of the house of Israel." To save none others was He specially sent into the world. "I was not sent except to the lost sheep of the house of Israel." (Matt. xv. 24.)

"The Seed of Abraham" were those who had Abraham's faith, a Spiritual Seed,—believers; they were all those whom God foresaw from the beginning would believe on his Son Jesus Christ, and come to him. But as God's foreknowledge rests upon his determinate counsel, this "Seed" is composed of all, in all ages, whom God determined to save, and those, in time, he effectually, by his Holy Spirit, and without doing violence to their wills or moral agency, draws to his Son. (John vi. 37.) God, who knew all things from the beginning, certainly as well knew these when he made the Covenant of Redemption, and gave them to his Son, as he will after the last judgment.

But this foreknowledge does not effect their moral agency or render useless the appointed means, any more than God's knowledge of the number of ears of corn the farmer will make this

year, renders the proper means to make the crop unnecessary. Those he foreknew he gave to his Son to save; and these Christ received, and is said to have written their very names in his Book of Life from the foundations of the world. (Rev. xix. 8.) These, given to him by the Father, whose names he has written in his Book of Life, he also, as their High-priest, bears upon his shoulders, and upon his breastplate, as Aaron did the names of the twelve tribes of Israel; who represented, in lively type, the true "Spiritual Israel," whom God, in Covenant, gave his Son. Various are the designations given these in the Scriptures: "The Seed of the woman;" "the Seed of Abraham;" "the Elect of God;" "the Elect;" "Israel;" "the Seed of Jacob;" "my People;" "my Sheep,"—when Christ is referred to as Shepherd; "Body of Christ;" "the Lamb's Wife;" "Peculiar People;" "Holy Nation;" These are those Christ represents in the Covenant of Redemption; for whom he died; for whom he intercedes, and will intercede; and his atoning work will go on until the last one shall have received the blessing of his atonement; and his work will not be finished until a whole world of sinners will be saved. We do not mean until all who are now living, or who have ever lived on this earth, will be saved, but until enough have been redeemed to people this entire earth, when, as we have said, it will be refashioned into the most glorious of all the heavenly orbs,—a new heaven.

This Chapter to be continued.

KIND WORDS FROM OLD FRIENDS.

We publish the following from old subscribers who took the paper in 1846 when we took charge. These words are very interesting to us, and we wish every living subscriber of 1846 will write us word and give us their postoffice.—Ed.

BRO. GRAVES:—I was a reader of THE BAPTIST in the days of R. B. C. Howell, D. D., Rev. J. R. Graves editors, an I Graves, Shankland and W. F. Rung publishers and printers, when the heading was, "One Lord, one Faith, one Baptism." I have been a reader ever since, have every number filled away except what the war precluded. It has been my monitor, household visitor and right hand bower. J. J. RANDOLPH.
Locust Cottage, Ark.

BRO. GRAVES:—I cannot state definitely the time when I first subscribed for THE BAPTIST but feel pretty certain it was in the summer of 1817, and it was on the statement of Eld. J. F. Austin. I was complaining of some things published in a Baptist paper I was then taking as compromising the truth. Bro. Austin said to me, Bro. Rogers you ought to subscribe for Bro. Graves's TENNESSEE BAPTIST, he never compromises with error. I gave him the subscription, he sent it to you for the paper and I have ever been so delighted with the Christian-like manner in which you have conducted it, its soundness, its watchfulness, its untiring vigilance for the glory of God and the good of man. I feel like reaching you my hand and saying, God bless Bro. J. R. Graves and spare him long to battle for the cause of truth in this day of declension and Ritualism.

I am in my sixty-ninth year, my wife will be sixty-eight in May next, we have lived together more than forty-five years, both of us are in good health. We have been Baptists about forty-four years, we never had but four children, they all gave themselves up to Jesus in their youth, neither of them drink liquor nor chew tobacco. We have seven grand-children that are Baptists, for all those great blessings we do feel in our hearts to thank God. Your brother in Christ.

J. M. ROGERS.
Jacksboro, Texas, Feb. 10, 1877.

Eld. Leon Savage of West Tennessee, sends us the first number of THE BAPTIST he ever received. It bears date 1844, Elds. Howell and Crane Editors. He is one of the original Old Guards of thirty-three years standing and he still stands firm as a rock for Baptist principles, and seems as strong and vigorous as he did when we first saw him twenty-eight years ago. May he live till the Master comes if it be His will. He and Bro. Borum and Coffey—always good and warm, if not

always strong,—and Arnold and Milliken and the two Days, George and Reuben are about all who remain now in West Tennessee of the old stock of Baptist ministers of 1846, and the brethren should prize them highly for their work's sake.

ITEMS FROM THE INDIANS.

THE EVIL SPIRITS AFTER ME!

DEAR BRO. GRAVES:—I see it is high time for me to write to you, as I see in the last BAPTIST your correspondent from Georgia,—W. M. Howell was afraid to dispute too positively with a Spiritist who informed him that I "had yielded to Spiritism, infidelity, or something of the kind." Because, says Bro. Howell, "I had not heard from him in so long." At first I thought Bro. Howell meant my brother of the Texas Baptist, or my father of Paris, Texas, for he used the objectionable phrase "our great man Buckner," (for I am the least of my father's family,) but then I remembered that this was just what the devils always called me, and hence I thought the Spiritist meant me. And this reminds me of an anecdote. Once after I had lectured against Spiritism before the students of Baylor University, a Methodist sister (?) who had a planchette, and who herself was a strong believer in the heresy, saw me passing along the street, and beckoned to me to come in.

"Brother Buckner," said she, "would you have any objection to witnessing with your own eyes the proof of Spiritism by seeing the spirits write with the pen on this planchette?" "None whatever," said I.

Presently the pen in her hand began to move in spite of all her efforts at resistance, as she affirmed.

"What question would you have me ask the spirit that moves the pen?" said she. "Any you please," said I. Upon which she inquired of the spirit, "What sort of a man is Buckner?" In answer to which the pen moved, and in a large bold hand like the signature of "Carroll, of Carrollton," it wrote, "A h—l of a preacher!" "That is just what the devil and you think of me," said I, and left her room, laughing outright.

But let me not wonder, as Philetus Dobbs says, I would not believe in Spiritism if all the reported wonders that I ever heard of spirits performing were witnessed by my own eyes. I would hold up both my hands to-day for the exclusion of any Baptist who does believe in it. No: I believe the Bible, and hence can be neither an infidel nor a Spiritist.

THE GOOD SPIRIT PRESENT.

I can count eighteen who have been baptized recently at the churches contiguous to this place, and there is not a church-house in all the land that can hold half the people that assemble every Sunday to hear the gospel. At Eufaula, last Sunday, all the open space from the pulpit in the rear, to the door in front, was filled with persons who came forward for prayer.

WHAT IS TENNESSEE DOING FOR THE INDIANS? Recently Bro. Graves sent me the first number of THE BAPTIST that he ever edited. I thought it was a recent number, and wondered at its diminutive size—not looking at the date. Turning over its pages, I saw an appeal for Indian missions. My heart laughed. Thank God! thought I, Tennessee is going to make another effort for Indian missions. What was my disappointment! when, referring to the date, I saw it was an effort made in 1846,—the last effort? O! what are Tennessee Baptists going to answer when they meet us in the great day? A Bro. York of Tennessee sent me ten dollars about six years ago: since then I have heard no more.

By the way, speaking of the Old Guard, and of the first subscribers, I took THE TENNESSEE BAPTIST in 1837-8, when I was a young student at the Presbyterian Seminary at Maryville, Tennessee; and though I have not taken it ever since, it has been only because of the war, and for lack of the money. Brother Graves gave me the paper many years, and when it stopped its visits, I could not blame him. My faith is unchanged, and my hope is in the grace of Christ. "This Indian country is yet my field, and I hope it will be till I die, or until Christ shall come again.

H. F. BUCKNER.
Eufaula, Creek Nation, Feb. 27th, 1877.

WAS JOHN A CHRISTIAN BAPTIST?

To reach a Scriptural answer to this question I propose in the first place a few references of the many in the Old Testament, in proof, that John was a person of prophecy. "Hear the word of the Lord; Behold: I will send my messenger and he shall prepare the way before me," etc. Mal. iii. 1. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a high-way for our God." Isa. xl. 3.

We now go to the New Testament for proof that the Lord sent John the Baptist to preach and baptize. Hear what John says "And I knew him not, but he that sent me to baptize with water" etc. John i. 33. Who can question John's authority to baptize. And in the next place, the harmony between the prophets, and the record of the New Testament concerning John. Isaiah says, "The voice of him that crieth in the wilderness," and Matt. iii. 1, calls it, "preaching in the wilderness." Then Mark i. 4-5, takes up the claim and informs us, that, "The beginning of the gospel of Jesus Christ, the Son of God" was with the Messenger, or Baptist preacher. Now, if Christian baptism is gospel baptism, and John the Baptist did both preach the gospel and baptize, by the same authority, as we have shown, and is again recorded in the 4th and 5th verse of this chapter, read it, who dare accept the one and reject the other, as unchristian or unscriptural without doing violence to the word of God. While John the Baptist was in prison our Savior took occasion to deliver a discourse concerning John before the people, in which he said, "there is not a greater prophet than John the Baptist," and settles forever the validity of John's baptism. Luke vii. 29.

"And all the people that heard him [Jesus] and the publicans justified God, being baptized with the baptism of John." This is the sum, all the people and all the publicans who heard or heard Jesus, honored God, having been baptized by John confessing their sins. Matt. iii. 6. All this class of persons, prepared by John were baptized by him in the name of the coming Jesus, these were ready to hear and accept of Christ and thereby honor God. 30th verse: "But the Pharisees and Lawyers rejected the council of God against themselves, being not baptized of him." (John.) This class of people were not less consistent than those who honored God, for these rejected the teachings of Christ among themselves, because they had rejected the teachings of John the Baptist, consequently had not been baptized by him, for they said of John, he hath a Devil, and as they did not hear John, of course, they would not hear Him of whom John spake, but called Christ a gluttonous man and a wine-bibber, a friend of publicans and sinners.

Our Campbellite and Pedobaptist friends should also observe the line of consistency, for if they reject John's baptism as Christian baptism, they should also reject Christ, as did the Pharisees and Lawyers, for they rejected both. If John's is not Christian baptism, name the baptism Christ received of John in the Jordan; and does John's baptism enter into the gospel dispensation? We close by putting the question that Christ put to the chief priest, scribes and elders; to those who teach John's was no Christian baptism: "The baptism of John, was it from heaven or of man?" Luke xx. Beat them if you can, and tell us.

W. M. LEA.

El Paso, Ark., March, 1877.

ORDINATION OF L. B. JARMAN.

The second Saturday in November 1876, Bro. L. B. Jarman, of Middleton, joined the Palestine church by letter, was licensed the same day and preached for us several times. Last Sunday he was ordained to the gospel ministry. Presbytery: Bro. Arnold of Duck River Association, and pastor. Bro. Jarman preached the ordination sermon, Bro. Jarman having preached before the Presbytery. The examination was conducted by the pastor, prayer by Eld. Arnold, charge by the pastor, benediction by Eld. Jarman. This was done in the presence of a large congregation and made a very good impression for our cause I hope. L. B. Jarman is a relative of Prof. G. W. Jarman of Jackson. He starts out well, a promising man of good report and liberal education.

A. J. BRANDON.

Y. M. C. A.

Mr. Hall of the "Young Men's Christian Association," in a recent meeting held with an Association in Texas, threw a vast deal of expression into these words, "It is a burning shame for any young man, who belongs to a church, to remain out of the Association!" Again "the very best evidence of the fact, that a young man, who is of valuable service to his church, devout in his worship, full of zeal in the Master's vineyard, and a genuine Christian, is that he is a member of the Young Men's Christian Association." Now Mr. Hall is a very good man and has more than once made some eloquent and heart touching appeals to unbelievers, but he blew the wrong end of the horn in the above instance. Many faithful and unflinching young men; members of their respective churches, in high standing and of good report, have never burnt up with shame, nor read a single by-law, nor saw the inside of a Y. M. C. A. Hall. The logic of the latter part of his remarks as quoted, lacks backbone, also there are thousands of Baptist churches damned with religious drones! Evidence, he puts it, of a young man's Christian fidelity, spiritual vitality and moral powers, finds its grand summation in membership certificate of the Y. M. C. A. The converse of his position must therefore be, that any young man who is a church member, but not a member of the Y. M. C. A. is not a worthy and strengthening member. By such reasoning, beloved young brethren, every one of you are stumbling stones in your churches. It matters not whether you are with your Savior or know more of your Bible and less of creeds than forty Y. M. C. A.'s, you shall be denominated moral pigmies, full of nonsense, so long as your stupidity keeps you outside of these pretended fertilizers of churches. Another hobby of Mr. Hall's, is to make these Associations the means of doing the very work which every church should do, and every true church of Christ does do. Consequently, they do not exist very long in any place, before an impression begins to gain ground in the minds of church members who are not members of the Y. M. C. A., that said Associations are organized especially to perform the bouden duties of every church member; and unless there is enough foresight among the churches to throttle such intrusions, before pastors are aware of it, their flocks will be as active as Egyptian mummies and as spiritually inclined as a peanut vendor.

Houston, Texas, March 5, 1877.

FROM THE INDIAN TERRITORY.

BRO. GRAVES:—I wish to pen a few lines to you, that you may know that there are still some Baptists in the Indian country.

A presbytery convened with the First Baptist church, Ottoway, by invitation, to assist in the ordination to the gospel ministry of Bro. Isaac McCoy. It was composed of the following ordained brethren: Elds. F. W. Carothers, P. Fish; Deacons T. Miller, J. Charley, J. S. Boyd, D. Supernaw, J. Clark. The presbytery called as moderator, F. W. Carothers; clerk, J. S. Boyd. The brother was then duly examined, after which followed the ordination prayer by P. Fish, and the laying on of hands by the presbytery.

The reason I send this is because our brother is an Indian, a member of the above-mentioned church, but laboring in the Sac and Fox nations, among the almost wild Indians in this Territory. He called help to baptize, and organize a church there, Daniel Perryman being the assistance. Owing to the distance they had to go to obtain a minister, they asked for his ordination by the churches here, where he formerly lived and held membership; the distance to his field of operation is one hundred and sixty miles. There are but few Baptists scattered through that country; but the good Lord has added to his church there some forty precious souls. JOHN S. BOYD. Indian Territory, February 28, 1877.

The German Reformed church, a few years ago, celebrated its tercentenary. An essay published by it at that time arraigned all its fellow-denominations for "abandoning the old principle that baptism admits a person to all the privileges of the church, and adapting the Baptist principle that evidence of personal regeneration should be required."

The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH." Ps.

J. R. GRAVES, Editor and Proprietor. JAS. B. MAHAFFY, Book-keeper and Order Clerk. Business Office: 227 Second street, Memphis, Tenn.

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THE UNIVERSALIST.

BRO. GRAVES:—There has lately come into our neighborhood, from the North, a man who calls himself a Universalist; and he believes that all men will ultimately be saved, since all who died in Adam will be made alive in Christ; what Adam lost to the race, Christ restores. He loves to talk, and often out talks the best of us. Can you give us a good argument or two, and recommend the best book for us to read on the subject? Do, and oblige— J. T.

Universalism is not indigenous to the South: it is an import from New England and the older Northern States. When the gospel has been longer preached here, it may spring spontaneously, like dogfennel on old commons. Every man is naturally a Universalist: he wants to believe there is no trouble ahead, do what he will, and will outrage his reason and abuse his conscience until he fancies that he really believes it; though we do not believe that any man is fully satisfied with it, until given over to a reprobate mind to believe a delusion and a lie, that his condemnation may appear manifest to all.

The more scholarly among them no longer rest much upon your friends passage, as it falls to touch the case only apparently. It is only speaking of the resurrection from the dead, and its order, and says: "As all who were in Adam died [and the whole race was in him naturally, and so died in him], even so all who are in Christ shall be made alive at his coming." Who are in Christ? Certainly not all men who died in Adam, but only believers,—Christians; for those who are in Christ are new creatures, old things having passed away, and behold all things have become new. This certainly does not mean the natural man, the unbeliever, like your Universalist friend.

As Adam was a representative man, and represented his natural seed, so Christ, as Savior and Redeemer, represented, in law, all his spiritual seed; and all these will share the first resurrection from out of the dead: and the order will be as Paul indicates,—Christ and those who rose with him as the first fruits, and afterwards they who are his—i. e., all true Christians—at his coming. No Universalism in this, but the opposite; for all who do not rise in the first resurrection will be called up at the second to shame and everlasting contempt, "which is the second death."

Read Dan. xii. 2, Psalm ix. 17, Matt. x. 28, Luke xii. 5, xvi. 23, Rev. xx. 13, 11, to your friend.

Suppose you ask your friend this question: Did all the Jews to whom Christ preached, and before whose eyes he performed his miracles, believe on him as the Messiah of God, and the world's only Savior? He will, of course, be compelled to answer "No; but very, very few did so." Then read the explicit words of Christ, "If ye believe not that I am he, ye shall die in your sins" (John viii. 24), and force him to tell you where they will go; for Christ says "where I am ye cannot come." Then try these arguments upon him:— 1. The central principle of Universalism is that

sin is the executor of its own full penalty. God has appointed conscience to do this work, i. e., punish every sin in man as it deserves; and therefore all sin is punished here in this life. If this be so, then follows 1. The more sin, the less punishment: for the Bible asserts what observation verifies,—that the tendency of sin is to harden and sear the conscience until it is past feeling; and sin 2. Becomes the sinner's pleasure, and Dives's palace was his hell!

2. Then there is no such thing as forgiveness, mercy, compassion or forbearance known in the administration of God's government: since this makes him deal with every man according to his sins, and reward him according to his iniquities. But David says explicitly— "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases. . . . The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm ciii. 2, 3, 8-15.

The Bible is the very best book extant against Universalism. To assist our brethren in the use of it, we are slowly preparing a little book entitled— UNIVERSALISM ITS OWN ANTHODE. Will not Bro. T. report the result of his next conversation with his friend? ON THE WING FOR MIDDLE TENNESSEE. The first place at which we alighted was— BARTLETT.

Yesterday was a beautiful spring sabbath, and we met at our stated meeting, (always on the third) a large and intelligent congregation, nearly as many as could be comfortably seated in the nice and commodious house. The misfortune of this church is that but three or four families of the entire membership live in the village and fully one-half from four to ten miles in the country, up in the Green Bottom country, and consequently in winter and bad weather, and indeed in the fall, but few of them regularly attend, and it is extremely difficult to maintain a Baptist Sunday-school. Yesterday seemed to be an earnest of the beginning of better times, in the number of the members present, and the earnest and solemn attention of the congregation and the satisfaction expressed by all, the fresh courage taken by the old stand-bys. Two were received to membership, and next Sunday agreed upon for all to meet and organize a Sunday Bible school.

Bartlett is a pleasant and healthy little town of twenty-five hundred inhabitants, upon the Memphis and Louisville Railroad, ten miles from the city, surrounded by a rich and well-to-do farming country. It has of late become noted for the quantity of fruit it exports, and here a word or two may be said about something else. In conversation with one of the standard citizens of the county, Henry Willford, Esq., he remarked that a new source of wealth had been developed in and around Bartlett by the coming in among them since the war of Northern Fruit-growers, and they have taught us farmers that there is money in something besides cotton, and a revolution has already been effected. Whereas, before the war and for years since, only once a year money was brought into the neighborhood, once a year from the cotton shipped, while often more was sent out for meat, corn, oats and hay. Now from June to September the sales of fruits alone some years amounted to \$30,000, and comparatively little meat, corn and hay was seen upon the platform. We asked him how these Northern men were regarded and treated by the citizens, and if it was true that all Northern men were ostracised in society and treated as enemies, as certain correspondents of Northern papers assert. He said these men were high-toned gentlemen, who attended to their own business, the developing the resources of the country and without exception were highly esteemed and respected, and were cordially received into the best society, and

the county, and any other would be blessed by the incoming of hundreds of such citizens. Though they doubtless voted the Republican ticket no body molested them and thought less of them for it, it was their right and privilege. Upon asking the names of these gentlemen, we learned they were Foltz, Hamilton, Taylor and Le Fevre, gentlemen whom we personally know and for whom we had formed a high regard. These are the men we want to come down to us from the North by the thousands and we will receive them with open arms. They do not come with empty carpet-bags, and take board in negro cabins, and at the next election offering for some office, depending upon the suffrages of the freedmen, arraying them against the whites by inflaming their prejudices and passions. There is a bright future for Bartlett, both as to a growing population and its farming and fruit interests, and let other Depot towns in Tennessee learn from its example. BROWNSVILLE.

For the first time, we saw the front elevation of the new Baptist church. It makes an imposing appearance from the road, and seems finished, save the last story of the bell-tower. Brownsville is peculiarly fortunate in the possession of such a pastor as Dr. Griffin, and such a Female College as President Johnson is giving them, with his well-trained corps of teachers. We learn with pleasure that his school is enjoying unusual prosperity; and it certainly deserves the patronage of the denomination.

Two things were noticeable as we passed up the line of the Louisville and Memphis railroad,— scarce a field within sight of the road has been plowed, and not a single peach or plum tree did we see in bloom, not even in the extensive and beautiful orchards that cover the crown of the ridge at— CAUSDEN.

This is a more extensive fruit depot than Bartlett; and the interest has been all developed here within the past eight or ten years. Orchards of peach, plum and apple trees meet the eye everywhere; and not less than three hundred acres of strawberries are in fine cultivation within a few miles of the depot. The Highland Fruit Farm, J. W. Rosmon & Co., is by far the most extensive and valuable. There are some twenty thousand fruit trees, and ten acres of strawberries, and some acres of vines in cultivation. When in full bloom, Highlands looks like an earthly paradise. The fruit canvassers from Chicago and St. Louis say this is the finest fruit farm between Chicago and the Gulf of Mexico. The proprietors set out two or three hundred trees annually. Everything promises a full crop at this date; but the Easter frost is most feared. ITUMBOLDT.

We stepped into the Louisville hotel, and shook the hand of Bro. Perry; and learned from him that Baptist matters were in a healthy condition, and looking gradually up, under the efficient ministrations of Pastor Grace, who has been invited in vain to leave this point for another. His congregations are large; Sunday-school prosperous. The right man where he is greatly needed. MILAN.

Presented the same appearance of dullness from the road, but up-town business is brisk; and we learned that Pastor Weaver is still hard at work, and not only successfully holding the fort here, but pushing out his lines. When a student in old Union University, we expected good work of him when he took the field; and we are not a-toughed. MCKENZIE.

Here we were compelled to alight for the night, and, owing to the lateness of the hour, did not go out to look up the brethren. We missed the genial face of young Bro. Hillsman, the former proprietor of the hotel; and we saw no face we recognized. Had we foreknown this detention, we could have sent forward an appointment Monday night.

FIVE HUNDRED DOLLARS FOR THE YOUNG MINISTERS.

We must raise \$500 for the young ministers studying at our University within one month or and some away. Who will help? GIBBS-BAPTIST MADE. J. R. Graves, \$1.00; Mrs. J. R. Graves, 1.00;

Miss Nora Graves, 1.00; from a poor sister, no State or postoffice), 1.00; no name, 1.50; L. M. Walton, 1.00; E. F. H. Johnson, 1.00; J. R. Jordan, Rutherford, Tenn., 1.00; Miss Patti A. Owen, Courtland, Ala., 1.00; John Newberry, Mooringsport, La., 1.00; J. P. Bashaw, Mount Juliet, Tenn., 1.00; G. W. Garrett, Pochontoc, Tenn., 1.00.

BREVITIES.

Sixty-three have united with Bro. Hawthorne's church, Montgomery, Ala., and he had no solo singer either.

Ford's repository for March is a beautiful and excellent number, full of good things; and it has a fine wood-cut likeness of James P. Boyce. This is by far the best of all our monthlies, and only \$2.55 per annum. St. Louis, Mo.

"Bro. T. J. Cornor of North church will be presented to a council for ordination at Spencer, March 1st."—Correspondent Journal and Messenger. Is the council of the church the ordaining authority, Bro. Messenger? The power that can make can unmake, and has a council this power?

"One of our Southern papers [Biblical Repository, North Carolina] thinks Dr. Graves ought to retire from the editorial chair, he being the oldest editor in the United States. Some others would prefer to see certain editorial chairs filled with men of his strength, vim and grit."—Western Baptist. Thank you, Bro. Esq., that is— certainly a little kinder in a brother editor toward one who has spent the dew of his youth and the strength of his years in honest, conscientious service for the Master.

Bro. Tupper, secretary of the Foreign Mission Board at Richuond, writes that \$20,000 will be needed before the meeting in May to meet the obligations of the Board to its missionaries. Tennessee is far behind with her quota; and will not every Baptist who reads this, who believes that it is his duty to aid in preaching the gospel to every creature, and feels that he is still in debt for the gospel, and loves the souls of the perishing well enough, send \$1.00, if no more, to Bro. Tupper this month? He will acknowledge it in this paper. Let the sacrificing missionaries in China be paid, and our hearts be made glad at the Convention.

"The Memphis BAPTIST says: 'His glorified humanity will constitute his divinity forever,' alluding to our Savior. To our mind this is a wonderful proposition; and though it may be true, we shall make no effort to disguise our skepticism till the 'persons and papers' are forthcoming."—Western Baptist. We find it in our columns printed thus: "If it was a fleshly body, like our own, then will that flesh, glorified, be the resplendent visible garment and vestment of his divinity forever, by the which he (Christ) will be manifested to his saints, who will be clothed in like glorified and glorious bodies." If our good brother finds his sentence anywhere, he should insert, as left out by our types, "the garment of;" and then it will read, "His glorified humanity will constitute the garment of his divinity forever;" and our brother, we think, will agree with us.

MARRIED, at the First Baptist church, on the 20th of March, Mr. W. H. Barksdale of Helena, Ark., and Miss Eva Strange of this city. The ceremony was performed by Rev. W. H. Barksdale, father of the bridegroom, and witnessed by a large number of spectators. The bride is a daughter of the late Major J. P. Strange, and a lady of acknowledged excellence and beauty. We add the comments of the *Journal*: "A bridal party went out on the Coahoma yesterday, Mr. Willie Barksdale, popular in upper circles here, having captured the bewitching Miss Eva Strange of this city, bore her away to his 'sunny southern home' in the city of Helena. Thousands of friends of both groom and bride are mingling their prayers to heaven for a life beset with rose-crad pathways, angelic visions, and happy realization of all they dreamed. Heaven bless you both."

The Lord is far from the wicked, but he heareth the prayer of the righteous.

PRAYER-MEETING.

Our Prayer-Meeting opens on each Sunday afternoon at three o'clock, and it is proposed that every Christian who reads this will consecrate that hour to prayer for objects presented in this column.—ED. BAP.

"There is a scene where spirits blend; Where friend holds fellowship with friend; Though sunbeams far by faith we meet Around one common mercy-seat."

PRAYER.—It always does me good to talk with God. It makes me kinder and patienter-like, and troubles are not near so heavy, and nobody can bel me out of this, that a man's house goes a deal pleasanter when it goes with prayer.—Wm. Cowp.

KNOWLEDGE.—How important is knowledge. The more we know of God, the more we shall love him; and we may learn his character from his word, where we may see God in the person of Christ. What a treasure is this word! May we esteem it more than our necessary food, and ever study it with an attentive mind and a devout heart.

LIVING FOR THE GLORY OF GOD.—There is nothing worth living for apart from the glory of God. May we live to answer the great purposes for which we were created; live to him who died for us and rose again; live in anticipation of a blessed immortality, and regardless of the frown or applause of the world, seek to do the will of God and to finish his work.

CHRIST ONLY.

A Spanish artist was once employed to paint the "Last Supper." It was his object to throw all the subtilty of his art into the figure and countenance of the Lord Jesus, but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friend came to see the picture on the easel, one said, "What beautiful cups!" "Ah," said he, "I have made a mistake; these cups direct the eyes of the spectator from the Lord to whom I wished to direct the attention of the observer." He took up his brush and blotted them from the canvass, that the strength and vigor of the chief object might be observed. Whatsoever hinders us from beholding Christ in his glory should be removed.

TRAINED FAITH.

Is it possible to train faith? Yes, I will give you an instance. Richard Coell one day went into the room where his little girl was, bright-eyed and happy as she could be. Some one had just given her a box of beautiful beads. The little girl ran to her papa immediately to show this little gift. "They are very beautiful my child," he said, "but now, my dear, throw them behind the fire." The little girl looked for a moment. It was a great trial. "Now I shall not compel you to do it. I leave it to you; but you never knew papa ask you to do a thing that was not kind to you. I cannot tell you why; but if you can trust me, do so." It cost great effort, but the little child began in her own way to think, "Father has always been kind to me; I suppose it is right." And she took the box, and with a great effort, threw it behind the fire. The father said no more for some time. The next day, however, he presented her with something more beautiful, and which she had long desired. "Now," said he, "my child, I did this to teach you to trust in that greater Father in heaven." Many a time in your life, he will require you to give up and to avoid what you cannot see the reason for avoiding; but if you trust that Father as you have trusted me, you will always find it best! That was training the child's faith.—Coley.

LAMPS IN THE EASTERN CITIES.

Dr. H. Bonn says: "As there are not street lamps in Jerusalem, one must have his lantern when needing to be in the street after sunset, both because he would be laid hold of by the guard as a suspected person, if found without a light, and because the rough narrow streets really required it. Our Jerusalem walter Gahnel, considered it as a regular part of his duty to come for us with his lantern, as to wait at table. On he marched before us, up one narrow street and down another, always holding the light as near the ground as possible, to indicate the ruts and stones, for it was our feet alone that seemed to need the light. We thus found new meaning in the passage, 'Thy word is a lamp unto my feet and a light unto my path.'"

A MOTHER'S WISH FOR HER TWO SONS.

MY Father, I own that my children are thine. Then hast thou sent them to me and I now call them mine. For them do I ever the gifts that are best. The gifts that will make them most useful and blest.

And what shall I ask for my two little boys, Who constitute now the half of my joys? Shall I ask for money, or honor or wealth, And long life of happiness and unbroken health?

Or shall I, like the mother of Zebedee's sons, Ask high seats in heaven for my little ones? That they may be chief in the kingdoms of earth— Or chiefs in the kingdom of spiritual birth?

My Father, ask not for any of these, Oh! do with them Lord, whatever thou please, But thou knowest my heart, I cannot hide from thee, What I desire my darlings should be.

I desire, dear Lord, that the Spirit of Truth, May dwell in their hearts in days of their youth, And as they grow older and reason may dawn, Their hearts by the gifts of thy love may be drawn—

May be drawn from the evil without and within, Outward temptations and inward sin; May be drawn from the love of things of the world, To the love that our Savior so freely untarried.

And humbly I ask thee, for this in my heart That early thou consecratest them apart For thy work, and thine own chosen vessels to be, To work in thy vineyard where it best pleases thee.

And oh, is it asking thee more than I ought, That they by thy Spirit may always be taught That as "thine own" they truly may be, To rouse up the earth's sinners all upon thee?

And these things I ask, and ask them in thy trust, These great favors claim I a worm of the dust, In the name of my Savior I ask them again, But give what thou wilt, I respond "Amen."

BREVITIES.

We learn, by a private letter, that Mr. Lee Lipscom of Demopolis, Ala., died on the 5th inst.

Dr. Swing a learned Presbyterian of Chicago said not long since, "Baptism was performed by immersion in Judea, but as the church journeyed north it changed the mode to suit the climate."

Rev. J. B. Hamberlin, a missionary of the Mississippi Baptist State Convention, has within the last three years organized six churches along the Gulf shore. That to under the very shadows of Romanism.

The Baptist Herald, Missouri, asks: "What difference is there between a Campbellite society and a so-called Baptist church that accepts alien immersion?" There is no difference to quarrel about.—Western Baptist.

Dr. Yeaman of the Central Baptist, though opposed to alien immersions, seems to favor them in some cases, and is ready to defend the views he holds. Such views certainly need defense, and a great deal more than we have any idea Bro. Yeaman can supply.—Western Baptist.

Eld. B. R. Womack, one of the most promising young ministers of the Union University and Greenville ever turned out, and now pastor of the Second church, Augusta, Ga., has proved himself a successful pastor, having doubled the membership of his church within the year.

Bro. Ray of the Battle-Flag, Missouri, repudiates the exegesis of "Fenelon," on taking the kingdom by violence, which appeared in his paper, and which we exposed; and we are glad of it. Bro. Ray is a sound Baptist, the Religious Herald to the contrary notwithstanding; and the Battle-Flag is a power in Missouri.

Eld. D. D. Rowland recently called to the First Baptist church New Orleans, has accepted the call of the Eufaula church Alabama and we learn that Eld. W. H. Tucker of Sardis, Miss., has been invited to visit the church. They will get a first-class, sterling devoted pastor in Bro. Tucker who will lead them on to success, and such is the man they need: not mere flash.

"Bro. W. D. Mayfield is called on to give his honest views of the Society with which he has been connected the past three years by the Biblical Recorder, North Carolina. Certainly the Society will never be able to recover from this thrust!"—Western Recorder. We hope the Biblical Recorder will prevail upon Eld. Mayfield to give his honest views of the Southern Baptist Publication Society, since he has had the supreme control of it the past three years.

"Bro. Harrell now has a son who is a king and priest in heaven. The afflicted father will, for the benefit of our young readers, give some account of

this beautiful life, cut short in the very period when it was taking on the strength and glory of pious manhood."—Baptist Reflector. This will be strange news to Bro. Harrell. His son a king in heaven! his son a priest in heaven! A priest is a mediator between God and man; and the word tells us there is but one Mediator. Does every saint that dies become a priest in heaven, Bro. Pope? Rather strange theology!

"Of ninety-three black children born on a plantation near this city since the surrender, all but twenty-seven have died, many of whom are sickly, and will not outlive their youth. This is no isolated evidence of the fact that the African race is dying out in our country."—Okolona States. This, from the first, has been our theory concerning the ultimate fate of this inferior race,—it will gradually fade out of the land, and white labor will take its place. Has any reader facts on this subject? Who can report as many, or more, than before the war in their county?

THE IRON WHEEL STILL AT WORK.—"It is at work. The Great Iron Wheel was handed to a very intelligent Methodist, and not long since I baptized him and his wife; they acknowledged the force of the Wheel. I loan it to any Methodist who will read it."—WM. McCAMMON. This book, abused as it has been by Methodist preachers, has done yeoman service for Baptists for now twenty-three years, without one revision. It has converted Methodists enough to constitute scores of churches, and Methodist ministers enough to preach to those churches; and it is still at work. We propose to write a new Great Iron Wheel in 1880, if spared; and we want every Baptist to become a subscriber to, and an active agent for, it. Who will be alive then?

"The editor of the Richmond Herald need give himself no special uneasiness about the readers of the Evangel. Judging from the tone of our Southern exchanges, we should infer that the editor of the Herald had about enough to do to look out for his own readers without troubling himself about ours."—Evangel, California. Think it not strange, or as though some fiery trial had overtaken you, because the Richmond Herald fits to meddle itself about your private matters to your prejudice. There is not a Southern paper that has not complained of its petty meanness; and it is a sheet in which insidious attacks upon church- and private character are invited, because freely allowed, and the name of the miscreant refused to be given up when allowed. Not less than a half dozen times has this occurred with reference to men, churches and interests in this city; and it is as pernicious in its denominational influence as it is in its morals.

"If men believe that all elected will be saved, without respect to their obedience, and others not elected, though they be ever so diligent in the use of God's means in coming to Jesus, cannot be saved—tactfully clearly and fully! Antimission Baptists are consistent, if this doctrine be true."—THOS. J. LANE in Baptist Reflector. We never heard of any one who believed that all elected will be saved, without respect to obedience, but that God will influence those whom he elects to obey, and sweetly do his will (see Eph. 1, and 1 Peter 1, 2); and Christ says: "All that the Father giveth me shall come to me." (John vi. 37.) "No man can come to me, except the Father which hath sent me draw him." (John vi. 44.) We believe that no one uninfluenced by the prevalent grace of God will seek or desire to come to God by Jesus Christ. Their hearts are fully set in them to do evil, and that only continually. They are dead spiritually, and can exercise no spiritual emotion.

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE." We are assured upon the authority of the Apostle Paul that these are the words of our Lord Jesus, though we do not find them recorded in the Gospels. While the truth of this statement may be admitted by all who recognize the Bible as the word of God, yet very many act as though they doubted its truthfulness. That there is more joy in giving than receiving has only been realized by those who have put the matter to the test. I would be glad that a hundred people who read

the article would test the fact that it "is more blessed to give than to receive" by sending a contribution to Foreign Missions, and then watch the results. Even a careless contribution sometimes makes one happy. Read the following:—

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor who was commonly called the student's friend, such was his kindness to the young man whom it was his office to instruct.

While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed belonged to a poor man who had nearly finished his day's work.

The young student turned to the professor, saying, "Let us play the man a trick. We will hide his shoes, and conceal ourselves behind these bushes, and watch to see his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and I may give yours if much greater pleasure by means of this poor man. Put a crown-piece, if you have them, in each, and then we will hide our selves."

The student, luckily having two crown-pieces, did so; and then placed himself, with the professor, behind the bushes hard by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on his coat he slipped one foot into one of his shoes. Feeling something hard, he stooped down and found the crown. Astonishment and wonder were upon his countenance. He gazed upon the crown, turned it around and looked again and again; then he looked around on all sides, but could see no one. Now he put the money in his pocket, and proceeded to put on the other shoe; but what was his astonishment when he found the other crown? His feelings overcame him. He fell upon his knees, looked up to heaven and uttered a long and fervent thanksgiving, in which he spoke of his wife sick and helpless, and his children, who by some unknown hand would be saved from perishing.

"Now," said the professor, "are you not better pleased than if you had played your intended trick?"

"Oh, dearest sir," answered the youth, "you have taught me a lesson now that I shall never forget. I feel now the truth of the words which I never before understood. It is more blessed to give than to receive."

"The young man stood there, deeply affected and with tears in his eyes."

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QUERIES.

What is the sin against the Holy Ghost?

ANSWER.—It is willfully ascribing the operation of the Holy Spirit to Satan or other influence. The Pharisees believed that demons could be only cast out by the power of the Holy Spirit, and yet when Christ cast them out they ascribed the power to Beelzebub. Those who deny regeneration of the heart by the Holy Spirit commit this sin. They are wont to ascribe its manifestations to the Evil One.

What is a man that is immersed or baptized and received into a Baptist church, is he not a brother? If he is not, tell me who is.

ANSWER.—He may be a Baptist by profession, and yet in fact hold views subversive of Baptist faith and even their denominational existence. There are not a few full-blooded Campbellites in our churches and they ought to go to their own sort.

WHEREAS, the peculiar state of our country has greatly diminished our usual receipts for the support of our Foreign Missionary work, and whereas the ordinary methods for raising supplies for this purpose seem to have been exhausted in vain, therefore

RESOLVED, that the Baptist churches of the South be, and are hereby earnestly requested to appoint some day, early in April next, for prayer and alms-giving in behalf of this object.

Adopted by Board. H. A. TUPPER, Cor. Sec. March, 5th, 1877.

OBITUARY.

Dear Brethren and Sisters in Christ.—It is with the sad feelings of parents that we inform you of the death of our daughter, Eula Jane Klumbo. Eula was born March 20th, 1847, in Drew Co., Ark., and departed this life at the same place, Sunday night about 1 o'clock, February 25th, 1877, after a few hours' suffering with that terrible disease, swamp fever. O, how we do miss Eula, morning, noon and night; yes, all the time. She was so very good and kind to papa and mamma, little Sister Anna and her brothers; but she is gone in spirit to live with the happy children in paradise. She loved Jesus.

On earth no more we see Eula's bright face, Her body in the grave at Mt. Olive is placed; But while it there in still silence lies, Her spirit lives and is happy above the skies. She lives with angels and with saints, Free from sorrow and complaint.

May God sanctify this unexpected death to the good of all the relatives and friends. Pray for us the bereaved. W. C. KIMBRO, E. J. KIMBRO.

He is the poetry of the boy, but Memory, that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim, the flavor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

one there is above all others, Well-deserve the name of friend, It is love beyond a brother's, Costly, free and knows no end; They who once his kindness prove, Find it everlasting love.

O for grace our hearts to bring, Teach us, Lord, at length to love; We, alas, forgot too often, What a friend we have above; But when home our souls are brought, We shall love thee as we ought.

SOUTHERN BAPTIST PUBLICATION SOCIETY. All orders for Books intended for the Society should be addressed to the present Corresponding Secretary, W. E. Paxton, and no longer to W. D. Mayfield, who was the former Business Manager, and who is no longer in this city. By noticing this much confusion and delay will be prevented. J. R. GRAVES, Pres't.

The Stock notes for Missouri and a part of Tennessee have been placed in the hands of J. R. Graves for collection. A. Van Hoose is acting as General Agent for the States east of the Mississippi. W. E. PAXTON, Cor. Sec'y.

All Stockholders in West Tennessee and Missouri who are still indebted to the Society will please remit or report at once to me. The time has come when the unpaid Stock should all be paid in, or a new note given. If you know you are indebted please remit a part if not all, for it is needed to pay for Poultry and new plates. J. R. GRAVES, Pres't.

FOR THE BENEFIT OF THOSE WHO DON'T KNOW! Notwithstanding I have been calling upon the ministering brethren of Tennessee for four years, to send forward the data for the make-up of their biographies; and others to forward the biographies of deceased ministers—giving the items ready, yet there are those who do not seem to apprehend it.

For the benefit of such, by way of guide, would state that in order to make up an intelligible sketch, the following, among other facts, should be given: Parentage; when and where born, where educated, grade of education, when and to whom married, children, if any, occupation, what church joined, when and by whom baptized, by what church ordained and who constituted the Presbytery, where labored and with what success, where now laboring, views of doctrine, landmark or anti-landmark, Calvinistic or Armenian, religious experience, call to the ministry, anecdotes, incidents and in fact any and all matters that might be of interest and profit to the religious, reading public. The narrative too, should embrace the toils and sacrifices made for the blessed Master, to inspire with zeal and courage the dove young ministers coming on, so that they may be equipped with courage, and finally with victory. Send on the data brethren, help me all you can, to accom-

plish the task you have assigned me. If you wish any other information it will be cheerfully given. JOSEPH H. BONN. Durhamville, Tenn., March 14, 1877.

VALUABLE PREMIUMS.

We will give the paper for one year to every brother who will send a club of five twelve months subscribers, and a package of Ray's Early Prolific Corn to each of the club, by mail prepaid.

OR, We will give an Improved Body and Lung Brace for ten new subscribers, and a package to each subscriber.

We will give one bushel of the celebrated Java Prolific Cotton Seed, OR, One bushel of Ray's Early Prolific Yellow Corn, for ten new subscribers.

We hope that our farming patrons will work lively during this month and secure these valuable premiums. J. R. GRAVES.

DOCTRINAL SERMONS. In answer to many touching the doctrinal series, we will say first as to the SUBJECTS DISCUSSED. 1. The Church of the Living God. (a) What it is not; (b) Where it is not; (c) What it is; (d) Where it is located; (e) Who originated it; (f) When was it set up? The various theories prevailing upon all these points examined, and the true Scriptural idea established. 2. The material of a Scriptural church (i. e., who should be members) examined, and the four prevailing theories considered. 3. The Scriptural terms of the Lord's supper examined. Local church communion advocated. 4. The Scriptural yet and agent of baptism examined. The true design of baptism considered. 5. The history of the church of Christ; the history of Catholic and Protestant societies no part of it; church succession demonstrated by the word of God. We are willing to deliver this series of five sermons once or twice each month this year for the consideration of \$50 and traveling expenses. They should commence on Thursday. Our churches should be indoctrinated; and it only requires a little effort to secure this series. Outsiders will, in many cases, make up the whole amount.

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THE BAPTIST. A Representative Journal for the Baptists of the Southwest, we must have the support of all our friends, prompt payment, and earnest co-operation of pastors and others, with a view to place in

Thousands of Families where it is not now read. It will make its readers More Intelligent, More Religious, More Prosperous, More Benevolent, More Enterprising, More Hopeful

in all Christian undertakings, more appreciative of all that is beautiful and good, happier on earth and blither for heaven. We invite, and earnestly ask Pastors and Brethren to use their personal influence and solicitation to put THE BAPTIST into the hands of all who ought to read it.

Will You Do It Now? We appeal to every subscriber to renew for the year to come; also that each one seek to gain at least one new name, and the money for the paper to January 1878; so that it may be read in every family in each church and congregation.

SPECIAL OFFER.

To every one who will renew or subscribe within thirty days we will send a package of Thy's celebrated Early Prolific Yellow Corn, a very valuable variety. We will send a package also to any one who will secure a new subscriber within thirty days,—before the first day of April.

NEWS SUMMARY.

THE SOUTH. An enormous number of robberies have been committed in Vicksburg of late.

Corn in southwestern Georgia is as tall as a man's head.

The African colonization fever has taken on among the Augusta, Ga., colored citizens.

The fire at Newberry, Georgia, in which Pool's hotel and twenty other buildings were burned, amounted to \$150,000.

Shall the bureau of agriculture, statistics and mines be abolished? is becoming a question in Tennessee.

The total indebtedness of the southern states, as estimated by the committee on adjustment, is about \$200,000,000, that of Virginia alone amounting to \$35,000,000.

Georgia's most expensive luxury is her last legislature. Over one hundred thousand dollars vanished from the treasury at the last session.

As a evidence of returning confidence in the honesty of democratic rule in Florida, the fact may be stated that persons of character and wealth abroad are looking to Florida for settlement and investment of capital.

Under the new incorporation act of Florida, no city or town can levy a tax greater than one per cent. for general purposes, and an additional tax to meet interest and provide for sinking fund to meet principal at maturity.

Mitch, Pearson, of Bedford county, Tenn., who has been before the courts for twelve years for murder, and who has been sentenced to death, etc., has finally been sent to the penitentiary for ten years.

In twenty-one Louisiana parishes heard from the yield of sugar in 1875 is 20,000 bushels, more than the yield of 1874. The crop of 1876, estimated on this basis, will be 17,000 bushels, against 10,000 bushels in 1875, in round numbers.

Mobile (Ala.) Register: Farmers insist on that there is no doubt that a great deal of the fruit in North Alabama, both north and south of the Tennessee river, has been killed in the bud. It has not happened more than once before within the memory of man.

The "Thieves' Own Association" is the name of a new society in New Orleans, which is supposed entirely of colored females. The object of the society is to hire out as servants and disappear suddenly with some "unconsidered trifles" as they conventionally say.

The average price of land in a few counties in northwestern Georgia, where the raise grain and hay, is as follows: Bartow county, per acre, \$7.50; Chattooga, \$9.50; Folsom, \$6.94. The average price in southern Georgia, the best cotton region in the state: Dooley county, per acre, \$2.71; Lee, \$2.99; Macon, \$2.86; Randolph, \$2.84.

The soldiers at the United States arsenal, Summerville, Ga., had a pet monkey. It is intended to fire a salute with one of the cannons and launch fire to the fuse of a loaded one. It didn't go off immediately, and he ran and peeped into the mouth to see what was the matter. At this juncture it went off--so did the monkey.

A case was tried in Henry county, Ala., last week, which commenced before a justice of the peace and amounted to \$7.75. It was a disputed item in a long account. It has been postponed in the court a number of times, and seventy-six witnesses summoned, last week the jury gave a verdict for \$7. The cost of witnesses was \$214.50. The cost to the county was five times the verdict.

A Florida correspondent of the Petersburg (Va.) Index and Appeal says there is a lemon tree of one hundred and five feet in circumference at the top. Upwards of 10,000 lemons were taken off that large tree a few days ago, and it is estimated by competent judges that there were still 20,000 lemons remaining on the same tree. It is creditably stated that the average lemon tree will bear from 2,000 to 3,000 lemons.

The boundary-line question between the states of Virginia and Tennessee, which was thought to have been settled in

1868, has recently been brought up in the legislature of the former state, under an act of the legislature of 1872, giving the governor authority to select a committee to confer with a like committee from Tennessee to take up the matter and locate the line, but Tennessee positively refused to touch the matter at the time of the act of 1872.

Acts for the removal of the political disabilities of the following persons were signed by President Grant: John M. Hasden, of Texas; Theophilus H. Holmes, of North Carolina; P. J. Quattlebaum, of Georgia; W. F. Carrington, of Virginia; William Butler, of South Carolina; E. G. Gistlin, of Arkansas; S. P. Moore, M. D., of Virginia; D. H. Hill, of North Carolina; M. L. Bonham, of South Carolina; John S. Marmaduke, J. L. M. Curry, of Virginia; Catelyn E. Jones, of Alabama; Wade H. Gibbs, of South Carolina, and Wm. R. Jones, of Texas.

Savannah (Ga.) News, 15th: The Central railroad company have transported during the past thirty days, from Savannah alone, over 270,000 bags of commercial fertilizers.

In the transportation of this stuff 2,700 cars have been required, and allowing twenty cars to the train, at least one hundred and thirty-five trains, or five trains per day, were necessary for this work. These fertilizers are landed from the vessel which bring them from northern ports at the central railroad company's wharf, and are hardly cold before they are moving rapidly to the interior to either make or break some farmer.

THE BANE. Four brothers, hand-cuffed two and two, left New Canaan for the Connecticut penitentiary a few days ago. They had been convicted of burglary.

Thomas W. Thompson, of Westfield, Virginia, was held for trial before the United States court, on the charge of using means to fraudulently obtain money from the relatives of deceased parties of the late Ash-tahula steamer. His notes apparently belong to the relatives of the deceased, stating that he had in his possession certain articles of the deceased, and upon the receipt of stipulated sums would forward the articles named, signing his name Victor Bennett. The prisoner offers no defense, pleading guilty to the charge.

Peter B. Sweeney, whose name was associated with Boss Tweed in the great ring swindle and who has been in exile for the past five years, has returned. He has not been taken into custody because it was arranged with the attorney general that if he would return and be present at the trial against him, all proceedings, civil and criminal, so far as arresting him should be suspended during the trial and for thirty days afterward. The trial is set down for the 1st of April. The claim against Sweeney is that he is liable in the same way that Tweed was tried against him in which there was a verdict for the people of \$6,000,000.

FOKONG. The new Hotel de Ville, in Paris, will be finished by the end of this year. The walls are already up to the first story. The reconstruction of the Tuilleries has also been agreed upon. The idea seems to be to efface the marks left by the commune by the time that the great exhibition of 1878 is held.

A correspondent of the Times, with the Turkish army, telegraphs from Multschah as follows: "In the higher Turkish circles it is believed that all danger of war is at an end. On the other hand, the news from Bessarabia is very warlike. In the course of the last few days two Russian divisions have been pushed forward, one of infantry and the other Cossacks, the latter with their headquarters at Kuber, close on the frontier. Military action on the part of Russia is believed inevitable, and the order to march into Roumania is expected as soon as the weather permits. At present any movement of the army is impossible."

MISCELLANEOUS. Postmaster Key is enduring the infliction of a hot rivalry between various firms to supply the department with postage stamps, of which 70,000,000 are used every year in this country.

The treasurer of the United States can now supply silver coin in reasonable amounts

to bankers and others in exchange for legal tenders, fractional currency, or United States notes, the expressage both ways to be paid by the party sending the notes. This notice is intended particularly for the south.

CONGRESSIONAL.

SENATE.

In the Senate, on the 16th, the vice president laid before the senate Mr. Mitchell's resolution to investigate the charges against Grover when Mr. Sanbury submitted a substitute, that the committee on privileges and elections be instructed to appoint the judge of the fourth judicial district of Oregon as commissioner to take testimony relating to the charges against Grover, with power to subpoena witnesses and testimony to be forwarded to committee on privileges and elections which shall report the same with their conclusions thereon at the next regular session of the senate.

Some discussion took place on the resolution, pending which the senate went into executive session. After the doors closed a message was received from the president transmitting various nominations, and also notifying the senate that he had no further communication to make.

At 2:30 the doors were opened and the senate adjourned until 10 o'clock to-morrow, when the nominations now pending will be disposed of, and the senate will adjourn sine die.

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The arguments advanced by the opposition were addressed solely to the question of the business qualifications of Mr. Douglass for this particular appointment, and especial stress was laid on the fact that the bar association opposed his confirmation on the ground that in their opinion he could not successfully administer the affairs of the office.

The nomination was, however, carried on a yeas and nays vote by a 6 majority. No republican voted against it, and Gordon, Hill, and Beck and Garland, with one or two other democrats, voted for its confirmation. It is understood Lamar, who was not present on account of illness, would have voted as if present.

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Health Improvements. On this subject Dr. Richardson, F. R. S., has recently delivered a lecture at the London institution, in which he gave further illustration of the high views he entertains in regard to house sanitation. He considered that for purposes of health the houses in Great Britain require to be rebuilt, or remodelled, from Land's End to the Hebrides. Dr. Richardson entered into the history of ventilation, from the time of Stephen Hales, in 1733, to the present day, and explained the different discoveries that had been made in the various branches of science bearing on the health of towns, showing that, till these were understood and appreciated, all modes of construction were of necessity imperfect. He called attention to the influence of water, dampness, light and darkness, etc. The effects of light deserve especial notice. Having got from India some poison of the cobra, on ivory points, he discovered that on some of those which had been exposed to the light in a glass bottle, the poison had become inert; while on others that had been wrapped in paper in the same bottle, the poison retained all its deadly activity. He hence argued that, if sunlight exercised such power on the poison of the cobra, it might by analogy destroy the poison of the small-pox, scarlet fever and typhoid. He considered that pure air and water, freedom from damp, pure daylight and equal temperature were essential. He then entered into a variety of details of the required modifications of our present house architecture, foundations, closets, and other offices, which may possibly be excellent if practicable. From the amount of expense that would be incurred in erecting such model houses, we imagine that the worthy doctor would justly entitle himself to the thanks of every architect and builder, if not of the owners of such houses.

Enormous Growth of Australia.

That a great English-speaking empire is fast growing up in the Australia is apparent from the marvelous showing those colonies already make. Their total amount of trade is \$450,000,000, due from the bowels of the earth or gathered from its surface. Of that total one-half, or \$225,000,000, consists of the precious metals. There are gold, copper, tin, and iron in all the colonies, and silver in New Zealand. In miscellaneous products they have wool, tallow, sugar, hides, preserved meats, and wine. In all the colonies there were last year 60,000,000 sheep and 7,000,000 cattle. The population of Australia and Tasmania numbers 2,000,000 and New Zealand 400,000. The public revenue of the whole group is \$65,000,000 annually. Comparing these colonies with Canada we find that the population in the new dominion is 4,300,000 and her total trade amounts to \$225,000,000, as compared with \$450,000,000 of the Australias, which gives the latter double as much, with a population only one-half as numerous. The dominion's exports are but \$95,000,000, against \$225,000,000 from the Australias, and the dominion revenue is but \$25,000,000 against their \$65,000,000. Going further afield we find that the Indian empire, with a total population of 240,000,000, has a total trade of \$435,000,000, and her exports are \$275,000,000, against \$225,000,000 from the Australias. The colonies have borrowed considerably, but every cent, except in the case of New Zealand, has been spent in useful and well-conceived public works. Victoria has borrowed \$70,000,000 at a little over four per cent., and has nearly one thousand miles of railroads and numerous water supplies to show for it. Already the railroads are paying their working expenses and the interest upon the cost of construction, besides which her public lands are worth at least ten times her total indebtedness. The same is true of New South Wales, Queensland, and South Australia, and is also true, though in a less degree, of New Zealand, and Tasmania, and western Australia. These figures indicate the unmistakable elements of a great empire.--San Francisco News Letter.

The Green Three Cent Stamp.

By about the middle of next May the public will have seen the last of the present three-cent stamp, and will become to get accustomed to something red, and possibly a new tint. The best and fastest color known--the green three--has proved a placer for stamp-washers, who take off the oily cancellations without acid or alkali, and set the stamp afloat again. So far the post-office department has found no way out of the difficulty, and the long series of experiments just completed has resulted in nothing more than assurance that green is the poorest of stamp colors. With the change of color, May 1, there will be a change of design. The medallion head of Washington will be retained; but it will be relieved with an open space of white, the scroll-work will have a different pattern. Altogether, the new stamp will bear some resemblance to a stamp of sixteen years ago, which most people have forgotten. The white background is adopted in the hope that any attempt to wash the stamp will leave this part indelibly stained.

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Sabbath Thoughts. How kind the gracious God who gives us one day out of seven. To which we call our thoughts from earth To center them on Heaven.

The varied rounds of toil and care Attract us all the week-- How meet and just that on this day We come God's grace to seek.

There are some hours of pain and woe We cannot well evade, And even in our brightest skies, The shadows oft intrude.

No man can live unto himself, Nor guard himself from ill, And how can turn from death at last Howe'er great his will.

We are dependent creatures, then, On Him who gives us breath, And only He can lead us through The silent gates of death.

Up to the Father, grander still, Where joys immortal wait, And only light and love are known-- No grief, nor pain, nor hate.

What say we, then? Shall we submit To our Creator's will, And trust Him that when life is o'er, He'll love and guide us still?

Oh! shall we bow before blind fate, Like flowers before the gale, And trust our life to the sea With neither oar nor sail?

A doubtful life, a doubtful death, Oh! Lord forbid it! We choose to trust thy gracious smile, And thy protection know.

THE APPROPRIATIONS.

Ten of the regular appropriation bills were passed by congress, and show an excess over the total of the same bills at the last session of \$2,798,398.94. The army bill and the river and harbor bill failed. The following summary gives the history in brief of the bills of the present session:

THE PENSION BILL.

Reported to the house \$28,533,500 00 Passed the house \$28,533,500 00 Passed the senate \$28,533,500 00 As it became a law \$28,533,500 00 Law of last year \$28,533,500 00 Reduction 1,000,000 00

THE POSTOFFICE BILL.

Reported to the house \$32,988,825 00 Passed the house \$32,211,618 00 Passed the senate \$31,905,500 00 As it became a law \$31,267,390 00 Law of last year \$34,587,701 00 Reduction 3,380,311 00

THE FORTIFICATION BILL.

Reported to the house \$27,000 00 Passed the house \$27,000 00 Passed the senate \$27,000 00 As it became a law \$27,000 00 Law of last year \$27,000 00 Reduction 15,000 00

THE CONSULAR AND DIPLOMATIC BILL.

Reported to the house \$1,137,085 00 Passed the house \$1,137,085 00 Passed the senate \$1,136,097 00 As it became a law \$1,136,815 00 Law of last year \$1,187,157 50 Reduction \$50,350 00

THE LEGISLATIVE, EXECUTIVE AND JUDICIAL BILL.

Reported to the house \$14,266,655 50 Passed the house \$14,228,935 50 Passed the senate \$14,228,935 50 As it became a law \$14,228,935 50 Law of last year \$15,314,936 80 Reduction \$1,085,999 70

THE MILITARY ACADEMY BILL.

Reported to the house \$285,161 00 Passed the house \$285,161 00 Passed the senate \$285,161 00 As it became a law \$285,694 00 Law of last year \$290,065 00 Reduction \$4,900 00

THE INDIAN BILL.

Reported to the house \$4,411,899 12 Passed the house \$4,430,499 12 Passed the senate \$4,514,355 89 Law of last year \$4,751,499 12 Increase \$340,000 00

THE DEFICIENCY BILL.

Reported to the house \$1,137,197 18 Passed the house \$1,246,877 88 Passed the senate \$3,315,654 42 As it became a law \$2,398,656 53 Law of last year \$2,968,177 00 Reduction \$669,521 56

THE NAVAL BILL.

Reported to the house \$12,492,952 00 Passed the house \$12,197,552 40 Passed the senate \$17,049,952 40 As it became a law \$15,349,952 40 Law of last year \$12,742,155 40 Increase \$2,607,800 00

THE SUNDAY CIVIL BILL.

Reported to the house \$14,948,565 46 Passed the house \$15,446,807 25 Passed the senate \$18,968,847 77 As it became a law \$17,690,299 32 Law of last year \$6,751,474 38

SUMMARY OF BILLS FOR 1877-8.

Table with 2 columns: Bill Name and Amount. Includes Pension bill, Postoffice bill, Fortification bill, Consular and Diplomatic bill, Legislative and executive bill, Military academy bill, Indian bill, Deficiency bill, Naval bill, Sundry civil bill.

Total of ten bills \$119,129,838 87 Total of same bills last year \$116,735,042 93 There were passed

IN ADDITION TO THESE

two small bills, the house deficiency bill, \$139,254.98, and the printing deficiency bill of \$350,000. The house committee on appropriations attempted a reduction of about \$300,000 in the naval appropriation, but failed in the effort. The bill as passed appropriates about \$700,000 more than last year's bill, but this is \$2,500,000 less than Robeson and the senate would have had it. The senate attempted to raise the amount of the pay of the navy over a million dollars above

THE HOUSE FIGURES.

but they split the difference, and fixed it at \$6,000,000. The house sought to fix the item for the bureau of equipment and recruiting at \$700,000, but finally allowed \$970,000. Of this amount \$10,000 is immediately available for provisions and clothing. The item for the bureau of construction and repair is \$1,750,000, which is almost exactly one-half less than the senate demanded. The item for the bureau of engraving is \$942,000, for which the senate demanded \$2,000,000.

THE MAIN POINT

on which the senate yielded was its demand that \$1,500,000 for construction and repair and \$750,000 for engineering should be immediately available. This would have helped out Mr. Robeson and the new administration beautifully, but they yielded to prevent an extra session. The bill is in all its minor details the same as the bill last year. The house yielded the scheme for a mixed commission on the navy, which was Whitthorne's pet bobby, and which was attached to this bill.

THE GREATEST VICTORY OF THE HOUSE

was on the post-office bill, which they succeeded in reducing a million below the appropriation of last year, in spite of the growing demands of the department. The senate unlearned to pass in this bill subsidies of half a million for the Pacific mail steamship company's Asiatic line, and the same amount for the mail service between New Orleans and Rio Janeiro. The schemes were two of the greatest jobs that appeared in congress, and their defeat was a great good fortune for the country. The second one was merely a cover for a sale of one or more iron steamships by John Rosch, of Philadelphia, the provision being that the ship should be "accepted" by some naval officer to be appointed by the secretary of the navy. The following are

THE PRINCIPLE ITEMS

of this bill: Compensation of postmasters, \$7,250,000; payment of letter-carriers, \$1,825,000; rent, light and fuel, \$400,000; clerks in post-offices, \$3,340,000; advertising, \$69,000; stationary, \$55,000; miscellaneous incidental items, \$80,000; inland mail transportation, \$9,250,000. Of this amount the bill says \$150,000 may be used for

THE FAST MAILS.

The department demanded \$250,000. Other items are as follows: Compensation to railway post-office clerks, \$1,225,000; route agents, \$1,000,000; mail route messengers, \$150,000; local agents, \$110,000; mail messengers, \$670,000; mail-bags and bag catchers \$200,000

manufacture of stamps, \$150,747; manufacture of stamped envelopes and newspaper wrappers, \$600,000; manufacture of postal cards, \$800,000; transportation of foreign mails, \$250,000.

THE AMOUNT ACTUALLY APPROPRIATED and available under this bill in excess of the revenues of the department is \$2,932,725. The amount of \$6,000 is appropriated to continue the post-office commission, so-called, and the bill instructs the postmaster-general to cause a careful inquiry to be made into the compensation paid to clerks in post-offices with a view to more equitable adjustment and reduction thereof. He is also required to inquire into the number of letter-carriers in cities, and to reduce the number of them and the number of deliveries to the reasonable requirements of the public service. The effort to reduce the pay of the carriers in this bill failed entirely.

THE ESCAPED SIOUX.

A Canadian Officer's Interview With the Indians who Crossed the Border. A Toronto Globe correspondent at Fort Walsh, Northwest territory, writes of a visit by M. West, of the British army, to the camp of the hostile Sioux, at Wood mountain, one hundred and ninety miles from Fort Walsh.

Maj. West started from Fort Walsh with a detachment of ten men and himself on the lead; rode into the camp about 3 o'clock on the afternoon of the 21st ult., creating considerable astonishment among the savages, who rushed out, arms in hand, as they afterwards explained, thinking it was the United States troops, whom they had told were to follow them across the line. No attention was paid to them, the camp was passed, and old White Eagle of the Sautees (friendly Indian) sought out. There were about three hundred lodges of mixed Sioux, consisting of Uncapapas, Minneconous and Ogallallas, the worst Indians under the sun. They had a number of United States government mules, taken to the battle of the Little Horn. Black Moon and Long Dog, both noted characters, were among them. The major talked pretty plainly to them, and laid down the laws, and told them if they remained in the British possessions they must obey the laws. He asked them if they were here only for the winter seeking protection, and when spring comes to return to the other side of the line and make war. They replied that they were tired of war and wanted peace, and they had come here to remain. They asked why he had entered their camp in the manner so new to them. The major told them the children of the queen were not afraid to go anywhere, as they did not think of danger in their country. They concluded that they had good hearts, and were brave. They seemed to have little or no respect for the Americans. They were glad to see the major, and promised to behave themselves while here. Although they announced their determination to remain here, there is no probability of their doing so

FARM AND HOME.

TWELVE RULES FOR SUCCESSFUL FARMING.

- 1. Drain your wet, boggy land. 2. Plow deep, and loosen the subsoil. 3. Provide good shelter for your manure, and make all your possibly can by bedding with leaves and straw. 4. Choose commercial fertilizers intelligently, and do not use one in excess of another simply because others have used it. 5. Manure every crop which benefits by it, and manure highly. 6. Cultivate only safe, paying crops, and select the best seed for these. 7. Change your seed at least every five years, especially your cotton and corn. 8. By all means make plenty of hay, and let your fowls remain on the stalks. 9. Feed plentifully of the best hay and corn, and run all your roughness through a chopper. 10. Breed stock, and let not mere accident support the herd. 11. Support breeding by proper care and feeding. 12. Be wise in time, and commence at once and plant a few thousand of the Pymouth Hedge Plant yearly, and soon your farm will be under a permanent fence, and you will be relieved of the heaviest tax you now have to pay, and a tax that is growing heavier every year. Circulars containing full description sent free from this office.

How to Raise Chickens.

Poultry has its fanciers and shine its feathers. Those engaged with either branch of the business are largely content with it as a hobby. This is natural and right; in fact, were it not so, the results attained would never be reached; it is the thoroughness of an occupation that makes it succeed; but the question is, are the hens surveilling the hog? It is stated on authority that if the same quantity of food is given to chickens that is fed to a hog, they will produce more eggs, and return greater margin of profit, than the pork, to say nothing of the eggs produced, and they will pay for the grain. Pigs, from the time they breathe, are calling for food, and the amount consumed in growing and fattening a hog is surprising. Then, when we consider the immensely greater value there is in poultry meat over pork for producing brain and muscle, is it not fair to suppose that poultry will make around up pork, and we shall find ourselves feeding more on chickens and less on piggy.

A Profitable Hog.

The following description of a profitable hog was reported by the committee of the swine-breeders' convention at Indianapolis, Indiana: He must have a small, short head, heavy jaw and thick, fat neck; ears small, thin and tolerably erect, not objectionable if they droop slightly forward; must be straight from the neck back to bank; must be well developed in the knees; must be good length from head to tail; broad on the back, ribbed rather barrel-shaped; must be slightly curved or arched in the back from the shoulder to the setting in of the tail; tail small, long in the ham from back to letting off the hams; shoulder not too large to give symmetry to the animal; ham broad and full; hair smooth and evenly set on; skin soft and elastic in the touch; legs short, small, and well set under; broad between the legs; good depth between bottom and top of the hog; with quiet disposition; should not weigh more than three hundred or four hundred pounds gross, at twelve or eighteen months old, according to keep; color black or white, or a mixture of the two. The above described hog will measure as many feet from the top of the head to setting on of tail as he does around the body, and will measure many inches around the leg below the knee, depth of body will be four-fifths of his height.

How to Grow the Potato.

Many farmers (though not every one) know the value of sweet corn in its season for feeding to swine, and cows in milk. At the time sweet corn is in full, the drought of summer is very likely to cut the supply of grass short, and the pasture for both cow and swine

will be scant in milk-giving properties. To breeders who are raising thoroughbred pigs, this early, rich, succulent feed is of the highest value. About the time it is ready to feed, the breeding sows begin to get reduced from suckling, and the pigs are large enough to begin to make way with fair rations. It is suitable food for within their reach. There is perhaps nothing better for young pigs than old sweet corn soaked soft. The new corn, from the time it is in milk until it is entirely ripe, may be said to be next in value to the old corn, soaked.

In planting a patch for family use (which every farmer should do), increase the area according to your needs, bearing in mind that for sows giving milk and for young pigs intended for shipment as breeders—or for the shambles—it is the very best economy to feed liberally in warm weather, for then growth is made rapidly, and the foundation is laid for size and vigor before cold weather sets in. The same doctrine is applicable to milk cows, for no animal on the farm suffers greater depreciation, for either the dairy or for future fattening, than the cow that is permitted to get low in flesh in the fall.

A patch of sweet corn not too far from the farm buildings where the ground can be conveniently manured and tilled at all times, and where it will be easy of access for family use, should be one of the standing regulations of the farm. So treated it will be convenient to cut up for feed—the pasture for the pigs and the yard for the milk cows being supposed to be near at hand. After the crop is matured, the ground will be in the best possible condition for a crop of turnips, and the man who will try this mode of raising food for the uses pointed out, we are convinced, will admit the wisdom of its continuance.—Western Farm Journal.

Robbing the Soil.

Few farmers consider that each crop that is grown and removed from the soil has taken away so much strength and virtue from it; that in the stalk and kernel is found the concentrated richness that was in the ground until transformed by the mysterious ways of nature in its transformation. Nature asks no aid from the husbandman, neither will it quietly brook being plundered, but, instead, following each demand made upon it in a way of a crop, it is found reduced and worn, and will not again attain to its former merit until there is restored to it equally and proportionate what has been taken from it.

Rotation in crops is demonstrated as being not only best, but demanded; the continual growing and gathering from the same field a harvest of the same or kindred product will in due time deprive the soil in the field of the ability to produce that essential article, as it has taken from the soil all that is necessary for the successful production of that crop, and either fertilizers must be supplied, or the field will become wholly worthless, save for some other and entirely different kind of product. When crops fail of themselves, the failure, as a rule, can be traced to the neglect of man, and not the defect of nature, or mistake of the Creator. The soil is provided in a general state of richness; if continual demands are made upon it to produce, and no return offered in way of remedies for its degenerating tendency, the outcome will be a thin crop from an exhausted soil.

The principal products of the farm are of that class that are employed in feeding the great family of consumers and consequently it is removed in bulk from the soil, and but a minimum portion of it remains to enrich the ground for another season, the stalks and straws are lost to it, and another robbery is committed. Taking from the soil these vital principles, and making no return from them is robbing each year the value of the farm per acre in dollars and cents.

This need not be, as the product from the soil soft taken and transferred into other conditions such as compost and manure, if returned to the field, will restore to the soil its strength, and keep it ever in condition to respond to the demands made by succeeding crops.—The Farm and Home.

Steaming Food for Sheep.

The practice of steaming food for cattle has passed from the region of experiments to that of well ascertained facts. It is settled beyond question, that in

cases where a sufficiently large number of cattle are kept, it is a matter of substantial economy to cut and steam all coarse, damaged or inferior forage, corn fodder, hay that is slightly mouldy, and even straw, cut and steamed, with a slight admixture of bran or meal, have proved to be quite as good for stock, as the best hay uncooked. But few experiments have been made in this direction with sheep. Mr. Arvine C. Wales, of Ohio, communicates to the Country Gentleman, a detailed report of his practice in feeding 1,500 sheep with cut and steamed corn fodder. After describing his method of raising the fodder corn, he says:

The stock now being fed requires about three tons of dry feed per day. The cutting is done by a No. six Cummins cutter, and it is so arranged that the cut feed as it falls from the cutting machine is carried to and placed in the tanks, wet up with the necessary quantity of water, and mixed with bran or meal by machinery, so that when the cutting is done the feed is ready for the steam. Three men in an hour and a half can cut three tons. With the present boiler capacity, it takes one man four hours more to steam it. The cost of fuel for cutting, mixing, steaming, pumping, etc., is about five cents per ton of dry feed. The cut is much more easily and rapidly distributed to the animals than long feed. It is shoveled from the tanks down into the wagons with side-boards that stand below the bottoms of the tanks, and carried to the sheds. The racks are made to accommodate twenty sheep, and this number is found to need about two bushels of cut feed. The feeder has two two-bushel baskets, while he is carrying one to the rack, the boy fills the other. In this way a man and a boy can feed and care for 1,500 sheep. The fodder is eaten up clean, a few joints and soiled pieces only being left, but not one per cent is wasted.

All the advantages claimed for feeding steamed food to cattle and horses—the economy of feed, the increased health, thrift and comfort of the animals—are found in an equal degree in the feeding of sheep. The effect is shown in the wool, which is of a length, cleanness, style, and particularly strength of staple rarely found on sheep wintered on dry feed. There is no far, or tender place in the wool indicating the point in the growth of the fiber where the sheep changed from green to dry feed. All the wool buyers observe this; and the wool is, it is believed, commanded a higher price than any other clip brought from first hands in this or any of the adjoining counties.

It is not claimed that the steaming of feed adds to its nutritive elements. But soil promotes the growth of plants by making the plant food more accessible to the plant. So the steaming of feed makes it more palatable and more readily digested and assimilated by the animal, and performs the same office for the feed that cooking does for ours.

Rejuvenating Old Butter.

It frequently happens that butter-dens and butter-manufacturers have a quantity of butter which becomes rancid and unfit for sale, either through improper handling or carelessness in its manufacture. Such butter can be worked over and be made to appear fresh by the following method, communicated to the Ohio Farmer by Mrs. B. Smith: "In a perfectly clean water barrel, filled with water, put a half a round of alum and allow to stand until the impurities in the water have all settled to the bottom of the barrel. Fill a large boiler half full with the alum-water, heat as warm as the hand can bear—but not boiling—and then add what butter the boiler will hold conveniently. Stir it thoroughly for fifteen or twenty minutes and put the butter into a churn, adding one gallon of new milk for each ten pounds of butter. Add butter coloring enough to give a rich, yellow color and churn with the wheel. When the butter is gathered in the churn add salt; wash and work it well, and it will have the taste, smell and appearance of fresh butter. It is hardly necessary to say that when the butter has been worked over in this way the sooner it is sold the better."

How to Grow the Potato.

Many farmers (though not every one) know the value of sweet corn in its season for feeding to swine, and cows in milk. At the time sweet corn is in full, the drought of summer is very likely to cut the supply of grass short, and the pasture for both cow and swine

Scientific Miscellany.

A piece of sandstone from Stuben, in Tyrol, containing twenty-four fossil lizards, with an average length of thirty-two inches each, has just been acquired by the royal cabinet of natural history at Stuttgart. The bodies of the lizards are so inter-twined as to suggest that they met their death by some sudden catastrophe. They do not belong to any existing species of lizard, but have heads like those of birds, covered with scales resembling ring-necked.

Vegetine.

The Great Family Medicine.

Health-Restorer.

General Debility.

DEBILITY is a term used to denote a deficiency of blood. The nutritive constituents of the system in less than the regular proportion, while the watery parts are in excess. Debility is of frequent occurrence. It is marked out by a variety of diseases. The lower limbs are not tolerably strong. The patient is feeble, and cannot bear much exertion. The circulation is irregular, but almost always weak. Palpitation of the heart is a very common symptom. Violent emotion often brings on heart failure. Strength is from day to day declining. The nerves are languidly impregnated. The muscular system is from day to day becoming more and more exhausted. The patient becomes hurried, and even impatient against under exertion, as in running, ascending heights, etc. The nervous system is often greatly disordered. Vertigo, dizziness, and a feeling of faintness are very common. Headache, and other nervous affections in the head and stomach, and other parts of the body are also frequent at times upon the disease. The secretions are sometimes diminished. The bowels are almost always either constipated or very partially performed. The bile is scanty, and exerts its stimulating and purgative action from the bowels in an irregular and dissipated state of the stomach and intestinal system.

MARVELOUS EFFECT.

MR. SHERMAN writes: "I have used Vegetine, and I can truly say that it has done me more good than any other medicine I have ever used. In the spring of the year 1882 I was sick from general debility, caused by overwork, want of sleep, and proper rest. I was very weak, and much emaciated. I tried many remedies, without receiving any benefit from any of them, until I was persuaded to try Vegetine. It did not take long to see the effect of this medicine. My strength returned, and my appetite improved. I continued to take it until I was completely restored to health. I feel that it is the best medicine I ever used for general debility."—W. H. SHERMAN, 100 North Main Street, Boston, Mass.

SWOLEN LIMBS.

MR. SHERMAN writes: "I have used Vegetine, and I can truly say that it has done me more good than any other medicine I have ever used. In the spring of the year 1882 I was sick from general debility, caused by overwork, want of sleep, and proper rest. I was very weak, and much emaciated. I tried many remedies, without receiving any benefit from any of them, until I was persuaded to try Vegetine. It did not take long to see the effect of this medicine. My strength returned, and my appetite improved. I continued to take it until I was completely restored to health. I feel that it is the best medicine I ever used for general debility."—W. H. SHERMAN, 100 North Main Street, Boston, Mass.

A PERFECT CURE.

MR. H. writes: "I have used Vegetine, and I can truly say that it has done me more good than any other medicine I have ever used. In the spring of the year 1882 I was sick from general debility, caused by overwork, want of sleep, and proper rest. I was very weak, and much emaciated. I tried many remedies, without receiving any benefit from any of them, until I was persuaded to try Vegetine. It did not take long to see the effect of this medicine. My strength returned, and my appetite improved. I continued to take it until I was completely restored to health. I feel that it is the best medicine I ever used for general debility."—W. H. SHERMAN, 100 North Main Street, Boston, Mass.

Would not be Without VEGETINE TEN TIMES ITS COST.

The great benefit I have received from the use of VEGETINE induces me to give my testimony in this way. I believe it to be not only of great value for restoring the health, but a preventive of disease peculiar to the spring and summer seasons. It would not be without it for ten times its cost. EDWIN TILDEN, Attorney and General Agent for Massachusetts of the "Vegetine Life Assurance Company," No. 40 State Building, Boston, Mass.

Vegetine is sold by all Druggists.

THE 7 WORLDS, OR DISPENSATIONS.

A BIBLICAL AND PROPHETICAL SERIES.

TO INCREASE their readers several of our religious papers North and South are prospecting that early in the coming year, they will commence the publication of Novelties, interesting stories, with a religious or denominational bearing. In lieu of these, we propose what we think will be equally entertaining and far more instructive and valuable; in the hope that our ministering brethren in the South, who see this, and thousands of our intelligent reading brethren, deacons and members, may take such an interest in the Series we propose, as to favor us with their own subscriptions and a club of five or ten besides.

The first feature of our paper for 1877 we call attention to— OUR PULPIT.—

in which will appear a sermon each week from Elds. Linton and Landrum of this city, or some one of the ablest of our Southern ministers. These have commenced to appear. If these are worth six cents each they will more than pay the subscription price of the paper one year.

The next feature of marked interest will be the publication of the last Essay ever written by the late N. M. Crawford of Georgia, on the question, "Was Peter Ever in Rome?" This is a paid article never before published. Following this will be the republication of the most celebrated discussion ever heard in the old world, upon the same question,—

WAS PETER EVER IN ROME?

It was held in the city of Rome between two scholars appointed by the Pope and Gavaasi, a converted priest, and Italy's most renowned orator, and other Protestant ministers. This question underlies the whole structure of the papacy. If Peter never was in Rome the whole system and church is a manifest fraud. All Baptists and ministers, especially should be thoroughly posted upon this subject, as we have this growing power of darkness to meet in open debate in the valley of the Great West. This is the most brilliant and thrillingly interesting discussion we ever read. We have obtained from Rome an authentic and certified full report of the Debate. It is richly worth a years subscription to THE BAPTIST.

THE 7 WORLDS, OR DISPENSATIONS.—A BIBLICAL AND PROPHETICAL SERIES.

This will be by far the grandest and most important work we ever undertook, the master work of our life in Biblical and Prophetic interpretation. For years we have written a few chapters, but they were far from being full in themselves, or finished, and stopped just as we were upon the threshold of prophecies that have reference to present, passing, and approaching future events, that will send the world like a trump of God.

This series will commence with the "Disappearance of the Godhead, and the two theories of the Divine Entity being manifested in three persons or offices. Three equal Entities, temporally related as Father, Son, and Spirit. Is Christ revealed to us as the Eternal Son of God, or the Son of the Eternal God.

THE ORIGIN OF EVIL.—OF SATAN.

Evil not an Eternal Principle and therefore no Eternal Devil. The Work of Christ learned from the Covenant of Redemption; did he undertake to save a definite or indefinite number; Is the Kingdom given the Son by the Father in the Covenant of Redemption located on this earth or on some other world, or in heaven?

"By him he made the worlds." (Heb. 1.) Does this teach a plurality of literal worlds, or does it apply to time, ages, periods, dispensation; the use of adam considered, time forever, eternity. When did time commence. The world's great week.

The first Dispensation—Monday. Five days of the World's Week, or Dispensations passed.

The day in which we live—Friday late in the afternoon.

Saturday—the sixth Messianic or Millennium to be introduced by the second Personal Advent of Christ. The proof that his second coming is personal, and his reign on earth literal.

The unfulfilled events that must yet transpire before his coming; in connection with his coming; subsequent to his coming. The Millennium; what is it? the state of the earth and of its inhabitants during that period; the saints reign and judge with Christ.

The close of the world's great week. The final judgment of whom? The purification by fire as in the days of Noah by water,—universal both.

The new heavens and earth, the whole world an Eden—a heaven; repopled by the redeemed alone, and the especial tabernacle of Christ on the earth with his wife.

The consummation; Christ surrenders up his scepter and Kingdom to the Father, whose Kingdom will then come. (See Lord's Prayer.) The eternal Sabbath for rest that remaineth to the people of God."

A NEW PILGRIM'S PROGRESS.—PART III.—BY JOHN BUNYAN.

We have received through an hunter-up and preserver of old things a Third Part to Pilgrim's Progress, which has never been published in this country. It will appear in chapters for the first time in the columns of THE BAPTIST, following the 7 Dispensations. It will be of thrilling interest to all who admire Bunyan's Pilgrim's Progress, and it can no where else be had.

This is but an imperfect outline of the subjects that will be discussed in this series. It contains the "Key" to the interpretation of the scriptures as understood by us, and will embrace a full discussion of the "Eastern Question" and the Return of the Jews; the rebuilding of the temple; Antichrist, or the Lawless One; and earth's greatest and last battle of Gog and Magog, waged for universal empire by Russia.

We are anxious for the largest number possible of our brethren to see this Series which will pass through the paper the next six months. We especially wish every minister to see them, for possibly they may materially modify his views on several subjects, especially as to what "the coming of the Son of man" is; the judgments described in Matt. xxiv. and Rev. xx. (both of which pertain to the ungodly alone); when and where the Christian is judged; the day of probation, and the heaven promised to the righteous.

We therefore especially request each minister who receives this prospectus to see how many brethren and others he can influence to take the paper for the next coming six months at least, if not for one year, and we offer the following inducements:

For a club of five annual or ten six months subscribers we will send one copy one year free. Or—

For ten annual subscribers (at \$2.50) or twenty six months subscribers (at \$1.25), we will send an Improved Body and Lung Brace, which every minister should have to restore a lost voice or enfeeble, or preserve sound ones.

The following is a list of Contributors who will write for THE BAPTIST this volume:—

Eld. W. E. Paxton, Eld. J. P. Lowrey, Eld. J. B. Seary, Eld. Geo. W. Griffin, Eld. Geo. Varden, Eld. C. R. Hendrickson, Eld. J. C. Hiden, Eld. J. M. Phillips, Prof. G. W. Johnston, Prof. J. L. Reynolds.

Brethren, will you not make an effort the next thirty or sixty days, and see what you can do? You will find the paper otherwise more than ever interesting this year. It will benefit you; it will benefit your people. It will cost you but a little to present the matter to each of your churches, and to members of your congregations. If you do not wish to use the Brace yourself, your wife can use it, or you can readily sell it for ten dollars, but you do need it during protracted meetings at least, and it will save you years of strength.

Make a faithful effort and read the first part of this prospectus to your congregation.

We shall commence the Seven Worlds the first week in February, to be followed by the other two. We want the lists all in and entered so that no one will miss a number. You can send on names and money as fast as obtained, and say begin list of January or 1st of February. The prize we offer new subscribers for 1877; is fifty choice sermons and these three valuable series, which they can see nowhere else.

We most especially appeal to the ministers of Tennessee, and the whole Southwest to make an effort to increase the circulation of THE BAPTIST, and help us to "Hold the Fort" here at the heart of this Great Valley, and the Key of the Great West. It is a denominational necessity that a strong paper be supported here. We never needed your help more than now.

AGENTS WANTED.

I want at once a good active Agent in each county of the entire South to canvass for the paper, The New Baptist Hymn Book, Little Seraph, the Brace, and other valuable articles of intrinsic value to the Farm and Household; to whom handsome commissions will be allowed. None but active and responsible men, who are willing to visit each family in the county need apply, and to such men I am willing to guarantee a salary. Address Editor with a stamp for reply.

J. R. GRAVES, Editor of THE BAPTIST.

THE BAPTIST Hymn and Tune Book.

It is pronounced by those churches that are using it a decided improvement in all respects over all others.

- Its superior features are,— 1. It is in large, nice type. 2. It is on good paper. 3. Its hymns are all sound and choice.

1. It has the largest collection of choice tunes.

2. It has a nice selection of revival songs.

3. It has the sweetest collection of Sunday-school songs, and more of the sweetest than any other book.

4. It is cheap, only \$12 by the dozen—\$1.00 each by mail, post-paid.

5. It is published by our own Southern Baptist Publication Society, which every Southern Baptist should support. Why send North when you can get a better book at home?

Before buying any Hymn Book send for the New Hymn and Tune Book, with seven shined notes, and examine it.

The New Psalmist.

This is the above book without the music. Its superiority over the Southern Psalmist consists in the following features, viz:—

1. Its large, beautiful type. Our older brethren will appreciate this. It can be used with a dim light, and at night.

2. The index of first lines is also in large type.

3. It is scarcely felt in the pocket; LIES LIKE A BRICK in shape and weight.

4. It is cheaper. Price 85 cts.

5. It contains all the best songs of the old Psalmist, and a great many more.

6. It contains no hymns that teach dualism and regeneration, no songs to duped slaves, brothers or babes, and no invocations of angels.

7. It is cheaper and in all respects a better book; price 75 cts.

8. When you order this, write: "Send the New Psalmist without notes."

THE MIDDLE LIFE: A BIBLICAL DOCTRINE OF AN OPPOSITE TO SWEDENBORGIANISM AND SPIRITISM.

BY J. R. GRAVES, LL.D., Editor of THE BAPTIST, Memphis, Tenn.

Published by the Southern Baptist Publication Society, Memphis, Tenn., 1873. Price 25 cts. per copy, by mail, 30 cts.

This is a rare book, and should be read by every Bible reader, and especially by all ministers. It has received the highest commendations from several of the best scholars of the Union. Dr. Mead Hovey, president of Newton Theological Seminary, Massachusetts, says in a letter to the author: "I have read your volume, 'The Bible Doctrine of the Middle Life,' with much interest and profit. I was greatly interested in your test of spiritualism, and I think your view of it must be correct."

Dr. Mayland, editor of the National Baptist, says:—

"We have read Dr. Graves' argument, and are astonished with it; he handles his subject only as in a Christian spirit; he is an old champion in this field of battle. The Bible doctrine of this middle life is clearly stated in the first one hundred pages of the volume; the rest of the book is made up of notes showing what a stupendous fraud and falsehood spiritualism is."

Dr. Paxton, editor of the Baptist Weekly, New York, says:—

"This volume is intended to meet the errors of Swedenborgianism and Spiritism. Dr. Graves holds on an examination of several passages of scripture, that no saint has yet been appointed to the throne of Christ, and that no saint has yet descended to hell, and that 'Paradise is in heaven, and not in Swedenborg's hills of places of temporary rest appointed to the friends of Christ, to enjoy between death and resurrection.' From the answer of Abraham to David, it is held by the author that the dead cannot communicate with the living unless by the resurrection of the body. There are many considerations in this small volume that the advocates of Spiritism will find it very difficult to overcome, while it will be found agreeable to all who have not so sternly held their views of living things that they are unable to see any new opinion of truth."

We should like to see a single graded (every reading) minister, brother, and especially every number and Sabbath-school teacher in the South, to see this book, and give it a careful reading. Let it be the first book you purchase this year, and you will not only be able to instruct yourself, but not regret the outlay.

Send no orders for these books to the Southern Baptist Publication Society, 91 Main Street, Memphis, Tenn.

TO THE MINISTERS OF THE SOUTH.

I take this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for the last eighteen years, that I may make it a benefit to my paper by making it a far greater benefit to you.

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a few words without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister is more valuable than gold or jewels, or his life forever.

I applied to the most eminent physicians, and was but little helped; save the exclusion of an elongated crura, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

Now, after a personal experience of nearly twenty years, and the attested experience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. With-out it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, lumpy voice; with it, I can speak hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and my physical energies. I do not believe that any one would ever be afflicted with *hoarseness*, or *piles*, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister to carry the energy and vigor of his youth far into old age.

Labor in protracted meetings is what prostrates and uses up so many ministers in voice and strength, and lays the foundation of premature decay.

This invaluable article I am prepared to place within the reach of every Baptist minister of the South, and when he has worn it one month, or through one meeting, he will evermore be grateful to me.

One thousand ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific *Shoulder and Lung Brace*; that it supports the back, abdomen, stomach, lungs; prevents lassitude, hoarseness, piles, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vital power; expands and enlarges the lungs; renders breathing free and easy; relieves chronic costiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of *prolapsus of the bowels* in males or *tramb* in females. It relieves when all other means fail; it lasts a lifetime; it benefits in every case. Whoever does not, every minister and his wife should use one.

I offer my improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$2.70 including postage. Let the fact be known to your members that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 10 you lack, and you can secure it. If you will sell 10 Braces at the regular price, I will give you a Brace as a premium. In one of these ways you can secure a Brace; and when you have experienced its benefits gold would not induce you to preach without it. Get my Improved Brace. No other party in this city or the South sells my Improved Brace unless he can show a written commission from me.

RECENT TESTIMONIALS.

We call attention to the voluntary testimonials given in favor of the Brace, showing that it really does all that is claimed for it. These are real living witnesses, who can be addressed if any one doubts.

Let Suffering Females Read This.

DR. GRAVES:—About the 10th of last August I purchased from you a Banning Lung and Body Brace for my afflicted wife. My wife had been afflicted for more than a year with prolapsus uteri, female weakness, which had troubled her since the birth of our first and only babe. I tried skillful physicians; they differed as to what her disease was, but all agreed that it was some derangement of the reproductive organs. They tried various remedies, but all to no purpose. She hadn't sat up a day for more than a year when I obtained the Brace. I would now express—as well as words may—my gratitude for the Brace, and especially for your generous offer of it to weakly females; for it has restored to health her whom I had almost given up as an invalid for life. She began to improve immediately after putting it on; said she felt restored and strengthened. The lassitude, weariness, and dragging down sensation were removed, and in a very short time was able to sit up all day, and could walk about with a great deal more ease than usual. In a short time she began attend-

ing her household affairs, has improved steadily, and is now in the enjoyment of her wonted health. Words cannot express my gratitude for such a blessing. May God bless you, dear sir.

C. H. KELLEY. Alvarado, Texas, Nov. 26, 1876.

DR. J. R. GRAVES:—I received the Brace for my wife. She has worn it fifty days, and has found it to be of great benefit to her. She has suffered for the last six years with prolapsus uteri and leucorrhoea. The Brace alone is restoring her.

R. P. PHILLIPS, JR. Skipperville, Ala.

Suffering very much from "Dyspepsia" and general debility—the result of protracted illness, I obtained and have been wearing the Banning Body and Lung Brace, and am satisfied there is no supporter equal to it. I feel confident others similarly afflicted would be greatly benefited by its use.

WILSON, MISS. EUDORA COLE.

What Ministers and Old Men Say.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather classing such things under the head of "bumbastery." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dis-pense with it. I most cordially recom-mend this Brace to those who may, physically or otherwise, need it.

G. A. LIDTAN, Pastor First Baptist Church, Memphis.

For several years past I have suffered from spinal affection, and, after wearing the Body Brace for less than two months, I have experienced a very considerable relief; my general health also has improved, and I find that the Brace assists me both in speaking and singing.

CHESTER, S. C. A. J. McCOY.

A Georgia Evangelist.

Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more ease and comfort than before; I would not be without it for twice its price.

T. C. BOYKIN, Sunday-school Evangelist, Atlanta, Ga.

I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without it; every minister, strong or weak, should have one.

A. ROUTH, Union Depot, East Tennessee.

Consumption Cured.

In 1873 I bought a Brace for my nephew, James T. Fuller, who had been pronounced in the last stage of consumption by the very best physicians in the country. I differed from them, recommended him to get the Lung Brace and he would get well. I bought it for him, and he is now a robust man, able to split rails or do any work. I write this, because I think it ought to be known, and thousands of females ought to know its advantages in weakness.

E. B. FULLER, Friars Point, Miss.

Great Reduction.

Owing to the excessive hard times in the North, reduced prices for labor, and scarcity of money in the South, I have been enabled to make arrangements with the manufacturer of the celebrated Body, Back and Lung Brace, to furnish 1000 at the low price of \$10.00 to all, upon condition that within 60 days after using the Brace the wearer furnish a certificate stating the weakness or ailment, and the measure of relief that has been experienced, otherwise the usual price will be charged, \$15.00.—\$12.50 to ministers. For the single or double hernia Brace in all cases \$12.50. The price in the office in New York is \$20.00 and \$25.00.

Knowing as I do the inestimable value of the Brace to every public speaker, and singer and to every minister most especially, I take this way to make this rare offer of a Brace for \$10.00 known to you. I know from my own experience, and from the testimony of hundreds, that it is the

very mechanical help you need, and which will not only relieve you from present suffering, but prolong your labors for years. Hundreds of ministers well nigh, or altogether laid by, not able to undergo one fourth of their usual riding or speaking, have been by its use restored to a full use of all their powers and returned to full labor with ease to themselves.

I call your attention to the offer because the protracted meetings are at hand, and if you are perfectly sound you need help to keep so. With the Brace you can perform twice your usual labor without fatigue and never injure your voice, never suffer from dyspepsia, constipation, the piles, or hernia. However sound you are you need a Brace to keep so.

How to Measure for the Brace Truss.

Take snugly the number of inches around the hips, over the linen, about two inches below the tips of the side bones, and about two inches above the pelvis or front cross bone.

Directions for Putting on the Brace Truss for Merials.

Open the truss and fetch it around the body, showing the hip-bows close down to the tip of the launch bones, then lie down, draw up the feet, carefully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels well, whilst with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

To place this Brace before the public, I have in the last twenty years advertised to the amount of several thousand dollars, and have improved it and made it more durable and valuable. The Brace with my improvements is made for no other person in the United States. Here is the card of the only manufacturer of this Brace:

Let all Take Notice.

This is to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufacturing for J. R. Graves, LL.D., are made different, and are more durable, and an improvement over the present article now in market. We sell to no other party South of the Ohio River.

E. C. DANFORTH, Office of Man'g Co., Conn., May 1, 1876.

I publish the above that all may see that if they want the Brace that I advertise for the voice and all cases of prolapsus, and consequent weakness, AND THE BEST ONE MADE, they had better send their orders to me, or to some one who has my written commission.

I have no agent in this city, and before you purchase through other parties be sure to require them to show you a written, not printed, commission from me.

Don't fail to avail yourself of this offer at your earliest convenience. The only premiums I can offer on the reduced price are—

- 1. A Brace for 10 new subscribers at \$2.70 each, or \$1.00 cash for every subscriber you fail to get in making up your club.
2. Any one selling 10 Braces at \$10 shall receive one for commission.

Dear Sir: If you decide that you have no use for this help in preserving a fine voice, making an old one good, or restoring lost or weak physical power, will you not place this circular in the hands of some man or woman you know to be suffering, and do a good deed?

Notice.—All sizes over 40 inches, having to be expressly made, are \$2.50 extra. Front Pad and Spring duplicated for \$5.00. Hernia pads (separately) for single or double rupture \$5.00. Sent by mail, post-paid.

DIRECTIONS FOR MEASURING.

Take a tape, if you have not a regular measuring tape-line, and measure two inches BELOW the tips of the hips around the abdomen, and send the measure in inches. The Braces are all marked in even numbers, and can be enlarged two inches.

J. R. GRAVES.

Jas P Boyce to M

THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Journal.

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Our Pulpit.

THE FATHERHOOD OF GOD IN ITS RELATION TO THE ATONEMENT OF CHRIST.

BY REV. J. M. PENDLETON, D.D., UPLAND, PA.

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father."—Gal. iv. 4-6.

(Continued from last week.)

THE relation of the atonement of Christ to the Fatherhood of God.

This relation is so intensely essential, that, without the atonement, there would have been, and could have been, in the New Testament sense of the words, no Fatherhood of God. What says the text? "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." We see clearly that something was to be done before "the adoption of sons" could be a possible thing. The mission of Christ, "in the fullness of time," was called for. We are told that "once in the end of the world hath he appeared to put away sin, by the sacrifice of himself."

The necessity of atonement in order to the pardon of sin has been denied on various grounds. Some have said that God, in consideration of a sinner's repentance, can consistently exercise his pardoning mercy. The advocates of this theory would perhaps act on it in the family; but they would protest loudly against its recognition by the State. The father of a family may forgive the offenses of a repenting child; but, if that man should be made governor of a commonwealth, it would not follow that he ought, on the repentance of a son, to pardon the crime of murder. What the father may do in his paternal character, he may not do in his rectoral character.

But why dwell on this point in view of the fact that no sinner exercises repentance toward God independently of influences emanating from the atonement of Christ? This has been historically true. Such is the dominion which depravity has over the human heart that the agency of the Holy Spirit alone can inspire repentance; and this agency is secured through Christ's mediation. It is folly, then, to talk about the efficacy of repentance to procure the pardon of sin.

Some suppose that God, in his boundless benevolence, will forgive his erring creatures, whether they repent or not. They seem to think that it magnifies his love to pardon indiscriminately, and without conditions. They take what may be called a one-sided view of the divine character. They not only resolve all the attributes of God into love, but into blind love. They virtually eliminate from his character justice, veracity, holiness; and permit his love to degenerate into fond partiality for man, without regard to the best interests of other intelligences in other worlds. They deny the necessity of atonement, and so philosophize on the sufferings of Christ as to exclude from them all idea of expiation. It is to be deeply regretted that Dr. Bushnell has done this in his volume on "Vicarious Sacrifice," and in his other writings. He was so engrossed with the subjective view of Christ's death as to overlook the objective view.

There are others who deny the necessity of atonement chiefly, it may be, through misapprehension. They suppose the necessity refers to the origination of love in the divine bosom. They

properly deny that the atonement, or anything else, was necessary to excite the love of God. That love was in his heart from eternity; and the atonement results from it. There would have been no atonement without it. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The mission of his Son was the effect of antecedent love. God loved us, and therefore sent his Son to be the propitiation for our sins. But, while the atonement was not necessary in the sense of originating the love of God to man, it was, for other reasons, indispensable to human salvation. We find a reason in the claims of the divine law. This law, with its penalty annexed to its violation, is "holy and just and good." If so, holiness, justice and goodness require an observance of its precepts, and, in case of disobedience, the infliction of its penalty. Hence the necessity of an atonement clearly appears. The law, having been transgressed, restrained the exercise of mercy in man's salvation, and called for the execution of its penalty. In order to the salvation of sinners, an expiatory measure must be introduced into the divine government to meet the claims of the law, by preserving its honor, and vindicating its penal sanctions. The atonement of Christ was the measure divinely devised and introduced. It rendered satisfaction to the law, and removed the restraints which it had placed on the exercise of mercy. Now mercy triumphs in all its beauty, justice shines forth in all its majesty, and holiness appears in all its glory.

In treating of the necessity of Christ's atonement, it is generally deemed sufficient to refer to it as a transaction worthy of God, designed to satisfy the demands of his law. When this is done, the interests of truth are not likely to suffer. At times, however, it is well to go more thoroughly into the matter of necessity, and trace it from the penal claims of the law to the ill desert of sin, and thence to the nature of God; for if it be asked why the divine law, when transgressed, needs satisfaction, the question finds its answer in the nature of sin, and in the nature of God. There is intrinsic demerit in sin, which renders it deserving of punishment. To present the matter concretely, rather than abstractly, I say that a sinner, because he is a sinner, deserves punishment. He is a rebel against the government of God; and justice requires that he shall pay the penalty of rebellion. Law and justice require that the transgressor shall be punished on account of the ill desert of sin; that is to say, on account of his personal blameworthiness. The philosophy of punishment is susceptible of no other explanation.

There is something in the nature of sin which calls for penal infliction on the sinner; and, from the nature of sin, the necessity of atonement may be traced to the nature of God: it can be traced no farther. All reasoning on the subject is destined to culminate at this point, and here to exhibit its supreme strength; for if we ask why the law of God is what it is, the answer is, because the nature of God is what it is. If we ask why sin is such an evil as to deserve punishment, the answer is, because it is antagonistic to the nature of God. Here, therefore, in the divine nature, is the field on which is to be decided the contest for or against the necessity of atonement. The Bible teaches that there is something in the nature of God to which sin is so offensive, so infinitely hateful, as to excite his wrath. It may be said, too, that sin is the only thing which has ever excited the wrath of God. That moral quality of the divine nature

which causes hatred of sin, excites wrath against sin; and therefore makes necessary an atonement, in order to the pardon of sin. If sin originates wrath in the divine bosom, it is morally certain that that wrath can never be turned away, unless some atoning provision is made for the forgiveness of the sin which originates it. What do the Scriptures say in regard to the wrath of God? Listen: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." "The wrath of God cometh to the children of disobedience." Here are several passages of Scripture which speak of wrath; nor can it be doubted what wrath is meant: it is expressly termed "the wrath of God." We are not to suppose that wrath in God is something similar to exasperated passion in man; it is not. God's wrath is a holy and just indignation against sin. We are not left to conjecture whether this wrath exists; for it is revealed from heaven. It comes on the children of disobedience; abides on unbelievers; and believers are saved from it through Jesus Christ. Wrath against sin and love for sinners are perfectly compatible. The feelings of every good man may be appealed to in proof of this fact; and the fact itself receives its highest exemplification in God. He so loved sinners, and so hated their sin, as to send his Son from heaven "to put away sin by the sacrifice of himself," that he might gratify the impulses of his love in saving sinners. In the cross God shows himself to the universe as the sinner's friend, and the uncompromising eternal enemy of sin.

Some think that it detracts from the perfection of the divine character to speak of the wrath of God. Their view of wrath is, that it is a resentful, vindictive passion. Such a passion is, they think, and properly too, unworthy of God. But there is a vast difference between *indignation* and *vindictive*; and, while the wrath of God is not vindictive, it is vindictive of his justice, his law, his government. This is seen in the agony of Gethsemane, and in the tragedy of Calvary.

The text refers to "the adoption of sons;" but it is evident that the adopted are justified. It would not comport with the majesty of the law-giver to receive as sons those resting under the condemnation of the law. The sentence of condemnation must be removed, guilt must be canceled, and the gracious act of justification must take place: there must be acceptance in Christ, the beloved. The meritorious basis of all this is the righteousness of the Lord Jesus Christ, gratuitously imputed, and received by faith. This righteousness meets the demands of the law, under which, the text says, Christ was made; and he is, therefore, "the end of the law for righteousness to every one that believeth." It is plain, then, that the atonement of Christ sustains a vitally important relation to the great doctrine of justification; for it removes all legal obstructions out of the way of a sinner's reception into the divine favor. The act of justification is always accompanied by regeneration, which removes the moral obstructions out of the way of salvation. This great change is the process of spiritual filiation, by which "children of the devil" are made "children of God." Inseparable from it is "the adoption of sons," resulting from Christ's mission; for the Father sent him "to redeem them that were under the law, that we might receive the adoption of sons." It is to be remembered that Christ is in the highest sense of the words the Son