

# THE BAPTIST.

Send ye in the ways, and make ye the old paths, which are the good ways, and weak themselves, and ye shall find rest for your souls.

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## Our Pulpit.

### CHURCH BUILDING—THE WORK AND ENCOURAGEMENT.

BY S. A. GOODWIN, COLUMBUS, MISS.

"Who is left among you that saw this house in her first glory? and how do ye see it now? Is it not in your eyes in comparison of it as nothing? Yet how be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts. The glory of this latter house shall be greater than that of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."—Haggai ii. 3, 4, 9.

A FEW words will suffice to explain the original force and bearing of this passage. The Jews, in obedience to the decree of Cyrus, had recently returned from the Babylonian captivity, and addressed themselves to the work of rebuilding the city of Jerusalem and the temple of the Lord, which had been destroyed by Nebuchadnezzar. But they were soon hindered in the work by "the adversaries of Judah and Benjamin," who obtained a decree from the king of Persia forbidding the work. Whether this decree forbade the building of the temple, or only prohibited the rebuilding of the city is a matter about which there is a difference of opinion. At any rate they did not cease their work upon the city, but they did upon the temple. It is possible that they too readily yielded to the opposition, and were secretly pleased at the excuse thus presented for desisting from an expensive and arduous undertaking. Be this as it may, we read in the book of Ezra that the work upon the house of the Lord "ceased unto the second year of the reign of Darius, king of Persia."

It was in this year that the Lord sent Haggai to arouse the people, especially the governor and high-priest, to the long neglected work; to stir up the delinquent and to encourage the desponding. The people excused themselves for their tardiness by saying: "The time is not come, the time that the Lord's house should be built." They argued, that, harassed as they were by foes, straitened in resources, and still dwelling among ruins, they were in no condition to rear a house worthy to take the place of the former temple, which had been the ornament and the glory of the city. This excuse, though seemingly plausible, was not a valid one, for while pleading it they continued to erect for their private use magnificent dwellings, hence the severe rebuke of the prophet: "Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste?" This excuse, like that of all persons who defer religious duties to "a more convenient season," shows that they had secretly determined not to build the temple at all.

They argued, further, that the meanness and inferiority of the temple then in course of construction, constituted a sufficient reason for delaying the work until they should be able to erect a house worthy to succeed that of Solomon. To so great an extent did this opinion prevail, that the old men who remembered the magnificence of the former temple wept when they compared the latter house with it. It was to meet this argument, and to encourage the desponding in the work, that the Lord sent Haggai with these words of cheer: "Who is left among you that saw this house in her first glory? how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, all ye people of the land, saith the Lord, and work, for I am with you. The glory of this latter house shall be greater than of the former."

saith the Lord of hosts: and in this place will I give peace."

Now some of the enemies of Christianity have contended that the temple built by Herod, about forty years before the advent of Christ, was an entire new structure, instead of being built upon the foundation of the temple erected by Zerubbabel, and in this very thing hope to refute the truth of the prophecy made by Haggai that the "Desire of all nations" should come into the second temple. But in this they entirely fail, it being clearly proven by the defenders of Christianity, that Herod built his house upon the foundation of that reared by Zerubbabel. But admitting the position which they assume as the true one, we cannot suppose that the prophecy of Haggai in regard to the superior glory of the latter house found its accomplishment in the magnificence of the temple erected by Herod, though it excelled in grandeur the gorgeous description which Josephus has recorded.

By comparison we shall find that the second temple was not only greatly inferior to the first in beauty and cost, but it was also lacking in several of its spiritual appointments. We are informed by Jewish writers that these deficiencies consisted in the following particulars: First, there was wanting the original ark of the covenant, the two tables of the law, the pot of manna, and Aaron's rod that budded. These were the dearest and most sacred memorials of Jewish history, and constituted the chief glory of the first temple. These were either destroyed by Nebuchadnezzar, or taken to Babylon and lost. The absence of these things alone would have been enough to make the old men weep and say: "It is as nothing." This defect was indeed supplied as to the outward form of the ark, as well as the other sacred things belonging to it. Nor was there any appearance of the Shekinah or divine glory over the mercy-seat, which rested continually upon the first. Again, the Urin and the Thummim, which in some way delivered oracles, was either wholly wanting in the second temple, or had lost the power of response.

Another deficiency was the absence of the sacred fire upon the altar, which had come down from heaven to consume the sacrifices offered by Moses and Solomon, at the setting up of the tabernacle by the former, and the dedication of the temple by the latter. This fire had been carefully preserved, and continued to burn upon the altar until the destruction of the temple by Nebuchadnezzar. The last deficiency consisted in the absence of prophecy. It is true that Haggai, Zechariah, and Malachi prophesied during the construction of the temple, but after its completion the voice of prophecy was hushed until nearly five hundred years afterwards, when Zecharias, Anna, and Simeon, like morning stars peering before the glory of the full-orbed day, announced the advent of Him who was the end of both law and prophecy.

In what, then, did the "glory of the latter house" consist? seeing that it was not comparable to the first in splendor, besides wanting in those elements that constituted the glory of the former. Haggai himself answers the question: "The Desire of all nations shall come, and I will fill this house with glory." He for whom patriarchs have pined and prophets sighed and kings longed shall come into this house, and shed over it a brighter luster than ever beamed from the shekinah of old,— "the glory of the only begotten of the Father, full of grace and truth." Let Zechariah reply: "Behold, the man whose name is

the Branch shall bear the glory." And again, Malachi sings, swan like, the last and sweetest notes of prophecy: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple."

Four years after the repairing of this temple by Herod the infant Jesus came into it, and again in his twelfth year he enters and reasons with the doctors of the law; and afterward, having entered upon his ministry, he drives from it those who had desecrated it to the use of gain, and, from the porch of Solomon, preaches the good news of the kingdom. It is clear, then, that it was the presence of incarnate God in the temple that verified the words of Haggai, and constituted the superior glory of the latter house.

In still another sense it was superior to the old. The temple of Solomon had but two courts,—that of the priest and of the Israelites. The Gentiles were wholly excluded from the privileges of the Jewish sanctuary; but the second temple had an outer court for the Gentiles, in which they might approach and worship the one true and living God. This was another step toward the admission of the Gentiles into the covenant of peace through the blood of him who "tasted death for every man," and "broke down the middle wall of partition" between the first and second courts, beyond which it had before been death for the Gentiles to pass, and thus gave them, with Israel, free access to the mercy-seat. This, too, was the accomplishment of prophecy: "I will give thee a light to the ends of the earth." And Christ was not less a light to the Gentiles than he was a glory to Israel. Thus we see that it was not its outward splendor that constituted the superior glory of the "latter house," but the moral luster shed upon it by the Lord Jesus Christ.

Now "whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." It may be that there are those in our midst to-day who, when they compare the present condition of the church with her former, prosperity and glory, say, with Israel of old, it is "as nothing." The church in some respects has declined and her latter glory is not so great as her former. If we consider numbers as an element of prosperity we shall find upon comparison that her present condition is not comparable to the glory of her former state. Death has removed from our midst many who were pillars in our temple, and others, who were polished stones, have found it necessary to seek homes in other lands. The vacant places have not been filled, and thus by death and removal the numerical strength of the church has been materially diminished.

If we compare our present with our past condition in a point of wealth we shall find a sad declension. Many of the members who were formerly wealthy are now poor, their property was swept away by the war, and they who were once "increased with goods" and had "need of nothing" are now troubled about food and raiment. In a point of wealth our latter state is comparable with our former is "as nothing."

Finally if we compare the present spiritual condition of the church with the consecration, zeal, and piety that characterized her in former years, we will again be constrained to say it is "as nothing." The fathers and the mothers in Israel, who are yet in our midst, and who remember the

beauty and the glory of the old temple, say that we are not so consecrated, nor zealous, nor Christ-ly in our lives as were the former members. Many stones in the present building are not polished after the similitude of a palace, and others are not built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, as acceptable to God by Jesus Christ."

Now while these things are calculated to humble us they should not discourage us; for numbers and wealth do not constitute the real glory of a church, and it is our privilege to obtain through grace, a higher consecration, and a deeper piety than that possessed by the former members of the church. The moral glory of a church does not consist in the number, but the spirituality of her members. The one hundred and twenty disciples, poor and unlearned, possessing neither worldly wealth, nor social power, waiting in earnest prayer in the upper room at Jerusalem, had more power with God, and influence with men, than all the thousands of the Jewish assembly, and the learning of the Sanhedrim. The early Christians were spiritual men,—living members of Christ's body. They demonstrated the beauty and the reality of Christianity in their lives and men were drawn to them. The Jewish religion was mere formalism—the cancer of corruption had spread so far that it was only a living corpse waiting the house of entombment. Christ while on earth, regarded no man as adding strength to his cause who was unwilling to forsake all to follow him, and often deterred those who were ignorant of the real nature of his kingdom from following him by laying down some self-denying doctrine that exposed the fallacy of their hopes, and the selfishness of their motives, and caused them to turn back. This is just as true now as it was when he was on earth. No man is an advantage to the church, though he professes untold wealth who is devoid of spirituality—living devotedness to Christ. I believe that which would conduce most to the prosperity of many of our churches would not be what is so generally employed, a series of meetings, "revival," so-called, fanning up into glorious light, and admirable beauty, and then dying out in darkness and night, but a wholesome discipline that would remove the unpolished stones from the building.

The reflex influence of the modern revival system upon our churches is really alarming. Under the influence of misguided zeal, and mere animal excitement, numbers are influenced to united with the church who have never experienced a change of heart, and as soon as the excitement passes away they either remain in the church in a state of carnal security, or bring great reproach upon it by leading disorderly lives.

Religious revival at this time means an influx of un sanctified numbers, a revival of ostentatious fanaticism, of platitudinous cant, of hymnological sensuality, and of selfish longings for personal enjoyment. And yet so prevalent has this system become that many of our churches have ceased to look to any other means for religious improvement and many of the members would actually be overwhelmed with astonishment to see a person converted under the ordinary ministrations of the pulpit. The normal condition of a true church of Jesus Christ is a revived state, and when in this condition there will be constant accessions, the members will "grow in grace," and Zion will shine in her undimmed luster full orbed and glorious.

Nor does wealth constitute the true glory of a church. Wealth by no means to be despised. It is one of the means that God has laid under contribution for the extension of the Redeemer's kingdom. But wealth without the disposition to use it aright is a positive hindrance to spiritual development. But few men can bear the pernicious influence of wealth and maintain a humble, useful piety. As a general thing our wealthiest churches are the poorest in the graces of the Spirit. A church may possess wealth, and social position, and still be in the eyes of Christ "poor and naked and blind." This was true of the church at Laodicea, and it is also true of the majority of wealthy churches to-day.

Now instead of being discouraged because of the smallness of our numbers, and the indigence of many of the members we should be stimulated

to greater zeal and activity. "Be strong all ye people of the land saith the Lord, and work." In building the material temple every man had his share of the labor to perform; and so in rearing the spiritual building, the church. Every Christian has a work to do. There are to be no idlers, all to work.

There is an individual work to be done in the soul. The rubbish of sin is to be removed, the debris of the "old man" is to be taken away, and the character of the "new man" is to be fashioned after that of the Lord Jesus Christ.

There is the work of maintaining purity of faith, consistency of conduct, and beauty of character. Each thought, and action is to be squared by the divine rule: Each duty to be measured by the plummet line. By thus doing we will "build ourselves up in the most holy faith," and fashion our lives after the pattern of him "who is holy, harmless, undefiled, separate from sinners."

There is the work of attending the services of the church. The Psalmist declares that "God's way is in the sanctuary," and that he "loves the gates of Zion more than all the dwellings of Jacob," and Christ has commanded us "not to forsake the assembling of ourselves together." Again it is written: "They that feared the Lord spoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels: and I will spare them as a man spareth his own son that serveth him." It is in buildings dedicated to his worship and through the ministrations of his ordained servants that God commonly carries on the work of conversion, and establishes his people in the divine life. We do not dispute for a moment that you can read far better sermons at home than you hear in the church; but the difference lies in this, that preaching is one of the means that God has ordained for the salvation and spiritual improvement of the soul, and printing is not. God could have written the gospel in splendid apocalypse on the brow of night, photographed it on the leaves, made the stars to beam it, and the winds to whisper it, but instead, it has pleased him to commit it to "earthen vessels" and "by the foolishness of preaching to save them that believe." For this reason, we place the pulpit above the press, and declare that you are more likely to be benefited by attending public worship than by reading the most finished sermons of the ablest divines. It has been ascertained by an examination of facts, and it accords with the experience of almost every pastor, who has been for some length of time in charge of a church, that by far the greater part of those who regularly attend public worship sooner or later become Christians, while those who habitually neglect it, are very rarely, if ever converted. There is no surer work of spiritual declension than to remain away, or to lightly appreciate the services of the church. It grieves the pastor and discourages the faithful. Make it a matter of religious duty to attend and engage in every service of your church.

Besides attending ourselves, there is the work of bringing those around us under the influence of gospel truth and Sabbath-school instruction,—the vast home work of the church, embracing all the means and agencies necessary to the building up of the church at home. I will not to-day speak of the great foreign work of the church, by which it is to act upon the Lord's commission, "Go ye into all the world and preach the gospel to every creature." The gospel has been committed to Christians, and it is through them that it is to be given to the world. Come and go epitomize the gospel. Christians are co-workers with God; and if they fail to labor to the extent of their ability the blood of lost souls and of disobeyed commands will rest upon them forever.

There is finally the important work of contributing to the support of the church, and the various benevolent enterprises fostered by it. It is the work of the deacons to see that each member contributes something, however small the amount, to the support of the church. Christ has commanded us "Upon the first day of the week let every one

of you lay by him in store as God hath prospered him." Many Christians feel, that, because they are poor, and the times hard, and their wages are small, they are under no obligation to contribute to the support of the church. The Jews made the same excuse for not rebuilding the temple. They argued that they had just returned from a state of slavery to their ruined homes and desolated fields, and were therefore poor, and that the expense of rebuilding their houses and reclaiming their farms was so great that they had no money to contribute to the erection of the temple; and they further argued that their crops had failed to that extent, that, where they expected to reap twenty measures of wheat, they gathered only ten, and, where they expected fifty measures of oil, they realized only thirty. But the Lord, instead of accepting their excuse, severely rebuked them, and informed them that it was on account of withholding the tithes, and refusing to build the temple, that he had sent the blight and hail upon their crops: "Because of mine house, that it is waste, and ye run every man unto his own house; therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." And then, to stimulate them to build, he promises from the very time they shall commence to bless them. Now, it may be that if those who feel, as did the Jews, that they are not able to contribute to the support of the church will commence to do so the Lord will, from that day, begin to bless and prosper them. Solomon says: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Christ says: "Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over." Not that our contributions to the Lord will always return to us in dollars and cents; but they will return in multiplied spiritual blessings. The reason assigned for the second tithe under the old dispensation was "that thou mightest learn to fear thy God always;" and to the same effect is the language of Paul to the Philippians: "Not that I desire a gift; but I desire fruit that may abound to your account."

Thus from these passages we learn that systematic benevolence is a Christian grace, and is to be cultivated, and that God does not regard us as tributaries; for he is able to carry on his work independent of us; but he regards us as friends and children, and desires our spiritual improvement. He allows us to be co-workers with him, and the glorious privilege of considering his kingdom as our kingdom, his work as our work, and his glory as our glory. It is impossible to estimate the benefit to be derived from systematic contribution to the Lord. Says an elegant writer: "It strengthens the principle of benevolence, that prime element of all holiness; it secures the highest and most purifying of all joys, the joy of doing good; it brings us into intimate communion with the love of God; it deepens our sense of dependence, obligation and accountability; it impresses us with the truth that we are not our own,—that all we have is the Lord's; it represses the spirit of idolatry in its most insidious workings; it checks that worldliness which is so apt to connect itself with the acquisition of property; it hallows the scenes of business; it sanctifies the artisan's and the merchant's gains, the waving harvest of the husbandman, and the cattle upon a thousand hills. All worldly goods are held and used not merely and chiefly to supply the owners wants, but first of all to honor God, and, as nearly connected with that, to benefit man. The very possession of property becomes thus an occasion of spiritual delight. Of the gold and the silver of earth precious links are wrought, binding the heart to heaven."

So inseparable is the connection between systematic benevolence and church prosperity that I know of no means which I would so soon recommend to a feeble church for reviving her strength as that of benevolent effort; and on no ground could I so certainly predict the final decay and ruin of a church as that of its being without any plan of systematic benevolence. Now, thus to

work the encouragement is great; for it secures the approbation of God, the abiding presence of the Holy Spirit, and the glory and prosperity of the church.

We have seen that the superior glory of the "latter house" consisted not in its massive stones nor glittering tower nor sculptured porch, but the presence of the Incarnate God, who sanctified it with his presence, and hallowed it with his teachings; and if we have a mind to work, the assurance is that the same divine person, who, veiled in a golden cloud, entered the old temple of Solomon,—the same who "was made flesh" and taught in that of Zerubbabel,—the same who promised his disciples to be with them always, even unto the end of the world, will come into this temple to animate us with his presence, guide us with his counsel, and aid us with his power.

Are we troubled about how to work? The promise is, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye." Are we poor and troubled about how to procure the means necessary to defray the expenses of the church? "The silver is mine, and the gold is mine, saith the Lord of hosts." And "if there be first a willing mind," he will place in our hands the means to carry on his work. "Is the seed yet in the barn? Yea, as yet the vine and the figtree and the pomegranate and the olive-tree hath not brought forth, from this day will I bless you." Nor does the promise stop here; he adds another blessing: "In this place will I give peace." "Peace I leave with you;" "my peace I give unto you; not as the world giveth give I unto you;" "let not your heart be troubled, neither let it be afraid." O Christian brethren! is not this enough? Let us no longer mourn over the past, but "let us rise up and build," and "the glory of this latter house shall be greater than of the former." Fathers and mothers, young men and maidens, look not back to the past: the glorious liberty of the sons of God, the robe, the harp, the crown, the joy that never fades, the treasures that never waste,—these things await you. Then let the past go; work; live. Ye are the children of light and of hope and of glory.

Lord, grant that we may all so build, that, when our work shall be tried by fire, we shall not be found "wood and hay and stubble" in thy temple, but "gold, silver and precious stones," that shall sparkle forever in that house not made with hands, eternal in the heaven, whose stones are the redeemed, whose light is the Lamb, and whose glory is the Lord. Amen.

It is urged by those who support the Romish theory of the identity of the Jewish and Christian churches that this passage and the connection are opposed to the recent setting up of the kingdom among the Jews, since the natural implication is that they had, for a long time, been in possession of it, and had abused it. I am willing to grant that they had been, for ages, in possession of the typical kingdom of God, which was but the shadow and type of the real and true visible kingdom which Christ set up; and that they had misused and abused it, and their guilt was, therefore, as great as though they had so treated the real.

It is certain, according to the teachings of Paul, it was only in its typical form that the ancient

Jews ever had the kingdom of Christ, which is also called the kingdom of God and kingdom of heaven throughout the New Testament. But the real kingdom was first given to the Jews,—set up in their midst,—and all its first members were composed of the Jews. Christ came to his own, and his own, as a people, received him not; but they put his messenger to death, abused his servants, and finally murdered the Son and heir. It was because of such treatment that the kingdom was to be taken away from them and given to the Gentiles. This same sentence was again pronounced, by Paul and Barnabas, against the Jews at Antioch:

"Then Paul and Barnabas waxed bold, and said: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—Acts xiii. 46.

Who can doubt that this has been literally fulfilled for eighteen hundred years past, and before our eyes to-day? God has sent upon them judicial blindness, "hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day." (Roms xi. 8.) If there is a Christian church in America composed of this people, I have not heard of it; nor does the Holy Spirit move the hearts of Gentile Christians to pray for the Jews.

EXPOSITION OF ROM. XI. 24.—THE WILD GRAFTED INTO THE GOOD OLIVE TREE.

Great use is also made of Paul's olive-tree illustration, in Rom. xi., in support of the theory that Christ did not "set up" a new but reformed old church, which had been composed of Jews for thousands of years previous. We invite attention to the careful reading of the passage and its entire connection:

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakers of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root bearest thou; sayest thou, I have been grafted in, among the good trees, and I will therefore be like them. Well because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted, contrary to nature, into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins."—Rom. xi. 15-27.

It is claimed that the "good olive tree" represents the Jewish church from the days of Abraham to John the Baptist, that, by the ministry of Christ and his apostles, the old church was reformed, the unworthy members being put away, and only worthy ones received, etc. For argument's sake grant it. Then we learn that only those who exercised personal faith legitimately belonged to the old church,—the "good olive tree;" for the reformation consisted in the breaking off all in unbelief. The new or reformed church consisted only of such as professed personal faith; for all who were grafted in stand by faith. According to this exposition, the churches of both the Old and the New Dispensations are churches of professed believers only: no infants can be taken in upon the faith of their parents or sponsors.

But this is not the correct exposition of this passage. The good olive tree does not represent the literal family of Abraham, nor the Jewish nation, because faith was not an essential condition of membership in either the one or the other; nor has the Jewish nation been in existence for the past eighteen hundred years, so that Gentiles

could be grafted into it; nor is it true that the Gentiles are ever to be grafted into it. It cannot, therefore, be said that the good olive tree represents the Christian church under the old dispensation. For in no sense did such a church exist. The first Christian church ever gathered was composed of believing Jews, and Jews only. This first gathering was the "root" of the whole tree, the "first fruit" of the lump. (See Lev. xviii. 17; Neh. x. 37.) Now, into this tree the Gentiles have been grafted by faith since the gospel was first preached in the house of Cornelius, while the unbelieving Jews have been rejected, and the kingdom taken from them. But a most important fact to this discussion we learn from this passage:—

1. That the blindness to gospel truth that characterizes the Jewish race since the apostolic days has not been accidental, but is a judicial punishment for their inexcusable rejection of Christ and the gospel, offered them by the apostles.

2. That this blindness is not universal, but only "in part." Here and there a Jew is grafted in; but a real conversion is a rare occurrence; and, while there are entire churches of almost all other nationalities, if there is a church of this people on earth I have never heard of it.

3. That this blindness is only for a season, "until the blindness of the Gentiles be come in." This "blindness" means either the full number of Gentiles Christ designs to save in this Dispensation, or the full time appointed for the gospel to be preached unto the Gentiles before the Second Advent, or it may include both ideas; but it does not mean until all the Gentiles, severally and individually, receive the gospel. Christ explains it to them in Matt. xxiv. 14:—

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and they shall then be saved."

4. We learn also, that when the fullness of the Gentiles shall have come in, that the Jews—all Israel then living—will embrace Christ and be saved; and, by faith, be grafted into the good olive tree,—the true kingdom of Christ,—with the multitudes of believing Gentiles, and thus, in Christ, constitute one new man.

5. Finally we learn, that when the Jews thus universally receive Christ, and are saved, the influence of the event will be like making the whole Gentile world alive from the dead.

Says Haldane on this passage:—

"But if the casting away of the Jews was such a blessing to the world, their revival will be a blessing unspeakably greater. It will occasion a revival among the Gentile churches from a dead and almost lifeless state, which will resemble a resurrection. The numbers then converted will be as if all the dead had risen out of their graves. The divine dispensations being at that period so fully developed, and the prophecies respecting the rejection and restoration of the Jews so fully accomplished, no doubt will any longer be entertained regarding the divine origin of the Holy Scriptures. A great additional light, too, will be thrown on those parts of them which at present are most obscure; so, that, in the providence of God, the result will be an unexampled blessing both to Jews and Gentiles."

So far from its being understood by the apostles that the kingdom of Christ—or, as it is elsewhere called, the kingdom of heaven, and of God—was not to be set up on the earth until after the Second Advent, they understood themselves to be in possession of it, and members of it.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, when by we may serve God acceptably with reverence and godly fear."—Heb. xii. 28.

The expression "we receiving a kingdom," is equivalent to we having received a kingdom, as the context shows: *Estimate christi* "let us hold fast the favor by means of which we may serve God acceptably," etc. The receiving of the kingdom was the distinguishing favor which Paul exhorted the brethren to hold fast; and they certainly could not hold fast what they did not have in possession.

I have discussed this point at some length because it is so strenuously denied that Christ did accomplish this part of the work he came to do, and declared he would do; i. e., set up a visible kingdom,—build his church, which term is here equivalent to kingdom.

(To be continued.)

work the encouragement is great; for it secures the approbation of God, the abiding presence of the Holy Spirit, and the glory and prosperity of the church.

We have seen that the superior glory of the "latter house" consisted not in its massive stones nor glittering tower nor sculptured porch, but the presence of the Incarnate God, who sanctified it with his presence, and hallowed it with his teachings; and if we have a mind to work, the assurance is that the same divine person, who, veiled in a golden cloud, entered the old temple of Solomon,—the same who "was made flesh" and taught in that of Zerubbabel,—the same who promised his disciples to be with them always, even unto the end of the world, will come into this temple to animate us with his presence, guide us with his counsel, and aid us with his power.

Are we troubled about how to work? The promise is, "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye." Are we poor and troubled about how to procure the means necessary to defray the expenses of the church? "The silver is mine, and the gold is mine, saith the Lord of hosts." And "if there be first a willing mind," he will place in our hands the means to carry on his work. "Is the seed yet in the barn? Yea, as yet the vine and the figtree and the pomegranate and the olive-tree hath not brought forth, from this day will I bless you." Nor does the promise stop here; he adds another blessing: "In this place will I give peace." "Peace I leave with you;" "my peace I give unto you; not as the world giveth give I unto you;" "let not your heart be troubled, neither let it be afraid." O Christian brethren! is not this enough? Let us no longer mourn over the past, but "let us rise up and build," and "the glory of this latter house shall be greater than of the former." Fathers and mothers, young men and maidens, look not back to the past: the glorious liberty of the sons of God, the robe, the harp, the crown, the joy that never fades, the treasures that never waste,—these things await you. Then let the past go; work; live. Ye are the children of light and of hope and of glory.

Lord, grant that we may all so build, that, when our work shall be tried by fire, we shall not be found "wood and hay and stubble" in thy temple, but "gold, silver and precious stones," that shall sparkle forever in that house not made with hands, eternal in the heaven, whose stones are the redeemed, whose light is the Lamb, and whose glory is the Lord. Amen.

It is urged by those who support the Romish theory of the identity of the Jewish and Christian churches that this passage and the connection are opposed to the recent setting up of the kingdom among the Jews, since the natural implication is that they had, for a long time, been in possession of it, and had abused it. I am willing to grant that they had been, for ages, in possession of the typical kingdom of God, which was but the shadow and type of the real and true visible kingdom which Christ set up; and that they had misused and abused it, and their guilt was, therefore, as great as though they had so treated the real.

It is certain, according to the teachings of Paul, it was only in its typical form that the ancient

Jews ever had the kingdom of Christ, which is also called the kingdom of God and kingdom of heaven throughout the New Testament. But the real kingdom was first given to the Jews,—set up in their midst,—and all its first members were composed of the Jews. Christ came to his own, and his own, as a people, received him not; but they put his messenger to death, abused his servants, and finally murdered the Son and heir. It was because of such treatment that the kingdom was to be taken away from them and given to the Gentiles. This same sentence was again pronounced, by Paul and Barnabas, against the Jews at Antioch:

"Then Paul and Barnabas waxed bold, and said: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—Acts xiii. 46.

Who can doubt that this has been literally fulfilled for eighteen hundred years past, and before our eyes to-day? God has sent upon them judicial blindness, "hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day." (Roms xi. 8.) If there is a Christian church in America composed of this people, I have not heard of it; nor does the Holy Spirit move the hearts of Gentile Christians to pray for the Jews.

EXPOSITION OF ROM. XI. 24.—THE WILD GRAFTED INTO THE GOOD OLIVE TREE.

Great use is also made of Paul's olive-tree illustration, in Rom. xi., in support of the theory that Christ did not "set up" a new but reformed old church, which had been composed of Jews for thousands of years previous. We invite attention to the careful reading of the passage and its entire connection:

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakers of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root bearest thou; sayest thou, I have been grafted in, among the good trees, and I will therefore be like them. Well because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted, contrary to nature, into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins."—Rom. xi. 15-27.

It is claimed that the "good olive tree" represents the Jewish church from the days of Abraham to John the Baptist, that, by the ministry of Christ and his apostles, the old church was reformed, the unworthy members being put away, and only worthy ones received, etc. For argument's sake grant it. Then we learn that only those who exercised personal faith legitimately belonged to the old church,—the "good olive tree;" for the reformation consisted in the breaking off all in unbelief. The new or reformed church consisted only of such as professed personal faith; for all who were grafted in stand by faith. According to this exposition, the churches of both the Old and the New Dispensations are churches of professed believers only: no infants can be taken in upon the faith of their parents or sponsors.

But this is not the correct exposition of this passage. The good olive tree does not represent the literal family of Abraham, nor the Jewish nation, because faith was not an essential condition of membership in either the one or the other; nor has the Jewish nation been in existence for the past eighteen hundred years, so that Gentiles

Revival News.

BRO. GRAVES:—We had quite a refreshing with, or in our church at Austin, after a long cold time. We had eight accessions. Seven by baptism, and one by letter. Think it probable that there may be more additions yet as the result of the meeting. There was one occurrence that I cannot refrain from mentioning: There was a young woman who buried her husband the day before our meeting commenced, and her husband was not a professor unless he made one a few hours before he deceased. He expressed a great desire to live and be able to attend our meeting with the hope of becoming a Christian—told his wife and some other persons that he desired to become a Christian, and join our church. And when he found that he would die, he told her that he wanted her to go to our meeting and obtain religion, and join our church. She came, and on Sunday she professed religion and that night she united with the church as a candidate for baptism, and the next day a brother of her husband, and a brother of her father gave her I suppose a fearful talking, telling her that she was dependent upon her father for a home, and that if she was baptized she could not expect to see any peace, as all of her relatives were Methodists and Cumberlandts. Those two men were Methodists.

She sent me the above statement the following day by a sister, saying at the same time she would not be on hand for baptism. Nor did she ever attend the meeting another day, nor her sister who was a mourner. Nor did a single member of the family attend the meeting another day, though they lived within a quarter of a mile of the church house. Suppose the two girls were kept away, either by persuasion or threats. This is the way that some Pedobaptists have of manifesting their love for Baptists. Suppose the old had one has the same love for us. In the sermon on Sunday night I touched on the subject of baptism without saying one word about the opinions, or practice of others, and some of the good loving Pedoes raised a howl, and in one or two days affected an alienation of a good many from the meeting. Though he it said to the praise and credit of a few that they could not be bought off, nor scared off, by the howl of others, but attended and work well up to the close of the meeting, which lasted one week. Breth. Beaver and Witherington both were with us a part of the time, and did us good service. Bro. Witherington is very hard of hearing, but is quite a sensible man, and preaches a good sermon.

We also closed a meeting on Tuesday evening last with Cypress Valley church, which resulted in eight additions by experience, four of whom were baptized, four awaiting for a set day for baptism, at which time I think it likely that others will come forward for baptism and membership with the church. The church was quite revived. Breth. Eppy, and Melton was with us a part of the meeting, and did good service. I think Bro. E. preached two of the best sermons I ever heard from him. Bro. Melton is a very zealous man, is not a very good sermonizer, but effects great good, he is a good man. Bro. Gilpin who is a member of the church, was with us all the time, and did us good service. This is a small church, some four miles from Austin, and has struggled hard for an existence—had many difficulties to contend with, has no house of its own, but worships in a public house, built for church and school purposes. I have only been their pastor this year. By the help of God we expect to go forward. Think seed has been sown that will yet bring fruit. R. J. COLEMAN.

Austin, Ark., Sept. 20, 1877.

REMARKS.—It has been said that the days of persecution have passed, but it is not so; the form has only changed. Baptists now meet sneers, scorn, misrepresentation, and ridicule of their principles, social ostracism where Pedobaptism is popular instead of the thumb screw and rack or confinement in prison. The form of persecution described in the above communication is not rare, but common, though not always so open. There are thousands of children and wives who are kept

out of Baptist churches by positive prohibition or by such influences as were exerted in the case described. We think a public exposition should be made in every case, and a healthy public opinion created against it.

BRO. GRAVES:—We have just passed through one of the greatest revivals ever known in this section of country, and it makes my heart feel so full that I am obliged to communicate to you. It commenced on Friday morning and continued ten days, (two sermons daily), and but for continued disagreeable weather would have lasted much longer. Bro. Powell, our pastor, is a good and able shepherd and neglects not to feed his flock on the best of Bible truths. Much good was done and I never saw such feeling manifested. We had fourteen accessions to our church. Ten by baptism, three by letter, and one restored. I am confident at our next meeting, which begins on Friday before the second Sabbath in October, we will joy over the uniting of other souls with us.

Bro. Powell was assisted by Breth. Powis and Mabry. Pray for us, and may the good Lord enable us to love him more and love him better. Long live the good old BAPTIST and its editor. I presume you seldom hear from this section of the country, therefore, I desire letting you know how the good Lord is working with and among us. We have many hard hearted and condemned sinners in our community to contend with and it does seem they try to overbrow the faith of some. But may divine "grace" be sufficiently bestowed upon us as to make us steadfast and unwavering. Pray for us, dear brother, and may the good Lord bless you greatly. You brother I sincerely hope. TAYLOR SNEELING.

Richland, Ga., Sept. 23, 1877.

BRO. GRAVES:—Feeling desirous that you and the numerous readers of your Landmark Banner should know of the dealings of the Lord with us at this point is my apology for writing this feeble article.

The Lord met with us as we believe last Friday week and for ten days, day and night our meeting continued. Brethren were built up, mourners were comforted and twenty-four souls were added by experience, five by letter and voucher. There has not been such a "shaking of the dry bones" around about Friendship church for years. Note 1. A very affecting scene was that of a little maiden about thirteen years of age, when the church door was open walked silently up to her father, then to her mother and asked them permission to follow Christ. Note 2. A deaf mute the son of Eld. Lawson (the mute's age seventeen) came forward with a written experience of grace which he composed and wrote unaided save by the Spirit of God. Note 3. A German family by the name of Schultz, all were converted excepting two sons and two babies, and the elder Mr. Schultz who was converted several years ago and joined the Methodists then but is now a rejoicing Baptist. Twenty willing subjects troubled the waters of the pool on Sabbath morning September 21, and four stand over until next meeting. Elders McBride, Worthy, Mosely, Smith, and the venerable Bro. M. Brooks, also Eld. Lawson were the preachers. To God be all the glory. W. L. DAVIS.

Bullock, Ala., Sept. 3, 1877.

ED. BAPTIST:—I intended to communicate the results of the meetings in which have been engaged this summer but sickness of self and family has hitherto prevented.

Shortly after the baptism of sister Glasgow, who is over eighty years old and whose conversion to Baptist views I reported some time ago, I began a meeting at this place (Humboldt,) after three days Bro. Griffin of Brownsville, came to my assistance and did most of the preaching for over two weeks resulting in greatly reviving the church with several conversions, four of whom united with the church by baptism. Bro. G. even surpassed his usual ability in preaching, the good results of which are being felt here until now. Many serious enquirers were left, some of whom have made profession at other meetings

held here. My next meeting was held with Center church seven miles northwest of this place. Here Bro. R. W. Norton of Union City assisted me. The meeting resulted in ten additions to the church, seven by baptism. Center is a new church organized three years ago with twenty-one members, it now numbers eighty-four with a good house of worship paid for, also an evergreen Sunday-school and prayer-meeting. Nearly every made member prays in public. On the fourth Sunday in August I commenced a meeting at Pleasant Plains church. Toward the middle of the week Bro. Burton came to my assistance and did some good preaching very acceptable to the congregation. I was completely exhausted as I had been laboring incessantly for eight weeks. Our meeting resulted in twelve additions by experience and baptism. I have been permitted to baptize twenty-five during the year.

I go to help Bro. Norton in a meeting soon. He is an able preacher, and is always welcome at the church at Center. I feel to thank God for his abundant mercies and pray for a continuation of his blessings on meetings yet to be held. I will not close this communication without mentioning

CENTRAL ASSOCIATION.

This body met with the church at Bradford Station, Gibson county. The introductory sermon was preached by Eld. C. R. Hendrickson, an able and interesting discourse on the Supremacy of the Scriptures over Tradition and Custom. Prof. H. C. Irby was elected moderator, and Eld. W. C. Grace, clerk. Prof. Irby discharged his duty grandly. The Association passed a resolution pledging a hearty co-operation with the State Convention in its missionary work and educational enterprises. Appointed delegates to that body and made a small contribution to its Executive Board. Bro. M. Hillsman the former moderator of this Association, and who was kept at home by the dangerous illness of his wife, was made a special delegate to the Convention. A resolution recommending the appointment of a committee in every church to collect funds for our various Missionary Boards was heartily approved. Three new churches were received, and the missionaries employed the present year were all paid off.

Humboldt, Tenn., Sept. 28, 1877. W. T. G.

REVIVAL ITEMS FROM MISSISSIPPI.

BRO. GRAVES:—On Saturday before the third Sunday in September, in company with Eld. D. A. Ellington, I commenced a protracted meeting with Samaria church, about eight miles east of Sals Station, and continued through the week, closing on Sunday the 22d. We baptized six, received one by letter, and restored one. We also organized a missionary station to work in connection with the church four miles distant, on the north side of Long Creek, where the prospect is favorable for doing much good. The church was greatly revived. I spoke for THE BAPTIST; and the church made up two dollars to give the paper to their pastor, Eld. D. A. Ellington, the money for which is inclosed.

We also held a meeting at Edinburg, Leake county, Miss., with Eld. William McMurtry, the second Sunday in August. We labored one week, and had three conversions. The church was much revived. Several promised to take THE BAPTIST so soon as cotton came into market.

We also had a meeting of four days at Center, Attala county, commencing the first Sunday in September, with Eld. Savage. There were two additions.

We commenced a meeting of four days with Elds. Darrell and Barrett at County Line, Leake county, on the second Sunday in September. We had three additions.

I found and left the two last-mentioned churches much like Laodicea.

Besides these, at the request of Bro. Ellington, I report a mission station six miles east of Sharon, Madison county, occupied for some months by Eld. F. M. Doughty.

Saturday before the first Sunday in August Elds. Doughty and Ellington constituted a church with seven members, and continued the meetings through the week, baptizing ten, about half

Methodists; two standing over for baptism; received one by letter.

On Saturday before the second Sunday in September Elds. Ellington and Doughty commenced a meeting of four days with the mission station connected with Sencasha church, Attala county, baptizing four, two Lutherans; received four by letter; will constitute a church soon. There are many Lutherans in the community, who are rapidly waking up. R. E. MELVIN.

DEAR OLD BAPTIST:—It has been a long time since I wrote you any revival news. We closed a meeting of eleven days' length with the Union Grove church, Hamblin county, East Tenn., on the 11th of this month, during which time twenty professed to have found peace with God through our Lord Jesus Christ; fourteen or fifteen were received into fellowship. Some of this number were from the Methodist society, and one from the Presbyterians. One lady who had been a Methodist for many years, and who was born but a little before the organization of that society in 1784 by Coke and Asbury, was baptized, and, as she came up out of the water, exclaimed: "Now I am baptized right, and I thank God for it; for I have been dissatisfied for a long time. Now I am ready to die."

Four years ago we were called to the care of this church, and found it struggling hard in the midst of a Methodist community, only numbering, I think, twenty-seven members; but, thank God, in less than eighteen months numbered one hundred and two. She is now holding the fort for Christ.

I rested at home two days and a piece, and left for Macedonia, five miles north of Morristown, where we stayed twelve days. Twenty-three joined at this point; old hurts healed; seven restored; sixteen received by experience. I must tell you of one circumstance which occurred in the meeting: A deaf and dumb boy, eighteen years old, professed and joined. His name is J. T. Charnichiel, a student of the Knoxville school. We wrote questions: 1. How long have you been distressed about your soul? Answer. All summer. 2. When did you enjoy pardon? To-night. I am happy. We love him because he first loved us. 3. Do you love God and his people? Yes, sir. Do you wish to be baptized? Yes, sir, I do, and like Jesus. How was that? In the river. What river? The river Jordan. How do you wish to live in the future? I want to live for Jesus. I then motioned that I would sprinkle him. He shook his head and drew back. He then motioned, lay me down, then lift me up. What a grand thing the school at Knoxville has been to this lad! Father Taylor and Mays were with us, or rather we with them. May God spare Father Taylor long to his church. He has been pastor of Macedonia a long time. It was a good meeting; the good Lord was with us. THOMAS GILBERT.

Whitesburg, Tenn., September 27, 1877.

BUILD UPON THE ROCK.

The main cause of sluggishness in many Sabbath-schools comes of the the uncertainty of their foundations, the which, I dare say, are the death of many schools. In every enterprise an incentive to development must exist necessarily. In pure philosophy I do not understand the incentive to be anything less or greater than truth; in history, knowledge of past events; in mathematics, computation and measurement; in music, harmony and expression; in law, justice; in medicine, cure; in mechanism, durability and utility; in preaching, conversion of souls, and their freedom from ritualistic disfranchisement; in Sabbath-schools—what? It should be God's word; but facts prove such not to be the case in many schools. If the incentive does not present itself in the shape of a prize-book, containing more pictures than prayers, more trash than truth, it does come boldly to the front armed with a chromo. If the drawing process does not exist in a chromo, a heavy stress is given to the influence of fashionable singing, even to the neglect of duty and devotion. If this fails to swell the attendance or quicken promptness, the black-board is unrolled, and, for a month or more,

everything is made to center upon chalk talk. Probably by this time the 25th of December is near. Books, however full of society parlance, chromos, whether or not they "point a moral or adorn a tale," and songs, whether or not they run over with the pathos (?) of "Widow Nanlat's march to heaven," are given the cold shoulder, and the cry of Christmas-tree falls upon the attentive ear. After this festivity has come and gone, the superintendent, having about exhausted his supply of incentives, longs for rainy Sabbaths or May days. If Sabbaths are lovely, and May cannot be induced to leave her toilet in haste, indifference sets in among the pupils, "nothing to interest one" prevails among the teachers, and the superintendent has under serious consideration "the sluggishness of human nature." Now why? If the seeds of failure were not sown in the beginning of such a school we shall be compelled to behold a deal of bad effects without any corresponding causes, a theory in as bad a fix as said school; for it has no foundation.

I do not know, nor do I desire to know, of a better way to begin any undertaking than Jesus Christ sets forth in his parable of a house built upon a rock. I have thought frequently, that, when any effort put forth for the advancement of Christ's kingdom is fed on anything less than God's word, it must be unsuccessful. I believe it firmly. For if it could survive and prosper without it, the Bible is a misnomer, and the ingenuity of man superior to the volition of his Creator. If sickly schools argue that the Bible is the basis of their organization, and the contrivances above mentioned are merely auxiliaries, would not their condition and occasional dissolution be proof of their depending less on God than on auxiliaries for prosperity? Churches act as if spiritual vim flowed from operative airs. Many Christians render the exegesis of the text "cheerful giver" as follows: Ten cents' worth of frozen custard for ice cream at twenty-five cents. Yet after such efforts to please (?) God, they are constrained to admit that spiritual poverty pinches the more. Their auxiliaries do not make any better headway than do those of Sabbath-schools, and for the same cause. God tells us that his word is sufficient. The evidence that it is the failure of every enterprise, secular or religious, having not his glory at heart. The best evidence that it is seen in the success of every work built upon the Rock. J. H. M.

Houston, September, 1877.

MERIDIAN AND STARKVILLE, MISS.

BRO. GRAVES: Our meeting in Meridian continued two weeks. I preached twice a day to good and attentive audiences. Quite a number were made to ask what they must do, some of whom, I trust, found the Savior precious to their souls. There were some obstacles in the way of the success of the meeting which need not be mentioned in this letter.

I found many warm hearted Christians in Meridian, with whom it is a pleasure to work in the cause of the Master. The church in that city has long been among the strongest and most efficient church in Mississippi, and our people there have one of the very best houses of worship in the State. The Sunday-school is large and flourishing. But I am pained to have to communicate the sad, sad intelligence that Bro. L. A. Duncan, the able and popular superintendent, was thrown out of a buggy and seriously, if not fatally injured while I was there. The church, Sunday-school, and the entire community are greatly distressed on account of this sad calamity. Bro. D. will be greatly missed—a truly good and useful man was our dear brother. Deacon J. G. Flournoy now has charge of the school. He too is a good and useful man; and the school will continue to prosper under his able superintendency. And I most earnestly hope that the church in that highly important field will continue to prosper in the future as it has in the past.

Rev. C. M. Gordon, late pastor at Meridian, is now president of the Baptist Female College in that city. The school opened this year with seventy-eight scholars, with favorable prospects of a large increase during the session. Bro. G. is

a first-class educator; and there is a bright future for the institution over which he so ably presides.

Bro. Grossett's paper, the Southern Baptist, published at Meridian, is said to be doing very well.

I came to Starkville a week ago, but had to lay up three days on account of the cyclone, an account of which your readers have doubtless already seen. Our meeting began last Thursday night, and the prospects are very encouraging. Congregations large, and quite a number are seeking the way everlasting.

Bro. T. G. Sellers, the able and efficient pastor, says he never saw a better prospect. May a great blessing be poured out upon this people.

The Female College here, under the able and judicious management of Bro. Sellers, has opened very finely, eighty scholars already in attendance, and more coming. Bro. S. is just the man to succeed admirably both in the church and the school. He has been pastor here for twenty-one years, and is held in the highest esteem by all both in and out of the church. I find it exceedingly pleasant to labor with him.

I need not say that I find that the friends of yourself and THE BAPTIST in this State are legion. Bro. Sellers best expresses the sentiments of many others when he says, "I can't do without THE BAPTIST." More anon.

Sept. 26, 1877. A. B. MILLER.

THE WATAUGA ASSOCIATION.

BRO. GRAVES:—I hope you will not think it strange that I write you this letter. Two weeks ago our Association (the Watauga) met with Cobb's Creek church, Johnson county, being the extreme end of the State. We had a very pleasant session. Bro. D. Kitzmiller was elected moderator. Our next session will be held with the Watauga church, Carter county, Tenn., commencing Thursday before the second Sabbath in September, 1878. I am a member of this church; it numbers nearly three hundred members, and is in one of the best communities in the county; East Tennessee can't boast of a much better. We have a school going on at the Watauga Academy; and Rev. J. M. Walters of Knoxville is our principal, and Miss Lida Duncan, a graduate of Bristol Female College, is now employed to assist, and teach music. This church is ten miles from Carter's Depot, but necessary arrangements will be made to convey all ministers to the Association. And now, one year beforehand,—if you are spared to continue in your good work,—I will say that I want you to make us a promise that you will be, with us at our Association next year. Your expense will be borne, and all things shall be ready, God being willing, and should he spare our lives. I sent you a stamp, and want you to write to me with reference to the matter, and state to me if you will try to come, and the terms of your coming. I know your time is money, and most precious to the denomination you represent. You have more friends in East Tennessee than you ever had. If you could only come in our Association subscriptions for THE BAPTIST would be greatly increased. We are all strictly Landmark Baptists. Your paper was recommended by our best men at the Association as the best paper in the world. I love the very name; and, after reading it nearly thirty years, I can truthfully say that the Old Banner is better than ever. Bro. Graves, I fear none can fill your place when you have gone to your rest beyond the grave. God bless you is my prayer.

I expect to make an order for books in a few days. I want several copies of Middle Life.

I have used one of your Banning's Lung Bross for one year, and most of the time could not do without its use; but I am happy to say that I am now restored, and can do without its use; but I still wear it at times. Why not every debilitated farmer purchase one, while it can be bought for a trifle compared with its worth? May your life be long to do your fellow men service in many ways. T. E. F. HUNTER.

Watauga, Tenn., September 24, 1877.

There is no man clever enough to know all the evil which he does.

The Baptist.

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

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

Terms: \$2.00 per annum in advance. Send money by Postoffice Order, Registered Letter, express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as he instituted them, and in symbolic meaning, unchanged and unchangeable till he come.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be reckoned to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by amilation, ministerial or ecclesiastical, or any alliance or connection that is susceptible of being apparently or logically construed by our members or their churches as a recognition of ecclesiastical or ministerial equality with Baptist churches.

THE NEW CRUSADE.

THE following movement is worthy of special consideration. We give the impressions of the New York Examiner and Church and its advice to its readers. This "crusade" is only a part of the deep-laid plan for the restoration of the temporal power of the Pope in Italy, which we are convinced is only a question of time, and the possession of North America, which is a far more doubtful issue. Rome is educating an army of men to take the field and make an open issue before the people, public controversialists, thoroughly educated, subtle, acute, and plausible. These we must prepare to meet, there is no other alternative, or leave the field in their possession. We think it is inevitable upon Baptists to make themselves and their children thoroughly conversant with the principles and history of Catholicism, and the Scriptures that refute them, and it certainly becomes our ministers to prepare themselves for the conflict that has already come.

THE NEW CRUSADE.

A new crusade has been begun in the Roman Catholic church, with the full approval of its Pontiff. This movement contemplates the organizing of the whole church into an army, to be known as the "Militia of Jesus Christ." The following is said to be an accurate statement of the plan and objects of the movement:—

CATHOLIC CRUSADE.

"Hallowed be Thy Name, Thy Kingdom come. I.—AIM.—The Militia of Christ, the Catholic Crusade, is a pious association which has for its aim:—

1. To restore again in this world the social government of our Lord Jesus Christ.

2. To defend the rights of the church and her sublime chief.

3. To raise up an invincible army against the mighty organizations of the secret societies which have allied them against the Lord and his church, who shall be ready in the clear day-light to oppose with all the means at their command those who work only in secret and darkness.

II.—MEANS.—"The cross remains the only defense," as Pius IX. has said. "Since during this present moment outward weapons cannot be used for the restoration of the rights of the Holy Chair, the soldier of the Catholic Crusade will fight with the weapons of prayer, speech, and writing." The Crusaders will make propaganda for the Peter's pence. They will labor hard to requicken in their society and neighborhood the spirit of faith, which they publicly set a good example by adhering to all the old Christian customs. Lastly, they will make it their task to oppose and expose the machinations of the secretaries.

III.—OBLIGATIONS OF THE CRUSADE.—(1) formally to bind themselves to renounce every association and every work which has been condemned by the church, or is contrary to her interests.

(2) To exhibit a univ childlike teachableness to the instructions of the Holy See, and a perfect submission to its commands.

(3) To pray the Rosary every week.

(4) To receive the Sacrament often.

(5) To avoid all the wicked publications, get them out of the way, and further the circulation of all the good publications.

(6) To wear the Crusader's Cross openly and visibly.

The Crusaders are divided into categories: The Category of Prayers, the Category of the Word and of Print, and the Category of Gifts. The first is simply required to pray diligently. The second has to engage in the work of extending the circulation and influence of the Catholic Press. The third has to send every month one franc at the very least to Rome, and to make propaganda for the Peter's pence.

The Holy Army is organized in tenths, presidencies, and priories; at their head stand Commanders, Grand Commanders, and the general Grand Master. Clergy have to officiate as spiritual directors. The Militia of Christ enjoys a multitude of indulgences.

The Examiner is not given to crying Wolf! Wolf! when there is no wolf. We have never had much sympathy with those who see in every Romanist an unscrupulous enemy to everything and everybody outside of his own church. But there are some features about this so-called Crusade that are ominous. That the tendencies of Romanism are toward the establishment of a universal religious despotism, and the destruction of both political and religious liberty, cannot be questioned. That this movement purports to be a practical embodiment of those tendencies seems almost as certain. Macaulay, in his essay on Burke's History of the Popes, gives a series of reasons for the wonderful vitality and growth of the Catholic church. He does not seem to us to have given sufficient prominence to the wonderful organization of the church. The power which can be exerted by such a mass of men and women, directed by a single mind, is beyond computation. But even this unsurpassed organization Rome has found unequal to her necessities. While she can rely always and everywhere upon her clergy, the laity are not accustomed to render the same prompt and unquestioning obedience. Hence this method of perfecting her organization has been adopted.

The title of the new organization is a significant one. The Crusaders are to be known as the Militia of Christ. While the Society of Jesus will constitute the "regular army" of the church, subjected to a discipline as rigid as that of any soldier, the masses are to be enrolled as a militia. The Catholic church will then be an army, with its divisions and commanders, differing only from other armies in the kind of weapons used. And it is also significant that this difference of weapons is not a difference caused by their own choice. "Since during this present moment outward weapons" are out of the question, therefore spiritual weapons only are to be used. The logical inference is that the time will come when other weapons will be expedient.

It seems, therefore, that the purpose of the Romanist leaders is to organize their forces as thoroughly as possible, to make the discipline perfect as it can be made, and to bide their time until it will be safe to lay down the misal and take up the sword. That such a project is fraught with great danger to the world, and to our own country especially, there needs no argument to prove.

How is such danger to be met? Not by a policy of repression, certainly. A Bismarck, following the traditions of a semi-despotic government, may forcibly repress religious organizations which are inimical to the State, but the genius of American institutions is wholly opposed to any such plan. Not until some overt act of hostility to the State or to other religious bodies is committed, can the law take cognizance of this Militia of Christ. The Crusade is to be prosecuted peacefully, at least for the present, and it must be met peacefully. Nor can the movement be met by a counter-Crusade. To say nothing of the difficulties of perfecting such an organization among Protestants—difficulties which are tantamount to an impossibility—the plan would be out of the question without transforming Protestantism into just such a grand hierarchy as we find in Romanism now. A victory on such terms would be more disastrous than a defeat.

We see but two means of meeting the Crusade, the church and the Sunday-school. The wider diffusion of intelligence may do something, but not much, for it is a mistake to suppose that intelligence and Romanism are incompatible. On the contrary, there are no more thorough-going and sincere devotees of Romanism than are some of the most learned and acute men in Europe. The only way to meet error, then, is to oppose to it the truth. To the Catholic Crusade oppose the Bible and the preaching of the gospel. The preaching of the Word of God in the pulpit, the study of that Word in the Sunday-school, and the conformity to its precepts in the lives of Protestant Christians, will be the most effectual and the only effectual means of meeting the danger.

Bro. H. C. Adams, Keachi, La., writes: "Bro. Graves, my title is not out, but I wish to renew for the Old Banner of Christ, as I cannot do without it."

BREVITIES.

Rev. C. H. Muson, a Universalist minister, is a candidate for Governor of Maine.

Rev. B. G. Manard of Lynchburg, Va., has been called to the pastorate of the church in Bristol, Tenn.

Rev. A. S. Burrows, formerly a Methodist minister, has been ordained by a Baptist council in New York, and will become pastor of a Baptist church in Connecticut.

Old Eid. Creath of Palmyra gives it as his opinion that Jacob Ditzler and the Methodists of that section would give the whole State of Missouri to find infant baptism in the Bible.

Eld. B. R. Womack of Augusta, Ga., has recently baptized nineteen converts into the fellowship of the Second church, of which he is pastor. His church has been in a revival state for several weeks, and the Lord has greatly blessed them.

We publish an interesting letter from Bro. T. E. R. Hunter of East Tennessee. We heartily thank the brethren of Watauga Association for their words of cheer, and their commendation of THE BAPTIST. God bless them.

Bro. E. Edmondson of Chubbourn county, Tenn., renews his subscription, and says: "I desire still to read THE BAPTIST; for I consider it the best paper I ever read." We shall strive to make it better, Bro. Edmondson.

Eld. Ivan W. Wise held an eight day's meeting with the Oak Ridge church, Oak Ridge, La., commencing on the 1st ult. Ten were added to the church by baptism. It was a precious revival meeting, the first the church had enjoyed for a number of years.

The sermon of Dr. Kulloch of the Baptist church on Sunday evening related to the election, with advice on voting. At the most unctious portions of the worship the crowd applauded lustily.—California Evangel. Varily they have their reward.

Rev. Roland D. Grant, pastor elect of the Baptist church at Johnstown, N. Y., formerly a minister in the Messiah, or Adventist church, was duly ordained to the ministry in the Baptist denomination by a council meeting at the call of the church on the 11th ult.

Rev. Joseph Cook of Boston tells this of certain churches: "Where aristocratic members must be fanned with eloquent sermons, sprinkled with the lavender of ease, and swing in a hammock one end of which is fastened to the cross, while the other is held by the finger of mammon."

Dr. H. F. Buckner, our Indian missionary, was elected moderator of the Muskogee Association, which convened at Big Arbor, Creek Nation, September 5th. He has been elected moderator at every meeting since its organization in 1856, a period of twenty-six years.

Eld. W. A. Jarrel of Olney, Ill., Baptist, and Rev. G. W. Hughey of Belleville, Methodist, commence an eleven days' debate of the distinctive doctrines of the two denominations on the 15th inst. The Baptist cause will have an able champion in Bro. Jarrel.

Bro. N. P. Smart, Bagdad, La., sends us a new subscriber, and says: "It is with pleasure I send you a new subscriber to THE BAPTIST. I do think every Baptist ought to take and carefully read it. May God long spare you to battle for the truth." Many thanks, Bro. Smart. Will not every patron of the paper do likewise?

Raphael Semmes, whose practical career as commander of the Confederate ship Alabama gave him his chief distinction, died in Mobile on August 30th, age sixty-eight.—Baptist Weekly. No more of a pirate than was Commodore Farragut, Bro. Patton. This is the way you seek to promote good feeling between the sections.

Father Grogan, a Catholic priest, recently threw a Bible from the cars on the Illinois Central railroad, for which offense he was arrested in Chicago. He stated, as his reasons for so doing, that obscene pictures were peddled on the fly-leaves. He was discharged. The book was subsequently picked up by workmen on the road, and found free from any such desecration.

J. W. Hall, Milburn, Ballard county, Ky.: "I see my time expires with this number of THE BAPTIST, and, as I cannot well afford to do without it, I send you the subscription price. I am much interested in the 7 Dispensations, as well as numerous other good articles published. Long may you live, and be greatly blessed, to give us a paper of no uncertain sound."

"We clip the following from the Presbyterian: It is news to us: 'When Dr. Fulton took charge of the Hanson-place Baptist church in Brooklyn, he made the officers sign an agreement that Dr. Pentecost, the former pastor, should not be allowed to preach in the pulpit.'—Exchange. That was perfectly right. But how can Dr. Fulton admit Pedobaptists?"

The Religious Herald thus speaks of union meetings: "We have heard of much discord and bitterness springing from union meetings. In time, then, we do not think such meetings are wrong in principle: they may, under some circumstances, be proper and useful; but in general, as a matter of prudence, they should be avoided." We say under no circumstances are they admissible, because wrong in principle.

Dr. Sears, while a student in Germany, went to the river one night and baptized Oneken and three or four others, and organized them into a church at Hamburg. The German Baptists now report one hundred and sixteen churches, about thirteen hundred stations, twenty-three thousand seven hundred and thirty-five members; baptisms during the past year, eighteen hundred and seventy-nine, contributions about \$70,000.

Bro. A. B. Smith of Mississippi writes: "THE BAPTIST grows better and better. It not only gives all the denominational and secular news, but it at the same time ably sets forth and expounds the doctrines and precepts of the Bible. It is pre-eminently an instructor, and should find a place in every Baptist family." We are daily receiving letters of which the above is a sample, heartily endorsing this paper, for which the brethren will receive our sincere thanks.

Miss L. Moon gives the following facts for southern Baptists to reflect upon: In the vast continent of Africa we have one white missionary and one colored; in Japan we have not one; in Burmah, Siam, India and the Isles of the ocean we have not one; in China we have, at present, eight missionaries. Putting the population of China at four hundred million, this gives one missionary to fifty million people; yet we call ourselves Missionary Baptists. Our Lord says: "Go ye into all the world and preach the gospel to every creature." Are we obeying this command?"

Eld. B. D. Harrell of Florida will please accept our warmest thanks for the following tribute to the merit and worth of this paper: "It is our design to publish just such a paper: 'I cannot do without THE BAPTIST as long as I can raise the money to pay for it. I have been benefited more in my ministerial labors by reading it than by any other work I have been able to get. The 7 Dispensations is by far the best thing I ever read. The pulpit department is second to none. The pulpit and the dispensations articles have thrown light on many subjects that I have been unable to get anywhere else.'"

QUERIES.

1. Would the pastor of a church numbering largely over a hundred members be justified in voting out a prominent member, mainly with his own and one deacon's family?

ANSWER.—This looks to us more like persecution than a prosecution. We can scarcely imagine that a discreet pastor would, if he could prevent it, allow an act of exclusion by two families of the church or permit his own family to participate in such an act.

2. Has a church a Scriptural right to exclude a man from her fellowship, on charge of a monied transaction, or indebtedness, when the party making the charge expresses his entire satisfaction with the settlement as finally made, and his entire reconciliation with him previous to trial?

ANSWER.—We should decide in the negative, most assuredly. When two members transact

financial business to their own satisfaction, why should a church thrust herself into their concerns?

3. Would a church well informed of the facts and disapproving the act be justifiable in receiving such excluded member either into her fellowship, or under her watch care, and at his request giving him the benefit of a council?

ANSWER.—We think so, without a doubt. It is the sacred right and privilege allowed by Christianity to every member to have a fair and impartial trial by his peers, and if any one church refuses this right, he has the right to demand a hearing of any other church, and we think it is the duty of a true church actuated by the right spirit to grant it. He can apply for membership to any church and it certainly is the duty of that church to examine if his qualifications entitle him to the right of membership—cost her what it may. If she is satisfied he has been unjustly excluded, it is her duty to restore him.

1. Can an excluded member call a council himself? ANSWER.—He may request any number of churches to appoint discreet members to act with those of other churches in examining his case, and such a council if they decide him an innocent and injured man can signify the same to him in writing, which he can use in seeking membership in any church he may see fit to apply to.

Bro. Graves:—Please answer the following through THE BAPTIST: Did Christ satisfy the law for our personal sins? If so, what law? Your answer to the above will much oblige.

A. N. CORAM. Mounts Cross Roads, Tenn., Sept. 1, 1877.

ANSWER.—We understand that he met and satisfied all the demands of law against us up to the very moment he pardoned and justified us. When he adopted us, i. e., took us out from under the dominion, consequently power, and claims of law, and making us children, placed us under grace. From the period of our adoption God treats us as children and not as slaves—rebukes, chastens us for our short-comings and transgressions, as an earthly parent does his children,—with wonderful long-suffering and pity, knowing our frame—that it is as dust.

While we are saved wholly by grace, we are rewarded with something more than—extra and in addition to salvation for our good works—a far more exceeding and eternal weight of glory, according to our works. One servant had ten cities and another five, each according to his diligence in the use of his talent.

Bro. Graves:—I wish to ask a query which I hope you will answer through THE BAPTIST very soon: What should be done with a member of the Baptist church, who gets in debt and then takes the advantage of his creditor by confessing judgment to his wife and thereby defrauding his creditors out of their just rights.

A. W. MOSCRIER.

ANSWER.—A member who will defraud in any way, should be promptly excluded. There can be no question about this.

Was the Prodigal Son designed to represent a sinner, as all our preachers teach us? Please answer.

ANSWER.—Did you ever know of an instance where a sinner was truly converted to God and all the old members refused to rejoice, but got mad about it?

APPOINTMENTS.

SEPTEMBER AND OCTOBER. Fifth Sabbath in September and first in October, in Arkansas.

Second Sabbath in October, with the Newhope church, near the Hermitage, Middle Tennessee, commencing on Thursday before.

Third Sabbath, in Bartlett.

Fourth Sabbath, State Convention at Chattanooga.

The Grand Cane Association will hold its twenty-ninth session with the Mount Olivet church, DeSoto parish, La., fifteen miles southwest from Mansfield, commencing on Friday before the first Sunday in October, 1877. The introductory sermon will be preached by Eld. J. H. Tucker of Keachi, La. G. W. HARTFIELD.

THE BAPTIST will please publish that excursion tickets to the Yazobusha Association will be given to delegates at one and one-half fare, to those who apply. J. G. HALE, Clerk.

See advertisement of the Revised Scriptures by the American Bible Union Society, we have accepted the agency for the sale of Revised scriptures, and will fill all orders promptly.

Among the mass of mankind gratitude is nothing but a strong and secret desire for still greater benefits.

THE TENNESSEE BAPTIST CONVENTION will meet with the church at Chattanooga, on Friday before the fourth Lord's day in October, prox. A large delegation is desired. S. LANDRUM, President. JOSEPH H. BORUM, Secretary.

I'VE BEEN THINKING.

I'VE BEEN THINKING, I'VE BEEN THINKING. What a glorious world were this. Did folks mind their business more. And mind their neighbor's loss; For instance, you and I, my friend. Are sadly prone to talk of matters that concern us not. And others follow us.

I've been thinking if we begin To mind our own affairs, That possibly our neighbors might Contrive to manage theirs. We've faith enough at home to mend It may be so of others; It would seem strange if it were not Since all mankind are brothers.

Oh! would that we had charity For every man and woman; Forgiveness is the mark of those Who know that to err is human. Then let us banish jealousy— Let's lift our fallen brother. And as we journey down life's road, Be glad to see another.

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 sundered far by faith we meet Around one common mercy-seat."

A swallow having built her nest upon the tent of Charles V., the emperor generously commanded that the tent should not be taken down when the camp was removed, but should remain until the young birds were ready to fly. Was there such gentleness in the heart of a soldier toward a poor little bird which was not of his making, and shall the Lord deal hardly with his creatures when they venture to put their trust in him? Be assured he has a great love to those trembling souls that fly for shelter to his royal courts. He that buildeth his nest upon a divine promise shall find it abide and remain until he shall fly away to the land where promises are lost in fulfillment. Spurgeon.

After the shower the tranquil sun; Silver stars when the day is done. After the snow, the emerald leaves; After the harvest golden sheaves. After the clouds, the silver sky; Quiet words when the winds go by. After the tempest, the fall of leaves; After the battle, peaceful graves. After the keel the smiling seas; Joyful greetings from sea-farers' feet. After the bud, the radiant rose; After our waking sweet repose. After the bustle, the blissful mood; After the furrow, the waking seed. After the flight, the downy nest; Over the shadowy river—rest.

Perhaps a majority of hearers do not so much seek, in attendance upon public worship, knowledge for their understandings, or conviction for their consciences, as excitement for their sensibilities. They would rather behold beautiful visions of gospel promises than thorny paths of unblemishable duty. They would rather behold glow with hope than be searched in their consciences. They would rather be pleased and titillated, than elevated in character, purified in life, and aggrandized in destiny.

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WHEN THE MISTS HAVE CLEARED AWAY.

When the mists have cleared away, From the beauty of the hills, And the sunshine, warm and clear, Falls in kisses on the rills, We shall know as we are known, Never more to walk alone, In the dawn of the morning, When the mists have cleared away.

POPULAR SCIENCE.

A line of steamers has been established between Marseilles (France) and the river fleet (South America), to convey fresh meat from the latter locality in a frozen condition. On one of the steamers the Keller process is used for producing cold by the volatilization of ether; on the other, the Carré process is employed; a temperature being obtained by the evaporation of ammonia, which is said to be as low as to freeze the meat with ice.

Mr. Alfred Simpson has given an entertaining account of the manners and customs of the Zaporos of Ecuador. The mode of courtship presents some suggestive features. The enamored swain goes to the woods and hunts game; when he has procured it he presents it to the maiden of his choice. This constitutes the proposal; if she accepts, she cooks the meat. Hence, before entering upon the bonds of matrimony, the Zaporos undergo the great advantage over civilized women of being assured as to the lady's capacity for preparing a square meal; and doubtless there is diminished probability that afterwards the fat will be in the fire. On the other hand the Zaporos are favored with some foreknowledge as to her spouse's ability to keep the larder supplied.

There is a new anæsthetic. Prof. Mo-Kendrick and Dr. Ramsay have been experimenting in England with substitution products obtained with pyridine and chloroform. The latter of these bases is extracted from quinine by means of cruetic wash, but may also be procured by some of the most recent series of substitutions. Three grains of the chloride of chloroform introduced into the circulation of a rabbit rendered the animal unconscious in eight minutes, but the pulsation of the heart continued and the breathing was vigorous. The rabbit recovered after two or three hours, and the experiment is deemed highly successful. Some of the other derivatives from these bases proved to be very powerful anæsthetics, having specific action upon the vital centers, and likely to be of use in surgical medicine.

The biological science takes the lead at the three great scientific gatherings of the summer. At Nashville, Prof. Mar's address upon the introduction and suc-

cession of animal life on this continent, was the chief feature. The presidential address at Plymouth, England, dealt with the evidences of the evolution of species, as afforded by embryology. The meeting of the French association for the advancement of science, held at Havre in the last week of August, opened its session with an address by its president, Dr. P. Broca, on the anthropology of the auratary period, as regards the races of Europe. He considers those races as three in number, and belonging to two distinct divisions, as shown by their skulls. Dr. Broca was distinguished in his earlier years in the practice of medicine in Paris; latterly, he has become eminent in anthropological researches, especially in craniology. The authorities of Havre have given a hearty welcome to their scientific visitors.

The address of Prof. E. C. Pickering as vice-president of the American association, and president of section A (mathematics and physics), was read by proxy, as he did not attend the Nashville meeting. The address was an argument in favor of the endowment of scientific research. Its most interesting portion was the description of a suitable building, and arrangements for a physical laboratory, where experiments might be made to carry out scientific researches. Prof. Pickering gave elaborate details of his project, and pointed out the numerous advantages that might be expected to result when these facilities were afforded to investigators. The plan includes the appointment of a presiding officer, and a staff of assistants. The "castle in Spain" of Prof. Pickering is not a thing of beauty. He says: "The building itself is large, but low, and resembles one or more blocks of two-story dwelling houses. No more common mistake is made than in wasting the money which should be used for equipment on architectural beauty in this building."

The success of Sir William Thompson's pianoforte wire apparatus for deep-sea sounding was demonstrated by the United States steamer Tuscarora in the Pacific ocean, Commander Belknap having aided its success by his own skill and ingenuity. There is occasion for regret that it was not used by the Challenger expedition; if it had been, a much larger number of soundings could have been effected. Latterly several experiments have been made with this apparatus on the White Star line of steamers between this city and Liverpool. The wire was capable of bearing a strain of eighteen miles of its own length. In these experiments a glass tube was attached at a known distance above the sinker. The interior of the tube was coated with a mixture of starch and red prussiate of potash. Outside the tube was a metallic cylinder containing a solution of sulphate of iron. When the pressure of the water, at a given depth, drove in the sides of the cylinder, it forced the iron solution to a proportionate height in the glass tube, leaving its record in a blue tint. The height of the record indicated the pressure, and consequently the depth reached in sounding.

A BATTLE PICTURE.

Graphic Account of the Fight at Plevna, August 21.

About 8 o'clock my ear caught a dull, scarcely audible thumping, that sounds more like horse stamping at flies than the booming of artillery. Artillery it proved to be, nevertheless, for in a few minutes it grew louder and clearer, and looking toward the line of low hills in the direction of Plevna, some four miles distant, we saw several columns of white smoke rising behind them, showing where the artillery was already hard at work. It had not been at my new standpoint more than five minutes, when the crest of the hill, a mile in front, suddenly grew black as with a line of ink drawn along the sky. What was it? We applied our glasses, and soon made it out to be the smoke, who had just crowned the hill after taking the redoubt behind, and just preparing for an assault on the Russian center. Their presence there again captured by the redoubt must have been a minute we could not make out whether they were infantry or cavalry. In less than a minute they began to ascend the

hill in our direction, as though determined to drive our left out of Plevna, and the village now limbered up, and retreated back on the plain about a quarter of a mile, and took up position. My own position behind the hill, now became rather disagreeable. If we were pressed back on the plain we could see nothing. If we remained where we were, there was an extreme probability of being cut off and obliged to make a wide circuit to rejoin the army, not to speak of the probability of being directly in the line of fire. In less than five minutes the Turks began to descend the hill in our direction, not with a rush but leisurely and without firing; not in masses or lines, but scattered and diffused. They came down about half way in this manner, the Russian artillery tearing up the groups among them all the time in the most savage manner.

I was just beginning to think of the expediency of clearing out when there was a change. The Russian infantry fire, which had for the last few minutes been very heavy about Zagaline, now began to roll along the hill crest in our direction, and the Turks, who were just coming into range, began to drop rapidly. I do not know whether the Turks originally intended to attack our left or not, but the fact is that there was a change in the direction of the attack. The advances now veered to the left and went at the Russian trenches on the crest of the hills half way between Plevna and Zagaline, with a shout, opening fire at the same time. When they descended into the little hollow and were lost to sight for a time, the Russian trenches flamed and smoked, a storm of balls was poured into the advancing Turks. This must have lasted fifteen or twenty minutes, during which time a fearful loss of life must have occurred. Then we saw them begin to withdraw, as they went carrying off the wounded. But they had not yet had enough.

Encouraged by their success in taking the redoubt, and believing they could also take this line, they had no sooner withdrawn from the Russian fire than they formed and went at it again. They drove down into the "valley of death," to struggle there amid smoke and fire—a death-struggle of giants, for there is nothing to choose between Russian and Turk on the score of bravery. Many bodies of Russian were found within ten feet of the Russian trenches. The little crest on which the trenches were situated, was seven on a place not more than ten feet square. The battle here was terrible, again they retreated up the hill. It will again be believed that they went at it again; and yet they did so. To us, who had watched the two preceding assaults, it seemed madness, because we could see instant, and that the Russian line never wavered, while we knew the Russian reserves were waiting behind ready to fall in at the least sign of wavering.

The scene of carnage was again repeated, but it only lasted a moment. The Turks, completely broken, withdrew suddenly firing, and taking time to carry off their wounded and many of their dead. Still they held the redoubt upon which they fell back, apparently with the intention of holding it; but they were not allowed to remain long there.

The attack on the redoubt in the Russian center had been equally unsuccessful as that on the Russian trenches on the left. The Russians pursued them with a murderous fire, and then six companies went at them with the bayonet and swept them out of the redoubt like a whirlwind.—War Cor. London News.

President Clark, of the Massachusetts state agricultural college, who recently returned from Japan, says: "The Japanese are a people able and willing to do right. I never saw a quarrel in Japan, and never saw or heard of a Japanese student in America or Japan accused of immorality."

Ancient Chinese writers class the pursuits of mankind into four divisions of scholars, business men, mechanics and merchants, and estimate their rank and

importance in the state according to the series. Surely we can learn much from the Chinese.

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 you 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 fodder remain on the stalk.
9. Feed plentifully of the best hay and peas, and run all your roughness through a chopper.
10. Breed stock, and let not mere accident control the increase.
11. Support breeding by proper care and feeding.
12. Be wise in time, and commence at once and plant a few thousand of the Pyracanth 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.

Do Cows Eat in Proportion to Weight?

At the St. Lawrence Dairyman's Association, Gen Curtis made the point in favor of the Shorthorn cow, that she was such a perfect digester of food that she did not eat as much in proportion to size and yield of milk, as the Ayrshire or Jersey. Mr. Rutherford believed this opinion to be quite a mistaken one, and that the Jersey consumed less food, proportionally to size and yield of milk, than the best milking Shorthorns. Prof. Arnold was inclined to think Gen. Curtis' opinion was correct. In corroboration of this latter opinion, Mr. E. W. Stewart related to experiments of his own. One was with two Merino sheep, together weighing 200 pounds, fed in comparison with a Cotswold sheep weighing little over 200 pounds. These sheep were fed in separate pens, for thirty days, upon hay and corn. The two Merinoes ate 5 pounds of hay and 2 quarts of corn per day, while the Cotswold ate only 4 pounds of hay and 3 pints of corn, and the Cotswold gained a fraction of a pound the most, while eating 25 per cent. less. He also tried a similar experiment with three small common cows, weighing 800 pounds each, and two large cows weighing 1,200 pounds each; so that the weight of each lot was equal. The experiment was made in winter, all the cows being dry. They were all fed on mixed clover and timothy hay, cut five-eighths of an inch long, with two quarts of bran mixed with each bushel of hay. The feed was weighed as given to each lot, and supplied ad libitum. During thirty days the three small cows ate, on the average, seventy pounds per day, and the large cows sixty pounds per day. At the end of the experiment the three small cows had gained sixty-five pounds and the two large cows sixty-two pounds. Here was a difference in food in favor of the large animal of 16.6 per cent. The cows were all apparently in the same condition at the beginning. It is the general opinion that animals eat in proportion to weight; but this will not apply to cases where the difference in weight is very large. In the case of the two Merinos sheep that weighed the same as

the Cotswold there is the heat of the two systems to be kept up instead of one. The respiratory food is not in proportion to size of animal, as the lungs of the two small sheep were combined, larger than the lungs of one large sheep, and would take more food to keep up animal heat. The outside surface of the bodies of two small animals having only the weight of one large animal is much greater, and the radiation of heat from the larger surface will be proportionally greater, and require so much additional food. This appears to be a rational explanation of the facts of these two experiments, and which have been observed in a general way, by many feeders.—Toronto Globe.

AN ESSAY ON GREEN CROPS AS FERTILIZERS, read by J. L. Johnson, before the horticultural society of Warsaw, Iowa, referring to clover, he says:

Of all plants with which I am acquainted and which are especially adapted to our latitude and climate, the common red clover is perhaps the very best for fertilizing the soil; it being one of the best, if not the very best, to collect the accumulated richness of the atmosphere; while its long and searching roots penetrate the soil in all directions, far beyond the depth reached by our most thorough and energetic plowmen, loosening the subsoil in all directions and bringing up mineral substance of the greatest value in promoting the growth of vegetables, grain or fruit.

Red clover as a fertilizer not only enriches but renders the soil more open to admit the circulation of the atmosphere, thereby retaining the moisture and thus producing the best results. We should endeavor to attain to a proper knowledge of the wants of the soil, for it is only by doing so that we become able to decide as to what rotation of crops to grow for the benefit of the soil. Knowledge and energy are the real foundations of profitable farming.

In all cases where soils contain but little organic matter, a larger proportion of vegetable manure is required, and it is important that we bury beneath such soils all the vegetable matter possible, not only red clover, but also oats, rye, buckwheat or even weeds (if we are so careless or slovenly as to produce weeds), as we may thus destroy the seeds of weeds, and at the same time increase the fertility of the soil. The amount of green manure in an acre of red clover is almost incredible. On the very poorest land enough can be produced, if utilized and rightly applied, to greatly enrich the soil. I see it is stated in the California Farmer that Prof. Gedzie, in a chemical test, claims to have found one piece of heavy June grass (grass and roots together) containing more than one hundred tons per acre. If this statement is correct, but few farmers have even a proper conception of the actual quantity of vegetable matter they add to the soil by plowing under a heavy grass sward of clover.

Then we must consider how easy it is for us to obtain this great fertilizer. It costs us no freight, as does the commercial manures; it requires no hauling, as the barnyard manure, and it needs no spreading. It comes to us freighted on every breeze, nature evenly spreads it over our fields, and we may, if we will, apply it with the greatest accuracy. These are close by saying that we believe that to fill our soils with a mass of grass and clover roots and other vegetable matter, is to make our lands fat, so that they will pay a good rent to the

owner and tiller, it is to increase the fertility of the soil, by feeding and fattening it, as we believe it may be made fat in sod and in manure, as easily as we can make a poor pig to gain in flesh.

SIGNS OF A PROSPEROUS FARMER.—When you see his barn larger than his house, it shows that he will have large profits and small afflictions. When you see him driving his work, instead of his work driving him, it shows that he will never be driven from good resolutions, and that he will certainly work his way to prosperity. When you always see in his wood-house a sufficiency for three months or more, it shows that he will be a more than ninety days' wonder, in farming operations, and that he is not sleeping in his house after a drunken frolic. When he has a house separate from the main building, purposely for ashes, and an iron or tin vessel to transport them, it shows that he never built his dwelling to be a funeral pile for his family and perhaps himself. When his sled is hauled in summer, and his farming implements covered both winter and summer, it plainly shows that he will have a good house over his head in the summer of his early life and the winter of old age. When his cattle are properly shielled and fed in winter, it evidences that he is acting according to the Scripture, which says that "a merciful man is merciful to his beast." When he is seen subscribing for an agricultural paper and paying in advance, it shows that he is speaking like a book respecting the latest improvements in agriculture, and that he never gets his walking-sticks to the land of poverty.

A YOUNG man, a graduate of Dartmouth, and a noted law student in Merimack county, Me., who had the misfortune to lose his hearing, having settled on a farm in the west, writes thus of the occupation he has chosen: "There isn't much glory on a farm, but you get a good, sure living. You are your own master; you can't starve, or be turned out of business; and as far as the work is concerned in these days of horse-power, a man needn't kill himself learning any more than at any other business. It is brains that win on a farm as well as everywhere else, and the smart man is going to ride, while the stupid one goes on foot, in the corn-field as well as in the bar or pulpit. I should like to have my hearing again, but I wouldn't leave my farm if I had it."

If farmers have scrub stock they had better fatten it and sell it, and with the proceeds buy improved stock. They can't buy as much with the money as they had before, but if they will keep less, they will keep it better, and it will bring better returns. It is just as wise for a farmer to stick to the old bull-tongue plow of fifty years ago, as to hold on to scrub stock, on which there has been no improvement for fifty years. The world moves. There has been progress in breeds as well as in implements and machines, and it is the part of wisdom in farmers to avail themselves of the great improvements that have been made.

A good Cotswold sheep has a large, wide frame, with abundance of valuable wool, a large head, eyes wide from each other across the forehead, not long from the nose, jaw deep and tapering to the mouth; ears long and fine, the head well covered with wool, a grand arched neck, set on high feeding up to the ears, ribs well sprung out from the back and chine, a prominent, full ex-

panded chest, deep fore-flanks, wide back and loins, rump nicely formed all round from one loin to the other, heavy leg of mutton, good and full in the twist, moderate-sized bones, feet small, clean and upright in the posterior or tellock joints.

CANADA farmers claim that six bushels of peas are equal to ten bushels of corn for fattening hogs, and that peas yield a larger number of bushels to the acre than corn. It may be so there, but it is not so here.

ORCHARD GRASS, Kentucky blue grass, and white clover, and, if the ground is low or moist add red-top, and you will have the finest and most productive pasture known among extensive stock-growers, as it requires no reseed, but improves in quantity or quality, carrying more stock each year, invaluable for woods and pastures, and should be extensively sown in the burnt forests. Leaving out the orchard grass (as it is too rank and rapid a grower), you have the best mixture that can be formed for lawns, yards, &c.

BEAN CULTURE.—With beans at \$3 a bushel, is it not advisable for farmers to plant them? Now is the time to put them in the ground. Is there a more healthful food? Every farmer should raise ten to fifteen bushels a year for table purposes. They are good, summer and winter. Farmers need a greater variety of food than they usually have. They will keep healthier, stronger, and live better by paying more attention to a variety of food for family purposes. We hope every farmer will plant at least an acre of white or navy beans.

THE DIFFERENCE.—Some suppose that very learned man is an educated man. Such a thing. That man is educated who knows himself and takes an accurate common-sense view of men and things around him. Some very learned men are the greatest fools in the world. The reason is they are not educated men. Learning is only the means, not the end; its value consists in giving the means of acquiring, the use of which, properly managed, enlightens the mind.

THE RIGHT way to keep sheep is to keep them in the best manner; to keep only so many as to have the best care and attention, so as to give the largest weight of fleece possible. The right way is to cull out the poor ones yearly—those with the light fleeces, those that are getting advanced in years—and put them in a separate pasture, and fatten them for the butcher. The balance will do better, and give more weight of fleece by this careful culling.

ANCIENT HARVEST.—In Varro's time one acre of ordinary land yielded rather better than twenty-one bushels of wheat, and the acre of the best land thirty-two bushels; this was about eight or ten times the seed sown. Yet when Columella wrote in a succeeding reign, there was no land, as he declares, that produced four times its seed. In Varro's time wheat sold for about sixty-five cents a bushel, in Columella's time for three times as much.

MULE BREEDING.—In Africa female mules were nearly as prolific as mares, according to the statement of Columella. This same assertion is repeated by Cato. According to Lyell, such cases now occur in Spain and Italy, and much more frequently in the West Indies and Holland; but these mules, our author observes, never breed in cold climates,

seldom in warm regions, and still more rarely in temperate climates.

SMALL farms make near neighbors: they make good roads; they make plenty of good schools and churches; there is more money made in proportion to the labor; less labor is wanted; every thing is kept neat; less wages have to be paid for help; less time is wasted; more is raised to the acre; besides, it is tilled better; there is no watching of hired help; the mind is not kept in a worry, stew, and fret all the time.

The name Cashmere Bouquet, as applied to Toilet Soap and Perfumery, is registered and patented as a trade-mark by Colgate & Co., New York. Purchasers, however, need hardly be warned against imitations; the genuine article is so universally selected as to have made the names Cashmere Bouquet and Colgate & Co. nearly synonymous.

THE FIRST DOSE

On a Boston Police Officer.

Boston, Nov. 15, 1871. H. R. Stevens, Dear Sir:—In the spring of 1869 I was stricken down with fever, which had a long and almost hopeless run. The best medical advice being in attendance, I was taken through the fever; but it left me terribly reduced and weak, with an excruciating pain in my side, back and hips. I was completely prostrated from Kidney Complaint. In this condition I was persuaded to try Vegetine by a friend whom I had cured of the same disease, and it seemed as though I could feel the effect of the first dose (though I had not taken any), and from that moment I began to mend, gradually growing better from day to day, and I followed on with the Vegetine, until it completely restored me to health, since which time I have been able to perform my duties as a police officer, and in good health; and there is no doubt about the great value of Vegetine in Kidney Complaint and similar diseases.

All Diseases of the Blood.

If Vegetine will relieve pain, purify and cure such diseases, restoring the patient to perfect health after trying almost every means, many remedies, suffering for years, it is not conclusive proof, if you are a sufferer, you can be cured? Why is this medicine prescribed such great cures? It works in the blood, in the circulating fluid, it can be called the "Blood Purifier." It is the great source of disease originates in the blood, and no medicine that does not act directly upon the blood, and purify it, has any just claim upon public attention.

Seventy-One Years of Age.

East Marshfield, Aug. 22, 1870. Mr. Stevens:—Dear Sir:—I am seventy-one years of age; have suffered many years with Kidney Complaint, weakness in my back and stomach. I was induced by friends to try your Vegetine, and I think it the best medicine for weakness of the kidneys I ever used. I have tried many remedies for this complaint, and never found so much relief as from the Vegetine. It is a great blessing to me, and I have taken it, and I believe it to be good for all the complaints for which it is recommended. Yours truly, JOSIAH H. SHEPHERD.

Would Give a Dollar for a Dose

Boston, May 26, 1871. H. R. Stevens, Esq.:—Dear Sir:—I have been badly afflicted with Kidney Complaint for ten years; have suffered great pain in my back, hips and side, with great difficulty in passing urine, which was often and in very small quantities, frequently accompanied with blood and excruciating pain. I have faithfully tried most of the popular remedies recommended for my complaint; I have been under the treatment of some of the most skillful physicians in Boston, all of whom pronounced my case incurable. This was my condition when I was induced by a friend to try the Vegetine, and I could see the good effects from the first dose I took, and from that moment I kept on improving until I was entirely cured, taking in all, although I think, about six bottles of the same. It is indeed a valuable medicine, and if I could be afflicted again in the same way I would give a dollar for a dose, if I could not do it without. Respectfully, J. M. GILLE, 361 Third St., South Boston.

Life a Burden.

Boston, Nov. 2, 1871. H. R. Stevens, Esq.:—Dear Sir:—From a poor, emaciated sufferer, Vegetine is restored to perfect health. I have for years been a terrible sufferer from weakness and irregularity, at times rendering life almost a burden to me. I am now fifty-six years of age, and have been cured of my complaint by the use of your Vegetine. I will also make mention that I was also a great sufferer from Kidney Complaint, and I had a great deal of pain through the small of my back. This, too, Vegetine has cured, and I am now a person of good health. I am now fifty-six years of age, and have been cured of my complaint by the use of your Vegetine. Respectfully, UNION BROTHERS, Boston, Mass. Vegetine is composed of Roots, Berries and Herbs. It is very pleasant to take; and works like a charm. Vegetine is Sold by all Druggists.



BEST Books for Singing Schools. CHORUS CHOIR INSTRUCTION BOOK.

By A. H. Johnson. Just out. Contains the system of this celebrated teacher...

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PERKINS SINGING SCHOOL. By W. C. Perkins. This, like the "Encore," is an excellent book...

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OLIVER DITSON & CO., BOSTON. C. H. Ditson & Co., J. F. Ditson & Co., Boston.

OUR SCHOOLS. MARY SHARP COLLEGE. Winchester, Tenn.

The Twenty-eighth Annual Session of this institution will open on the first Wednesday (24th) of September, 1877.

Faculty - Literary: Z. C. GRAVES, LL.D., President, Professor of Mental and Moral Philosophy and Logic...

SOUTHWESTERN Baptist University, JACKSON, TENN. The next session of this institution will commence on Monday, September 2nd, 1877.

MISSISSIPPI COLLEGE, CLINTON, MISS. The Twenty-seventh Annual Session of this institution will commence on Wednesday, September 26th, 1877.

SOUTHERN BAPTIST Theological Seminary. Professors: Boyce, Broadus, Whitsett and Toy. The next session will open in Louisville, Ky., Sept. 1st, 1877.

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Positively restores hair to its natural color. This is the only Hair Restorative...

SMITH'S does not contain anything that is injurious to the hair...

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SMITH'S is admitted by all the best authorities to be the best hair dressing...

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TO MINISTERS.

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 lumpy; 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 be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated ovula, 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 purchased 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.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in ministers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and loins, and piles, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, known by marked hollows over the tips of the hips. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion and "blue Mondays"; that most ministers know as well, as it is of hermia and piles. Now, after a personal experience of nearly twenty years, and the added expe-

rience 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 hermia, 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 used 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 powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic constiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of prolapsus of the bowels in males or womb 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 any one as a premium for 10 new subscribers to THE BAPTIST at \$2.70 including postage and \$1 for every subscriber you fail to get. 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.

Let All Take Notice. This is to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. R. Graves, Esq., are genuine and are made and secured double and an improvement over the present style now in market. We sell in an other party South of the Ohio River. J. R. DAVENPORT. Office of Man'g Co., Conn., May 1, 1875.

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 must send their orders to me, or to some one who has my written commission.

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 set up a day for more than a year when I obtained the Brace. I would now extenuate 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 attending her household duties, has improved steadily, and is now in the enjoyment of her restored 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.

DR. J. R. GRAVES: Having suffered for a time with a disordered back, I procured one of Banning's Body Braces, after wearing it for two months can safely say that I am greatly benefited. Would recommend it to all persons suffering from like affections. Yours with respect, MRS. J. A. E. V.

Suffering very much from "Dyspepsia" and general debility—the result of protracted illness, I obtained and have been wearing Banning's Body and Lung Brace, and am satisfied there is no other remedy equal to it. I feel confident others similarly affected would be greatly benefited by its use. WILSON. NIM. KUDORA COLE Executive Office, Nashville, Tenn., December 21, 1876.

Rev. J. R. Graves—Dear Sir: I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces, and it kept me in good health without wearing it, rather than cleaning such things under the head of "householdery." Recently, the heavy and burdensome duties of the country quite broke down for the first month, I concluded to try the Brace, and found it to be of great service to me. I have worn it for the last three months, and the amount of labor that I did before without it has been most decidedly renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it. Pastor Third Baptist Church, St. Louis. W. C. LAWRENCE, M.D. Crawfordville, Miss., Jan. 2, 1877.

BANNING'S BRACE.—It is one of the greatest of physical blessings to a male speaker or singer. The testimony of many ministers as to its great benefits is so numerous that it is a well known fact. R. H. FORD, Editor Christian Repository.

The Testimony of a Physician. Rev. J. R. Graves, Memphis, Tenn. Dear Sir: All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak lungs, and lambo legs they are invaluable. W. C. LAWRENCE, M.D. Crawfordville, Miss., Jan. 2, 1877.

The Brace for Horseback Riding. Dear Bro. Graves: I have now had the Brace near three months, having received it about the first of November. As I have been able to preach but once since I received it, on account of previously broken-down health, I can say nothing for it yet as a help to a preacher (I hope to test it soon), but I have traveled across the State of Mississippi on horseback since winter set in and though in very feeble health, I made the trip with comparatively no physical fatigue. I believe

I would have been utterly impossible to have done it without the Brace. It is practically the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible. T. H. DAKIN. Camden, Miss., January 3, 1877.

Testimony of a Laboring Man. I received my Brace about the tenth of February, and I find great help from it. I find I can now work much better, and all day long. Mine is an old complaint. Twenty-five years ago hurt my back lifting. This is what I can say after a of only sixty days. If I continue to mend, it will not be long before I am sound. T. H. DAKIN.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministering brethren will procure one. J. A. KEYNOLD. Fulton, Miss., 1874.

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 time to make this rare one 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 fact because the promised 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 bones, about two inches below the tips of the thighs, and about two inches above the pelvic or front cross-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 haunch 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-bone, 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.

Notice.—All sizes over 40 inches, having to be expressly made, are \$25.00 extra. Front Pad and Spring duplicated for \$3.00. Hernia pads (separately) for single or double Rupture \$3.00. 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 number in inches. The Braces are all marked in even numbers, and can be ordered 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 BURIAL AND RESURRECTION OF THE BELIEVER.

BY C. H. HENDRICKSON, PASTOR OF FIRST BAPTIST CHURCH, JACKSON, TENN.

"Therefore we are buried with him by baptism into his death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 4.

IN accordance with universal custom, when a man dies he is removed from sight, and his removal is usually effected by a burial. So analogically with the believer. When he dies to sin, and to the Mosaic law, and to the world, as we saw last Sabbath, he is then buried. As the text says, "Therefore we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. ii. 12.) In the setexts, particular reference is made to the oneness between Christ and his followers. The believer died with Christ, was buried with Christ, is risen with Christ, and shall reign with Christ. The fortunes of Christ are the fortunes of his people. Our text leads us to speak of

THE BURIAL AND RESURRECTION OF THE BELIEVER.

I. The burial of the believer. The burial of the believer to sin, as a dominating power, is symbolized by baptism. Burying is the covering up of the body so as to completely to hide it from view. So baptism, in apostolic times, was a covering up of the whole body. In obedience to the command of Christ the believer is baptized, and this baptism the apostle calls a burial. Indeed, so forcible is this language, that all ancient commentators, and nearly all the modern, have understood the apostle as referring to immersion as the uniform practice of the apostolic churches.

Chrysostom, the most eloquent preacher of his age, says: "When we sink our heads under the water, as if it were a tomb, the old man is buried, and going down is hidden entire at once." Archbishop Tillotson, on our text, says: "Anciently those who were baptized were immersed, and buried in the water to represent their death to sin; and then did rise up out of the water to signify their entrance upon a new life."

John Wesley says: "Buried with him—alluding to the ancient manner of baptizing by immersion." It is not my purpose to make many quotations, or I might cite Luther and Calvin, and Zuingle, and Doddridge, and McKnight, and Clarke, and Conybeare, and hosts of others. These passages are stumbling blocks in the way of most Pedobaptists, for say what they will, Paul declares that baptism is a burial, and that in his day believers were buried in baptism.

This burial in baptism is not a mere figure of speech, but a symbolic act; and the beauty and appropriateness of the symbol consists in its being a real burial. As Christ died before he was buried, so the believer dies to sin before he is buried with Christ. Divine authority prescribes the order to be observed in this ordinance: "He that believeth and is baptized shall be saved; not he that is baptized and believeth shall be saved. He that is dead to sin must be buried in baptism; not be buried first and die afterwards. The man that is

living in sin should not be buried with Christ. The very idea is revolting and shocking to our sense of propriety, as would be the burial of a living person. It may be that this is the reason why Scriptural baptism is set aside by Pedobaptist churches and a ceremony is performed for those who confessedly are not dead to sin. As the subjects of baptism have been changed, so the ordinance has been changed adapting it to unbelievers, or to persons living in sin. Believers who are dead with Christ have the right and privilege to be buried with Christ. Unbelievers have not this right, and therefore they are made subject to a ceremony that has no resemblance to a Christian burial by baptism. No one ever ventures to speak of sprinkling as a burial. The thing is too incongruous for sobriety.

Whatever may be the condition of Christians in the nineteenth century; whatever their faith and zeal, and piety while subverting the plain and positive commands of Jesus Christ, it is certain that all Christians of the apostolic age were buried with Christ in baptism. And what was binding then is binding now. Paul could say and did say, "We are buried with Christ by baptism;" and the believer of the age heartily responded, "We are buried with Christ." But throughout the Pedobaptist world, Catholic and Protestant, this language is utterly unmeaning. There are thousands and tens of thousands of congregations to whom such language is inappropriate and unmeaning. It is not true. However confident this class of professing Christians may be of their salvation, they know that they have never been buried with Christ by baptism. They know that in this respect they differ from the Christians of apostolic times. It is not for me to decide the final result of this difference. We may indulge in conjectures and speculations on this subject and that is all. The New Testament speaks of believers as buried in baptism; of believers not thus buried it is as silent as the grave.

We aim to give you simply the teachings of our Lord and his apostles. Our Lord in stating the conditions of eternal life says: "He that believeth the gospel and is baptized shall be saved." Neither man nor angel is authorized to change these conditions. Peter in explaining the way of life says: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." And Paul writing to those who had complied with the conditions of salvation says: "We are buried with Christ in baptism, and walk with him in newness of life." Now this is a matter of record. It certainly does not harmonize with the views and practices of many Christians of our time, but, for all that, it is unchangeable truth. Ordinances not known to Christ may be established by those professing to be his followers; but my concern is with Christ's own laws. I can neither turn to the right nor left to remove the difficulty which disobedience to a positive statute of Jesus Christ has involved a multitude of his professed followers.

Dr. Chalmers in his notes on our text says: "The original meaning of the word immersion, and though we regard it as a matter of indifference, whether this ordinance so named, be performed in this way or by sprinkling, yet we doubt not that the prevalent style of administration in the apostle's day was by the actual submerging of the whole body under water." Then, so far as Dr. Chalmers can judge, the Christians of Paul's time were buried with Christ by immersion. But though the great Scotch Presbyterian "might regard it as a matter of indifference" what Jesus

Christ commanded and the apostles practiced, must I, therefore, say that sprinkling may be substituted, or decline to speak of baptism in Bible language? I can do neither. "If any man speak, let him speak as the oracles of God." When we see great men and well meaning men perverting the way of the Lord, we must declare the truth with stronger emphasis than ever. The more genius, learning and piety are arrayed on the side of error, the more should the witnesses of the truth be firm and steadfast in its maintenance. It is not the time to be silent, or to beat a cowardly retreat, when Christ is betrayed by erring friends.

The believer is buried with Christ, but he does not remain buried. He rises again, that as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. This leads us to the second feature of our subject.

II. The resurrection of the believer. The believer having died to sin, and to the Mosaic law, and also to the world, buried naturally followed. This burial was symbolized by baptism. But burial was followed by a resurrection to a new life: not the old life of sin and worldliness, but a life of righteousness. The believer is now alive to God, alive in the Spirit and alive in Christ. He is a new man: "old things have passed away and all things have become new." Being now risen with Christ, this spiritual fact is beautifully symbolized by his coming forth from the waters of baptism. The symbol is two-fold. The burial is symbolized by being put under the water; the resurrection by being taken out of the water. This is so plain that many writers opposed to our views freely admit that baptism has reference to the resurrection. McKnight says: "Christ's baptism was an emblem of his future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial and resurrection."

Archbishop Secker says: "Paul speaks of baptism as representing the death, burial and resurrection of Christ, and what is grounded on them—our being dead and buried to sin, and our rising again to walk in newness of life."

Conybeare and Howson, in their work on the Life and Epistles of Paul, say: "It is almost needless to add that baptism was administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness."

Adam Clarke says: "But as they received baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water."

There is no end to such testimonies of Pedobaptist scholarship.

III. Baptism is the great resurrection ordinance of the New Testament.

It is a declaration of faith in the resurrection of Christ, and a visible expression of the hope and assurance of Christ's people. A baptism that does not symbolize a resurrection, or express faith and hope in a resurrection, is of no value whatever. It serves no good purpose. Sprinkling water on the face of a child or adult cannot, in the very nature of things, show forth the death, burial and resurrection of Christ, nor the disciple's death to sin and his rising to a new life. Wherever it prevails, and Scriptural baptism is abandoned, the force of the ordinance is destroyed and its design is obliterated. And this is one reason why the vita-