

Colosse or Thessalonians ever shared in it at all. It seems, then, but little short of fanaticism to pray for baptism in the Spirit in this day. The boldest of thoughtful men are weary of doing this. They will pray, perhaps, for a baptism from, of, with or by the Spirit; but a lowly man shrinks from the prayer to be baptized in the Spirit: and yet, that is the only form in which Christ and his apostles ever speak of this baptism. Men are equally justified in praying for the gift of healing, the power of prophecy or the discerning of spirits. But, if they should pray for a baptism in the Spirit, and the prayer were granted, so that they began to preach in languages foreign to themselves, as French, Dutch, Spanish, Italian, and so forth, they would be of all men the most frightened at their own prayers.

Some find an objection to this view in 1 Cor. xii. 13: "In one Spirit we are all baptized into one body." They assume that the word all covers all Christians, whether apostolic or modern, and therefore claim that every Christian is baptized in the Spirit. But the context shows that Paul was speaking of a large number, and not of each person in the Corinthian church; just as Luke says of the multitude at pentecost (Acts ii. 12), "all were amazed," and yet in the next verse adds, "others mocked." Paul's all speaks of the endowed body in the Corinthian church, including himself, for the purpose of showing that all who were so baptized had derived their gifts from the selfsame Spirit. His whole context treats of miraculous endowment and men miraculously endowed. Then he defines, controls and limits his use of the word all by his qualifying word whether, twice uttered in the same verse: "All, whether Jews or Greeks, whether bond or free;" showing again just what we have contended for; namely, that national peculiarities and social distinctions, as between Jew and Gentile, bond or free, put no limit to this baptism, but that the selfsame Spirit attested his own mission to the universal family of man, first at pentecost, and then in the house of Cornelius.

SEVEN DISPENSATIONS.

BY THE EDITOR.

PART III.—ESCHATOLOGY.

FRIDAY AFTERNOON.

"The Scriptures can be understood only by being studied and interpreted according to the genuine principles of criticism: and a regular deduction of these principles, illustrated by examples, seems to be the best method that can be taken for assisting students in the study of the scriptures."—Gardner.

"Let no man, upon a weak conceit of sobriety or an ill-applied moderation, think or maintain that a man can search too far, or be too well studied in the book of God's word. Rather let men endeavor an endless progress or proficiency therein."—Bacon.

"But while we attempt not to be wise above that which is written, we should attempt, and that most studiously, to be wise up to that which is written."—Chalmers.

CHAPTER VII.

THE RESTORATION OF JUDAH.

The two Kingdoms of Israel—Judah and Ephraim—The two Restorations of the Jews—Of Judah and his Companions First, and Prior to the Coming of Christ—The Restoration of Ephraim and his Companions After the Advent and Conversion of Judah—The Positive Teachings of the Old Testament.

THE frequent mention of "Israel and Judah," of "Judah and Ephraim" and of "two kingdoms" where the Jews are alluded to in the Old Testament is calculated to confuse the mind of the common reader, and therefore I will explain it here.

In the days of Solomon, who was a type of Christ, the twelve tribes were all organized into one kingdom, which was also a type of Christ's visible kingdom on earth. Upon the death of Solomon, Rehoboam succeeded to the throne, and, owing to the severity with which he threatened to reign, the kingdom was divided, ten tribes electing Jeroboam, son of Nebat, as their king, while Judah and Benjamin adhered to the throne of Rehoboam. These latter were called the "kingdom of Judah," and the former, "the kingdom of Israel." The tribe of Ephraim being the leading tribe, this division is often spoken of as the "house of Ephraim," and "Ephraim," or

"Ephraim, and his companions;" as "Judah" and "Judah and his companions" are often used for the kingdom of Judah.

It was B.C. 740 that the ten tribes were carried away captive by the king of Assyria, from which they have never returned. These are called the "lost tribes," and are alluded to by the prophets as "Ephraim," "Israel," the "house of Israel."

Judah and his companions were carried away captive by Nebuchadnezzar into but one country, Babylon, in the year 486 B.C. Their captivity lasted seventy years, when all that desired were permitted to return. A large part did return under Zerubbabel, rebuilt their city, and repossessed their cities and land.

Only the tribes of Judah and Benjamin, with the Levites, inhabited Palestine in the days of the First Advent, and therefore only these tribes were implicated in Christ's death. These tribes constituted the Jewish nation that was conquered by the Romans under Titus about A.D. 70, when their capital city, Jerusalem, was taken by storm, and, with their temple, utterly destroyed; and the Jews, after an incredible number had perished by pestilence and famine and the sword of the Romans during the siege, the rest were carried away captives, and sold as slaves "among all nations" so long as purchasers could be found. For ages it was the policy of the Romans, as of the Turks, not to allow a Jew to so much as set foot within the city, or to inhabit the land of Palestine.

Now, I understand the Scriptures to teach that there are to be two restorations of the Jews.

First, of "Judah and his companions," which will occur before the Second Advent. They will, after frightful distresses in the siege and sack of Jerusalem, be delivered from the hands of their enemies by the Savior in person, when they will look on him whom they pierced, and repent most sincerely, and be accepted by Christ, and cleansed from all their sins in the fountain that will be opened in that day for them in the house of King David; and these converted tribes will form the nucleus of the kingdom of the Messiah, that will be upon the mountains of Zion.

The second restoration of the "lost tribes" will be accomplished some time after this, when these converted Jews will be the missionaries—the sent ones—authorized to do the work, and through whom it will be accomplishing for the space of forty years, as will be fully seen when the work of the world's Saturday is developed.

This explanation of terms, and brief outline of what is meant by the expressions we shall frequently meet with in the prophecies that will be brought forward in this discussion, I thought would be helpful to the average reader, though perfectly familiar to the more intelligent.

The position that I hold is that—

There will be a literal restoration of the "house of Judah," and that only a few years prior to the Second Coming of the Lord Jesus Christ.

As I have, in a former chapter, indicated, this is a question of vital importance to the right understanding of the work of Christ in connection with his coming and reign upon this earth; in fact, to the understanding of any of the prophecies concerning "Israel" in the Old and New Testaments.

It is claimed by those who deny their literal recovery, that the prophecies alluding to the future of this people must be understood *spiritually*; i. e., be interpreted as referring to their conversion to Christianity, and gathering together unto Christ into one body,—the Christian church and spiritual kingdom of Christ.

settled the question, whether it is a *spiritual* recovery or a *literal* restoration and nationalization of this people.

"And it shall come to pass, that, **LIKE** as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord."—Jer. xxxi. 28.

There is no possible avoiding the force of this declaration, and upon it I plant my feet, as upon a rock. If their plucking up and their breaking down, their destruction and affliction was not national and literal, but spiritual, then I will grant that their building and planting again is not national or literal, but spiritual. Says Dr. Seise in a sermon upon Ezek. xxxvii. 21:—

"If Titus only took the church, and not the literal city,—if he only cast the Jews out of the church, and did not kill them or carry them away captives,—if he did not devastate and depopulate Palestine, but only intercepted God's spiritual blessings by desolating the ways to eternal life, then, but only then, can this promised regathering of Israel into their own land be interpreted so as to preclude their national restoration."—Seise on the Last Times p. 191.

With this simple and correct principle of interpretation of prophecy before us, let us patiently examine the teachings of both Testaments upon this important subject.

Without filling our page with the discussion, we refer the Bible student to the Covenants made with the fathers concerning the possession of the land covenanted to them and their "seed" for an everlasting possession. Read Gen. xiii. 14, 17, xv. 18-20, xvii. 4-9; Psa. cv. 8-12.

The divine deed secures to Abraham and his "Seed" the entire country known now as Syria and Palestine, from the river Euphrates on the east, the ocean on the south, and the river of Egypt—the Nile—and Mediterranean Sea on the west, to the mountains of Lebanon on the north. The descendants of Abraham have never even nominally possessed, much less controlled and inhabited, this country; and being now rooted out of every part of it, it is evident that there must be a restoration of this people in the future, or God's Covenant with Abraham will fail. We again ask the student to turn to Lev. xxvi., and read the whole chapter,—the mere casual reader will not do this,—and mark the conditions on which the Jews were allowed to stay in the land: we copy a few verses:—

"If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."—Lev. xxvi. 3-12.

Were not these promises to be understood by them literally? No one will deny it. But, if they failed to remember their God, then mark the curse pronounced:—

"And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

Nov. 24 1879

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I labor them to destroy them utterly, and to break my covenant with them; for I am the Lord thy God."—Lev. xxvi. 27-34, 41.

Will any one claim that these judgments pronounced were not to be understood by them literally? Have not every one of the curses pronounced been fulfilled upon the Jews with a literal exactness, even to the eating of their children in the siege of Jerusalem, as testified to by Josephus, their own countryman? Is not Jerusalem and all the cities waste, and their land a desolation? Are they not to-day scattered like corn among all nations, as they never were before from the beginning? Who can read this with his eye upon the history of the Jews, and doubt that the fulfillment has been a terrible calamity to the very letter?

Now, turn to Deut. xxx. and read again, and see how, with equal clearness and explicitness, the gathering and return of this people to their own land is foretold by Moses, provided they remember and turn to the Lord:—

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plentiful in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt hearken unto the voice of the Lord thy God to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul."—Deut. xxx. 1-10.

Now, what allusion are we shut up to with these Scriptures before us? Evidently this: If the deportation from their land and dispersion of the Jews among all nations was *literal*, then the regathering and restoration of them to their own land must be also understood literally; but, if their regathering and restoration to their own land is to be understood *spiritually*, i. e., of their conversion and being gathered into Christ and brought into the church, then the dispersion among all nations means their being cast out of Christ, and ejection from his church. But then, there are the cattle to dispose of *spiritually* some way, which no one has ever yet attempted. Take these prophecies in connection with Jer. xxxi. 28, "And it shall come to pass, that, like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord;" and are we not compelled to say THERE IS TO BE A LITERAL RETURN OF THE JEWS TO CANAAN?

Let us examine one prophecy, which has been, for generations, spiritualized to mean the preaching of the gospel to Gentile sinners, and their conversion under it. I must, to save space, ask the reader to turn and read Ezek. xxxvii.

The prophet sees in vision a plain, not a valley, filled with bones, very many and very dry. He is commanded first to prophesy upon these, when bones came to bone, and sinews and flesh came upon them and there was a valley filled with the bodies of men without breath. The prophet is again commanded to prophesy to the "wind" or breath. When it came upon them they stood up upon their feet an exceeding great army.

Now this was never designed to represent the

preaching of the gospel to dead sinners, nor the quickening and regeneration of such by the Holy Spirit, for the angel explains to the prophet just what the "dry bones" did indicate:—

"Then he said unto me, Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and bring you out of the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. xxxvii. 11, 12, 13, 14.

The vision then refers to the "Whole House of Israel," Judah and Ephraim, the Jews,—not those who are seen, but the ten "lost tribes" who are in their graves—hidden from our sight in the deepest obscurity, so that they are declared to be no more. They will have given up all their ancient and national hopes and become infidels before this restoration takes place. The Lord by his Spirit will bring them out of their obscurity—graves—and bring them into "their own land." This certainly cannot mean bringing them back into their *own church*,—unless all the dispersion they have suffered has been simply being excluded for the time being from their own church! The Jew is conscious that he has suffered somewhat more the past eighteen centuries! Touching the manner of their restoration, the symbolical intimation seems to be, that a day of small things is to mark the commencement of it; that a feeble and gradual beginning of a course of events which is to issue in the most unexpected and stupendous results. Not at first will we see hordes of thousands with their families and household goods, and accumulated wealth, moving toward Palestine, but the dispersed and downcast remnant shall, one after another, turn their faces Zionward, and in sparse scattered bands find their way to the land of their fathers. Thus shall "bone come to his bone," one Jew shall meet another, entering from different quarters of the globe upon the predestined soil. The way having been prepared—by the hand of God,—every obstacle removed and the power of Tarshish guaranteeing them protection and offering every encouragement and assistance: urged by different motives, the dwellers in Russia, Germany, Holland, Spain and America and "from the land of Sinim" will drop in, in scattered groups, to the cities of Judah, the aged and pious to lay their bones in the tombs of their patriarch fathers, but by far the greater number to enjoy their wealth in safety, and their merchant princes and bankers for the purpose of controlling the immense trade that will roll from the Euphrates to the Mediterranean—from East Indies to the furthest West. When converted they will recognize the hand of God in it all.

But another vision in the same chapter: The angel commanded the prophet to take two dry sticks, and write upon one, "for Judah, and for the children of Israel his companions;" and upon the other, "for Joseph, the stick of Ephraim, and all the house of Israel his companions;" and then, before the eyes of Israel, join the ends of the sticks, and they should become *one stick* in his hand; and, when asked what the miracle signified, he should say:—

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David, my servant, shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob, the land of Israel."—Ezek. xxxvii. 21-28.

The Jews of America are rapidly fulfilling this prediction under the teaching of Dr. Wise, the learned Rabbi of Cincinnati, O.

unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever: and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; and I will place a covenant of peace with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I, the Lord, do so; and I will be sanctified in the midst of them forevermore."—Ezek. xxxvii. 21-28.

Here is a restoration foretold in language that can neither be gainsayed nor denied. That it does not refer to the restoration from Babylonish captivity is evident from the fact that only the "house of Judah" was carried to Babylon. When Ezekiel wrote, the ten tribes, composing the "house of Israel," were still in the graves of their obscurity; nor have the two kingdoms yet been united into "one in their own land." Another feature of the vision is, that, when all the tribes shall have been gathered and made one kingdom, they are to be divided into two kingdoms no more, and are to exist as *one kingdom in the land God gave to their fathers forevermore*. The sanctuary of the Lord is to be in the midst of them forevermore,—while time shall last.

[To be continued.]

TO THE BAPTISTS OF THE STATE—WILL YOU HEAR THE VOICE OF HISTORY?

THE lesson of history is, that mind, not matter, must bear sway. It is the thought of a nation, not its arms, nor its silver and gold, which gives it an honorable place in history, and makes its influence felt both for the present and the remote future.

She should not be slow to hear her voice when she teaches a lesson of such deep significance, and points out the elements of a nation's life and immortality.

She tells us that Athens fell on the field of Cheroinea, but that she lost only her political independence, not her real life, for this no conquering sword could destroy. Her genius lived and conquered the conqueror. While Alexander held the sword over her political life, he stooped to accept her language, her literature, and in part, her civilization. To his arms she was forced to submit; yet he became the bearer of her language and her literature to the remotest lands. The dwellers on the banks of the Euphrates and Tigris soon learned her vernacular, Judaea became familiar with her accents, and four hundred years later Revelation was recorded in the language of Athens. And Alexandria, which rose into being like the morning sun, became for centuries the patron of Athenian letters.

Her genius was immortal, it could never die. The trophies of proud conquerors may mingle with common dust; Empires and cities may fall, and works of art preserved by material forms may perish, but the fires of genius will burn brighter forever.

What Mæcelon had done for the spread of Athenian art and letters in the East, Rome afterwards did in the West. The poetry, the history, the oratory, and the philosophy of Athens became the study of all the literary men of Italy, and throughout Western Europe. But when the potent, but brief power of the one had crumbled, and the colossal arm of the other had become too feeble to grasp the sceptre or sword, the living thought born in Athens was as vigorous as in its youth.

Carthage, Persia, Macedon, nor Rome has nothing to compare with the deep thought of Aristotle and Plato, the sententious wisdom of Thucydides, the creations of Æschylus, Sophocles and Euripides, and above all the burning eloquence of Demosthenes.

Persia and Carthage are no more. As political powers which once filled the world they are alike remembered among the things that were. They are as the embalmed dust of the Pharaohs. But how different with Athens! She still lives to touch and fire the hearts of those who heed the voice of history. How different the legacies which they have bequeathed to succeeding generations! If the deeds of Persia are seen it is by the light of

the Jews of America are rapidly fulfilling this prediction under the teaching of Dr. Wise, the learned Rabbi of Cincinnati, O.

the Jews of America are rapidly fulfilling this prediction under the teaching of Dr. Wise, the learned Rabbi of Cincinnati, O.

Athenian literature. Many of the nations of antiquity were rich in natural wealth, but they had no wealth of thought. The intellectual light of Athens blazed along their borders, but no one of them thought of extending it. Like the mere animal, they lived among their luxuries and riches, and so they died not leaving an epitaph! History teaches, then, that material wealth alone cannot make a city or a nation, any more than an individual, truly great; that sordid desires and sordid acquisitions, unaccompanied by something better, can never make a people great.

Rome, but for her poets, historians and orators would have been no better than Assyria and Persia. It is then the thought of a nation that gives it an honorable place in history. Now shall we be slow to learn this lesson, the last to heed the voice of history? Shall we be content to live for the present, only desiring material wealth, that we may live like the mere animal, and then perish from the memories of men? Shall we not rather desire the wealth of thought that wastes not with time, but accumulates for all ages; that light of genius which pales not but burns on with increasing brightness, revealing the thoughts of the age, and giving them the seal of immortality?

Will you not consecrate something to real culture—something to exalt to real mental energy, the multiplication of mind power; to the true dignity and real glory of the State.

The age in which we live is too material,—we think too much on the mere circumstances of life, and not enough on life itself. We live too much for that which perisheth, and not enough for that which endureth forever. We should realize our danger and avert its results. We must control the age, and not let it control us. We must control the age, and not let it control us. We must control the age, and not let it control us. We must control the age, and not let it control us.

There is nothing in creation higher than man, and nothing in man greater than mind. Let us, then, look to the culture of the noblest and best in man, increase and train his mind. Our Northern brethren have not been slow to see that there is more glory in the wealth of thought than in material wealth, and hence they have devoted much of their money to education. Now, if schools are needful to develop their resources, and thence material matter, they are equally so to us. It is certainly not well for one section to enervate and grow in power and the other to slumber and languish into weakness. That which is necessary to one, in point of mind culture, is indispensable to the other.

If one section has advanced, the other must not remain behind. One cannot afford to be simply the absorbent of the thoughts of the other, but must think for itself, it must develop its own mind, unfold and strengthen its own soul-power. If it does not do this it must live as a dependent upon the other, and if it shines it will be by a borrowed light. If we do not wish to be dependent upon others for thought and literature, in which thought lives and is perpetuated, we must have the means of exciting thought. I know you do not wish to be inferior to any others. I therefore appeal to you, my brethren of the State of Tennessee, and urge you to consider your duty to the State, to your families and to God. Will you consent to sacrifice the real glory of man and of his State to material wealth? Will you suffer mind, the chief part of man, to stagnate, in order to accumulate the sordid and perishing things of this world?

Will you let others rise above you and rule over you? think for you, shape the minds, direct the judgments and control the consciences of your children, rather than devote a part, a small part of what God has entrusted to your care, to the cause of mind culture. My brother, you will surely not. It is a distinction to be a man, and it is more to be a Christian—one who strives to rise to the full measure of his responsibility to God and man; but when one consents to subordinate his mind to the animal, he does violence to the will of God and degrades his own being.

Will you not rise up to the call of God and establish a seat of learning which shall be a source

of intellectual power and light, like that of the sun upon the natural world, silent, but all-pervading. The call is to you, reader, what will you do? Geo. W. GILFEIN, Gen'l Agent, S. W. B. University.

THE HANGING OF JACK HUNT.

THE RESULT OF CARRYING PISTOLS.

On the 27th of July, 1875, the subject of this notice, A. J. Hunt, being about twenty-one years old, armed with a navy pistol, followed his wife to the house of his brother-in-law, where, in the presence of his own sister, he shot her twice, killing her instantly. For this crime he was condemned to be "hanged by the neck till he be dead," within one mile of the town of Madisonville.

THE EXECUTION.

Accordingly on the morning of the 18th of Dec., 1877, our town was crowded by people from all the adjoining counties of both Tennessee and North Carolina, until the multitude probably swelled to four or five thousand. It was a beautiful day, the sun shone bright and warm as mid autumn. The place of execution, three-fourths of a mile west of town, was in full view of the grand old Pilot Mountain, and the whole scene seemed to mock the man for his awful crime and sad fate. The slow driven ambulance, with its doomed passenger, stopped under the crossed beamed gibbet of death. The sheriff, Mr. Warren, read the death warrant, offered an apology for the performance of his sad duty, and gave notice that Revs. J. P. Kefauver and G. W. Coltharp would be allowed twenty-six minutes to perform religious services. The latter then read part of Rom. xviii., commented upon the majesty of the law of God, the execution whereof is here delegated to the powers that be: "a revenger to execute wrath upon him that doeth evil." Also warned the people of the crime of carrying concealed weapons, the result of which they here witnessed in this fallen comrade. And again, that the sentence under which every sinner rests, "He that believeth not is condemned already," is more dreadful than this man's, and that the execution which awaits the unbeliever, "He that believeth not shall be damned," is more terrible than this momentary death by the gallows.

Bro. Kefauver then read part of Rom. x., commented upon salvation by grace, and exhorted the convict to look, to the last moment, upon Christ as the dying Israelite looked upon the brazen serpent. Then read a farewell letter to his mother, father and brothers, during which the young man requested the writer to tell the people, not feeling able to talk to so many, "That he felt that he was prepared for a better world, and requested them to meet him there;" which being done, with prayer, and commending his soul to God who gave it and his body to the dust whence it came, the gentlemanly officers then kindly adjusted the implement of death, covered the fair countenance of the blooming young man with a black silk veil, and he gently swung off into eternity without a struggle. Prepared? Unprepared? God who unveils the soul alone knows. His confession to me accorded with the Bible evidences. Whether he was deceived or mistaken belongs not to the wisdom of others, but to himself and his Maker. The occasion was the most solemn and impressive ever witnessed by thousands, and said the sheriff, the greatest lesson ever preached to the carriers of fire-arms. May God make the wrath of man to praise him in this melancholy affair. I would here state that deep sympathy is felt by all good citizens for his many relatives in our midst. G. T. COLTHARP, Madisonville, East Tenn., January 12, 1878.

A WORD FROM ELD. JANEWAY.

Bro. GRAVES:—Continue THE BAPTIST to my address and I will send you four subscribers during the year, or the money. I have determined not to give up THE BAPTIST. It is the paper we need. Our people need information. THE BAPTIST proposes to give. So we desire the "Old Banner" to move through the hills and valleys of East Tennessee. Your lectures, both in Knox and McMinn counties, have had a wonderful influence for good. The people in many places are anxious for you to come again. Yours truly, J. J. NEWAY, Sweetwater, East Tenn. We shall be pleased to revisit East Tennessee this spring.—[Ed. BAPTIST.]

The Baptist.

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

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

Terms, \$2.70 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 note.

THE EVENTS OF THE WEEK.

THREE events have been announced by the press the present week that are, to our mind, the most gratifying and startling that we have ever noted in a journalistic life of thirty-two years—events that are in themselves a grand prophecy of the future.

1. The first we notice is this:—The engineers appointed by the government, at the request of Mr. Eads, to ascertain the depth of the south-pass channel through the jetties have reported twenty-two feet throughout, and, in places, twenty-five, and even thirty. This report will entitle Mr. Eads to his second payment of \$500,000.

Thus has this noble man, in the face of the most persistent and unnatural opposition, with every obstacle a vast moneyed monopoly and a venial press could oppose in the way of his obtaining the means with which to prosecute his work, has gone steadily on, until he is witnessing the signal triumph of his gigantic enterprise. Think of it! now, for the first time since the settlement of America, merchant-vessels drawing twenty-two feet of water can load and unload their cargoes at the wharves of New Orleans!

For the lack of a part at the mouth of the Mississippi, the one hundred millions of bushels of wheat, corn and other products of the Great West were left upon the hands of the farmers, or had to be sent by rail to New York, and shipped to Europe from that point at a vastly increased expense to the producers, out of whom all expenses ultimately came. The mere difference of expense in shipping the grain products of the Mississippi Valley by barge to New Orleans, and thence loading direct upon foreign bottoms, and sending the same to New York by rail, will, of itself, in a few years, make the West immensely rich; whereas, as it now is, it is, and must forever, despite its rich soil, remain depressed, and at the feet of railroad monopolies. The opening of a twenty-two-foot channel through the Mississippi River to the Gulf is the dawn of a glorious emancipation to the West from a commercial vassalage to unrestricted liberty of trade with all nations.

This announcement, we learn from the cable, has profoundly affected the commercial circles of England and the continent of Europe; and orders have already been issued to prepare vessels of this draft for the grain trade of New Orleans. Already has St. Louis and Chicago felt the influence of this announcement, and transactions in grain for export via New Orleans are greatly stimulated. In a few months New Orleans will present now features to the eyes of its citizens and visitors in the elevators and ocean ships that will line her miles of wharves.

The success of the jetties is a sure prophecy of the future greatness and prosperity of this whole valley of the Mississippi, and the appreciated value of every acre of its soil. There is yet a grander future for the South and West, while decay will mark the section that has conspired against them.

2. The next important announcement is the following:—

"ST. PETERSBURG, January 10.—The Grand Duke Nicholas has telegraphed the following to the emperor from Litcha, under date of January 9th: 'I am happy to congratulate your majesty upon the brilliant victory gained this day. Gen. Radetzky has, after desperate fighting, captured the whole Turkish army defending the Shipka Pass, consisting of forty-one battalions, ten batteries and one regiment of cavalry. Prince Mirsky has occupied Kezanlik, and Gen. Scobeloff holds Shipka.' Banners displayed all over the city in honor of Gen. Radetzky's victory."

"The Trajan Pass has also been taken without loss. The Balkans are now in the hands of Russia,

and the way open to Adrianople. Sofia has been taken, and is now occupied by the Russians. Turkey petitions for an armistice."

This is a declaration that the resisting power of Turkey is utterly broken, and she laid at the feet of Russia. Adrianople is the key to Constantinople; and the Turkish commanders admit that they cannot defend it. So soon as the weather and roads permit, Russia can march directly upon Constantinople, if the czar should so determine. Turkey begs for an armistice, that she may know on what terms she can make peace. It is evident she must accept the stipulations of Russia, or be driven from the Bosphorus. There is no help for it, even though it should draw England into the conflict as an active belligerent: it will only be the more likely to happen. For whatever the demands of Russia may be,—and they will not be less than the independence of the European provinces, and the free navigation of the Danube and the straits to all the Baltic nations, and, for her own compensation, additional territory and the entire Turkish fleet now in the Danube,—we say, whatever the demands of Russia may be, she will be supported in exacting them by both Germany and Austria, the Magog of Ezekiel. Should England feel compelled to commence hostilities, it will be not so much to maintain the autonomy of Turkey as to protect her routes to the Indies; i. e., the water transit by the Suez Canal and Red Sea, and the overland route through Palestine and Syria to the river Euphrates. Then, should England occupy Egypt and Palestine, France and Italy would inevitably be drawn in to prevent the undue aggrandizement of England, and a gigantic war, involving all Europe, would result, the end and issues of which no mortal can conceive.

We wish to record it here, and now, that this will be the exact character of the next war between Russia and England, however extensive this may be, or however this may result. This, we are confident, will result in opening Palestine to the Jews, under the protectorate of England.

The world now waits to hear the demands of Russia, and to see whether she will dictate them from the heights of the Balkans, or from the Sultan's palace within the walls of Constantinople.

3. The third event announced is this:—

"CALL FOR A NATIONAL CONVENTION OF ALL WHO ARE NOW WILLING TO ACCEPT JESUS CHRIST AS THE PROMISED MESSIAH." "New York Herald: 'A call for a national convention of all Israelites who are now willing to accept Jesus Christ as the promised Messiah of the world, with all who did accept of him during the past ages by their forefathers and retained their identity of belonging to the stock of Israel by name or otherwise, is hereby called. God says, in Gen. xix. 10: 'The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.' The scepter and the law-giver departed from Judah about one thousand eight hundred and seventy-eight years ago. Therefore Shiloh has come, and we knew him not.' The object of this convention shall be,—

"First, to form an alliance of all the converted Jews and of Israel throughout the world, and to appoint a set time to confess the sin of the nation in rejecting Jesus Christ, the Son of God, and crucifying him, thereby bringing the wrath of God upon the nation. Therefore God hath said the nation shall be dispersed throughout the world till the fullness of Gentiles is come. God has promised, that, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

"Second, to form a basis for a national existence, upon the New Testament Scriptures as the statute and law of the nation.

"Third, to implore the powers of the world to restore Palestine to the people of God; for this is the day of grace. The conflict in the East indicates that the day of the Lord is at hand.

"Correspondence by every one is solicited, fixing an early date, and place, to hold the convention. ALL PAPERS OF THE WORLD ARE REQUESTED TO PUBLISH THIS NOTICE. Address—

"DAVID ROSENBERG, M. D., 'Columbus, Ohio.'"

We know not the character, standing or influence of the writer among his people; but the call is none the less a prophecy. It will be extensively published; and it will call the attention of his people generally to passing events, and cause them to think upon the matter of their

restoration, while it will impress all Bible readers everywhere. Then the very call may be the initial of a mighty and general movement among the Jews. What God designs it will eventuate. We have never seen anything so startling to us on this question since our connection with the press. We trust all our exchanges will copy it.

We wish our readers to understand, that, though God has declared that he will bring the people of his covenant into their own land, we are not to expect that he will effect it by miraculous interpositions; but by the ordinary course of events, which men will say are natural influences and causes. Thus all the prophecies have been fulfilled, the agents acting from appropriate motives, without designing to fulfill, or knowing that they were accomplishing, the revealed purposes of Heaven. So will the first predicted return of the Jews from this country be brought about,—almost without observation. Nothing more is implied in the prediction than that Providence will so order it that motives will be furnished for such a return,—that appeal only to the selfish principles of the Jewish mind, such as have prompted them to remove to this country,—the prospect of increasing their gains by controlling the trade of the East; while motives of patriotism or piety may influence thousands. We do not see that Gentile Christians have any special work to do in connection with their return, save to encourage them in the step, and to labor for their conversion. In this they are undoubtedly authorized to look for a considerable measure of success, though it be admitted that the bulk of the nation is not to be converted till after their restoration; for it is only upon the coming together of bone to his bone that the Spirit of life comes into them, and they stand up an exceeding great army.

Since writing the above, our eye has fallen upon the following, which cannot fail to impress every one that the restoration has indeed begun,—the extract drops before the general shower. The extract sustains what we have written above; i. e., that the first restoration, prior to the Advent, will be effected gradually, and by natural causes, though God's hand is none the less in it. We trust what we have written in this article will induce all to read all we have written, or may write, on Israel's restoration. Mr. Cook, of tourist fame, writes as follows to the London Times:—

"On approaching Jerusalem from the west, the first thing that strikes the attention of observers is the new blocks of buildings that everywhere meet the eye. On inquiry, I found that these new buildings are designed as houses for Jews of different nations; that the buildings are erected by societies to be let or sold in tenements of two rooms each. The poor are to be provided with homes for a given time rent free; and those who are able are to be permitted to purchase their habitations by periodic payments, on principles similar to those of English buildings. Never did the Jews' walling-place present scenes such as are now witnessed. On the Friday that I was there, the space under the old wall was crowded by men and women; and the Psalms seemed to be read with more eager attention than ever before, while to rest the forehead against the stones, or even to touch the wall with the fingers, appeared to be an object of earnest desire. Whatever may be the ultimate issue of this movement, there is unquestionably a magnetic influence in the desolated city. Were the Turk willing to dispose of the Temple Haram and the Mosque of Omar, who will say that another temple might not be built, and the ancient ritual restored?"

DARDANELLE, ARKANSAS.

OUR time has been so filled that we have not given our impressions of our visit to Northorn Arkansas including the second Sabbath in December.

We purchased a ticket here to Russellville the nearest Depot to Dardanelle, and on Fort Smith Railroad, which after a night's ride we reached Wednesday at twelve o'clock, and were met on the platform by the pastor of Dardanelle, and Judge Davis, a portly gentleman of some forty-six whom we knew in other years as a student at Bethel College, Kentucky, and after that as a pastor in Southern Arkansas. He gave us a cordial greeting and had ordered a fine dinner at the Hotel to prepare us for the evening's hack-ride to Dardanelle, eight or ten miles west and across the river. It was a clear cold afternoon, and

fanned by a nipping breeze so stiff that the ferry boat could not cross, compelling us to take the skiff. It was a cold ride, but we were soon comfortably housed under the pastor's roof, and the bleak ride was forgotten.

Dardanelle is a very pleasant little city of some twenty-five hundred inhabitants, ported upon the banks of the beautiful Arkansas River, eighty miles above Little Rock, surrounded by a rich level country, and backed by the Magazine Mountains on the west, by the Dardanelle Rock on the North—back of which and intervening valleys, loom the proud Ozark Mountains. It is a picturesque country and our congregation showed that it was settled by intelligent citizens. Those desiring to settle in Arkansas, we advise to visit the country between Dardanelle and Fort Smith. For fertility and health it is hard to beat any where west of the Mississippi River.

Our congregations, the intelligence of the people, the marked attention paid to the Lectures more than exceeded our expectations, and during the whole year we never enjoyed their delivery and the society of the brethren more. There were seventeen ministers present most of the time and all seemed delighted.

Bro. Clark has served this church efficiently the past year, but was elected by the State Convention as Secretary of the State-Mission Board, which he accepts. He is, we think, admirably qualified for the work and we shall expect to hear a good report from him. His noble wife must accept our thanks for attentions that added to our comfort and pleasure. Bro. Reeves, lately of Athens, North Alabama, will doubtless take the oversight of this church in connection with that at Russellville.

We found a noble band of brethren at Dardanelle, whose names and attentions we would be pleased to mention. God reward them and through them build up the cause in Dardanelle.

Russellville is a flourishing Depot town on the Fort Smith Railroad of some eighteen hundred inhabitants. We have a vigorous church organization here and the brethren were taking the steps to build a nice house of worship the day we left. We preached to a full house Monday night, and at Conway forty miles nearer Little Rock on Tuesday night, in a much larger house, which was crowded. This promises to be a considerable town and has a rich back country and a large cotton trade. The editor of the Western Baptist will occupy this field this year.

We learn since we left Dardanelle that the resident Episcopal priest, Mr. McDonald, assayed to answer the following Sabbath, but only succeeded in misrepresenting what we did say, a work he commenced around town before we left. We may notice a few of his misstatements next week, to show the animus of this sprig of popery and avowed Sacramentarian and Universalist.

THE DISCUSSION.

Our readers will see that the discussion has fairly commenced. Only one letter will appear in each issue for the lack of space; and one "speech" will be all that can be well mastered and digested in one week. We ask all to read and weigh carefully every statement, and interest all their neighbors in the discussion; and pray, notwithstanding Mr. Burruss's objection, that the full force of truth may be brought out. It is an important discussion at this time.

OBITUARIES.

Died of consumption, in Chapel Hill, Tenn., at half-past six o'clock, a. m., January 13, 1878, Mrs. M. S. Womack. Her last words were: "going home to Jesus!" She knew the evening before almost the very moment of her departure, and calmly bade husband, daughter and friends adieu. She was the wife of Dr. C. W. Womack, of Chapel Hill. If there is another on earth, beside my brother, who knew her worth and loves her memory, it is I. Encouragement, services and kindness rendered me in the time of my need, can never be forgotten by me. She was a wife, a mother, a neighbor, a friend, real sister to me, Baptist, a child of God, and now, I have not the remotest doubt is a saint in heaven. Know, my stricken brother, I freely mingle my tears with yours over the early grave of our dear loving and loved Mollie. "Peace, be still, it is I," says our Lord. B. R. WOMACK.

THE PARABLES OF CHRIST.

No. VII.

The Parables Following were intended by Christ to Reprove the Pharisees and Sadducees, who retained themselves as righteous and despised others, and the Jews and Gentiles.

THE LOST SHEEP.

These drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.—Luke xv. 1-7.

THE Saviour undoubtedly designed by this parable to teach these self-righteous and scornful Pharisees, that all whom the Father hath given to him were equally dear to him, and that among those were the poor and the degraded and the outcasts of earth, the lightly esteemed of men, and he came to seek and to save those because they were lost. Upon another occasion because he dined with Zaccheus, who was a publican, that he came not to call the righteous but sinners to repentance. In this parable we have—

- I. The Shepherd.
II. The Lost Sheep.
III. The Search.
IV. The Joy upon the Discovery.

1. The man who owned the sheep, was designed to represent the Shepherd of Israel, — he of whom David sang in that sweetest of his pastoral songs: "The Lord is my shepherd, I shall not want." Christ assumes this character towards all whom the Father gave him to save in the Covenant of Redemption:—

"I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John x. 11-16.

2. A lost sheep represents a lost sinner given him by the Father to save, and therefore the obligation upon him to seek and to save it. His leaving the ninety-nine in the wilderness, while he goes to seek the lost, I regard as the mere drapery of the parable; for to make it striking he must frame it to the very life, and that he did I submit the following account of what a traveler saw upon the Alps:—

"One day we were making our way with ice-axe and alpenstock down the Aletsch Glacier when we observed a flock of sheep following their shepherds over the intricate windings between crevasses, and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred all told. But on the way one sheep had got lost. One of the shepherds, in his German patois, appealed to us if we had seen it. Fortunately, one of the party had a field glass. With its aid we discovered the lost sheep far up amid a tangle of brushwood, on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out on the glacier waste (knowing that they would stand there perfectly still and safe), and went clambering back after the lost sheep until he found it. And he actually put it on his shoulder and returned rejoicing. Here was our Lord's parable enacted before our eyes; though the shepherd was all unconscious of it. And it brought our Lord's teaching home to us with a vividness which none can realize but those who saw the incident."

For a shepherd to lose a sheep would be a severe reflection upon his qualifications as a good shepherd. These are in all countries—

- 1. Ability to defend them.
2. Fidelity.
3. Tenderness.
4. RESPONSIBILITY.

In the sheep raising countries shepherds are pro-

fessional characters—they make it a life business—these qualifications are always required, and especially the last, for the shepherd is made responsible for all he takes the care of. It was so from the earliest times in the East. Jacob said to Laban that while he had served him in the capacity of shepherd or herdman—

"This twenty years have I been with thee: thy oxen and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hands didst thou require it, whether stolen by day, or stolen by night."—Gen. xxxi. 38, 39.

It is the joy of every Christian that our shepherd Redeemer possesses these qualifications in an infinite degree. 1. He is omnipotent to save. 2. He is omniscient to see all that can possibly happen to the least of his sheep. 3. He is all-merciful, and his tender mercies are over all committed to his care. 4. He is infinitely responsible, and has made himself so to the Father in an "Everlasting Covenant." It is impossible therefore for one of his to be lost. It would be an everlasting dishonor to the Shepherd of Israel to lose the least lamb of his flock:—

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37, 38, 39.

"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x. 26, 27, 28, 29.

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

Well has the poet expressed it:—

"His honor is engaged to save
The weakest of his sheep,
All whom the Heavenly Father gave,
His hands securely keep."

Upon such a firm foundation then does the preservation of his people rest. This lost sheep, therefore, represented lost sinners for whom Christ died, and whom he came to seek that he might save, and these are generally among the very "publicans and sinners" in the estimation of the world and the self-righteous.

3. His leaving the ninety-nine and going after that which was lost represents all that he did and suffered in his life and in his death, as well as all the agencies he now employs in connection with his church in the salvation of lost men. In the wilderness of this world will he prosecute this mission until all given him,—every sheep, shall have been found and brought into the fold.

4. Not the least feature of this parable is the joy manifested upon the recovery of the lost sheep. The Saviour manifestly emphasized the fact, that he might impress those Pharisees with the inestimable value God placed upon the soul of one of the wickedest and most degraded of those publicans who gathered around him, and whom he sought to save. There is joy in heaven over the least one of them more than over ninety and nine, or nine hundred and nine of sinless angels who need no repentance—who would have us say ninety and nine of you, as you are self-righteous in your own estimation, needing no repentance? There is another thought that a teacher in Israel might use. If the angels in heaven rejoice when a sinner repents is it not because of the fact that his salvation is secured, and there is no possibility of his ever being again lost? Otherwise they may be rejoicing in heaven over his repentance, and he have fallen lower than at first, since the news reached them, if the angel that bore it was as long as was the angel God sent to communicate with Daniel, i. e., three weeks.

In its highest and longest sense this parable may adumbrate this one lost world of ours, alienated and rolling far away from God—and the Saviour's leaving the sinless worlds to come down and save it—and that his merciful work will grow until the world itself is redeemed and brought back and folded safe with the worlds that have never been

lost by sinners. The will, indeed, be joy in heaven over this one world saved, more than over countless worlds that never fell. Their inhabitants will be summoned to rejoice over the consummated work of Christ when the Son shall surrender it to the Father.

With the following song Mr. Sankey moved all Scotland as it was never before moved by song:—

THE NINETY AND NINE.
There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hill away,
Far off from the gates of gold,
Away on the mountains wild and bare,
Away from the tender Shepherd's care,
— Lord, thou hast here thy ninety and nine;
Are they not enough for thee?
But the Shepherd made answer: "Thou of mine,
Hast wandered away from me;
And although the road be rough and steep,
I go to the desert to find my sheep."
But none of the ransomed ever know
How deep the waters crossed;
Nor how dark was the night that the Lord passed thro',
Till he found his sheep that was lost
Out in the desert he heard its cry,
Sick and helpless, and ready to die,
— Lord, whence are those blood-drops all the way
That mark out the mountain's track?
— They were shed for one who had gone astray,
Till the Shepherd could bring him back.
— Lord, whence are thy hands so rent and torn?
— They are pierced to-night by many a thorn,
But all through the mountains, transfer-ry'd,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own."

Eld. G. W. Griffin will preach at Bartlett on the third Sunday, and Sunday night.

When Ex-president Grant was invited by President McMahon of France to attend the Sunday races, he declined, and worshipped at the American chapel instead.

The Congregational church of Waleoff decided that the use of wine at the communion table tends to promote intemperance. Water is hereafter to be used. What next?

Eld. J. H. Borum has removed from Durhamville, to Dyersburg, Tenn., where his numerous correspondents will address him. See what he says about the History of Tennessee Baptist Ministers, that we all want, and should encourage.

Mr. Spurgeon, in an address to students concerning their preaching, said: "Let your sermons be full of sound matter. You do not need to give a corn-dield every time; but you can give a loaf of bread."

In the case of gross general offenses, as drunkenness, fornication, profane swearing, where the proofs with the church, there is no law requiring a citation of the offender to a trial. Exclusion is the rule. (See I Cor. v. 4, 5.) A trial in doubtful cases.

In 1810, an Episcopal church in New Orleans was allowed to have a lottery to raise ten thousand dollars. And the First Presbyterian church in that city, of which Dr. Palmer is now pastor, petitioned the legislature, and obtained permission to raise thirty thousand dollars by lottery in 1822.

Bro. Lowroy reports to the Record a revival in Blue Mountain Female College: "Several of the young ladies of the school have already professed faith in Christ; and I believe every young lady in the school who is not a professor of Christianity, is deeply concerned. The revival sprang up in our weekly prayer-meeting without any special effort."

The ladies of the Baptist Aid Society of Perry will give a masquerade entertainment at the courthouse on December 20th.—Index. The ladies of a Baptist church giving a masquerade entertainment for the benefit of a Baptist church.—Western Recorder. That was the last church in Georgia that we thought would have tolerated such a proceeding! Where was Bro. Tharp?

The Journal and Messenger, Ohio, has struck the Religious Herald from its exchange list, and gives notice that it will never again refer to anything appearing in the columns of the Herald. Its gross

unchristian course is the cause alleged. There is not a Baptist paper in the South but has had ample cause to treat it in the same way.

The Southern Baptist says this much in regard to pastoral changes: "The restlessness of our people is beginning to manifest itself in the churches. It is shown in the frequency of pastoral changes. There seems to be no good reason why these things should be so. Surely hard times have not suggested to the brethren that the work may be done by cheaper men, as the world would say."

The Record chronicles the death of a noble woman, Mrs. B. W. Butler of Oxford, Miss. The editor says: "We were her pastor five years, and can testify to her faithfulness to the cause of Christ under all circumstances. She was a woman of strong character, firm and unyielding convictions of truth, and great zeal in the cause. No church ever had a more devoted member, or pastor a more faithful helper." We, too, know her, and can add our testimony to her worth.

The Montreal Witness, speaking of the situation in the province of Quebec, says: "There is a conflict preparing for the people of this continent, and its battled field bids fair to be the province of Quebec: not a war of steel, God grant, but a conflict of moral forces—which shall rule. There is on the one hand freedom of thought, more or less, claimed by the members of all Protestant bodies; and, on the other, absolute authority over thought, claimed more or less in every domain of thought by the church of Rome. The assertions of this claim, and of the right to enforce it, are every day more daring; and the pressure upon those who would be free becomes every day more galling." It has become dangerous in Canada to speak against the Papacy; and it will soon be all a man's life is worth to attack it in the United States. The Vatican has never, for a moment, given up the idea of recovering its temporal power. Padre Curoi, a Jesuit of fifty-three years' standing, and general of the order, was recently expelled for advising its surrender. If we understand the prophecies, it will be recovered.

ELD. J. L. BURROWS.

This brother who seems determined to make himself notorious at least by communing with the Campbellites in Richmond during the last session of the convention in that city, the excitement concerning which having only fairly subsided, now comes out in a three column article in the Western Recorder advocating the right of unbaptized persons, if they feel called to preach, to baptize their converts when they please, without the authority of any church. He holds his theory upon two assumptions not warranted by the word of God.

1. That God calls unbaptized men to preach the gospel.

He cannot show that there ever was but one man, John the Baptist, called or authorized to preach without baptism.

Christ is our exemplar, and so did the apostles, and so every preacher in their day. Where has Eld. Burrows learned that God now calls men to preach without requiring them to be baptized? Upon the above assumption he builds another.

2. But if called of God to the work of the ministry, then this call includes and involves the duty of baptizing those converted through their agency.

This is not true, but a dogmatic assumption. Ministers have no more right to baptize those whom they claim to convert, than they have to administer the Lord's supper to them. Both these ordinances are church, not ministerial ordinances and it belongs to the church exclusively to decide who are qualified to receive either ordinance. Eld. Burrows claims that Moody, Whittle and Hammond, persons unbaptized and undordained, have a Scriptural right to go over the land and baptize the thousands they claim to convert, and of course upon his own promises he cannot deny that they have not an equal right to give them the supper, and, Eld. Burrows of course must maintain that he is authorized to commune with them. He never did admit that he did wrong or

violated any principle of God's law in communing with the Campbellites, and he can, and we suppose will take the same ground in reference to those societies baptized by unbaptized and undordained evangelists. More anon.

ILLUSTRATIONS.

When I was in my first parish I had a class of young people whom I questioned about my sermons. Thus I learned what parts are best remembered, and I found that they were the illustrations. So I resolved never to shoot an arrow without winging it.—Uttrich.

"The greatest thoughts are wronged if not linked with beauty; and they win their way most surely and deeply into the soul when arrayed in their natural and fit attire."—Channing.

SCANDAL MONGERS.—As greedy vultures, pouncing down on a putrid carcass, as filthy flies buzzing round a stinking dirt heap, are the gossipers who, with evident relish, utter detraction or listen to it. As the lark which soars and sings only in the light, as bees which are attracted only by the flowers that exhale sweetness, so are the possessors of that charity which thinketh no evil, but rejoiceth in the truth.—Newman Hall.

THE EXPANSIVENESS OF INFLUENCE.—John Newton's pious conversation led Dr. Buchanan to the Saviour, whose work, "Star in the East," led Adoniram Judson to Jesus, converted Dr. Scott, the commentator, deepened Cowper's piety; through it Wilberforce became a changed man, and wrote "A Practical View of Christianity," which converted Leigh Richmond, who wrote the "Daughter's Daughter," that has been the means of leading thousands to Christ. Who can follow this ever-widening river of influence for good?

Not as we hoped, but what are we?
Above our broken dreams and plans
God lies with wiser hand than man's
The corner stone of liberty.

To make hard things seem hard is within the reach of all, but to make hard things seem easy and intelligible is a height attained by a very few speakers.—Archbishop Usher.

THE BRACE.—We have for over twenty years been furnishing the Lung and Body Brace for the use of ministers, and our desire has been to use it as a premium of the most valuable kind, exclusively for new subscribers. But so many more have desired it than could, or were willing to raise the club to secure it, that we have furnished it at from \$10 to \$15 less than the patient could have one fitted upon him in New York City, and in this way we have saved, and prolonged the life and labors of over 1000 ministers. Our sisters have gradually learned its superiority over all other remedies for Protrusion of every kind and are now rapidly ordering it. Though it is not in "our line," yet we cannot refuse to supply them also,—and thus do good to all, but we prefer them to raise a club of ten new subscribers to secure it, than to send us the money.

We call the attention of every sister—(for there are very few females who do not need this Brace) to the testimony of a relieved sister on page 125 of this issue, and if you know a sufferer show it to her. We give the address of those who testify so that any one can write to them if they see fit, or doubt the document.

BAPTISM THE DOOR.

Some time ago I made an extract from a sermon preached by Spurgeon on "the Unity of Baptism," in which he said "All who come into the church come through water, this is the door through which all must pass into the visible church organization." The unity of the church is thus expressed by having but one entrance, viz., "Baptism." I very cheerfully endorsed the great London pastor, but sought to show that his position was at war with his unrestricted communion practice. But my esteemed Bro. Kincaid of Tennessee, raises a question about baptism being the door of entrance into the church. Now as Mr. Spurgeon is not here to speak for himself, and as I have taken occasion to endorse him, I will have to make the best defense I can. Bro. K. seems to think that if baptism is the door of entrance into a visible church, and there is but one

door, then excommunicated members would have to be baptized again before they could be restored. This might appear at first view to be a point of some importance. But upon examination it will be seen to be parallel with the expression, "If baptism is the door into the church, then it must be the door out of the church. So if you baptize men into the church there is no way to get them out, except to baptize them out," such quibbles might amuse and deceive the thoughtless reader, but I am sure my Bro. K. is not prepared to take so absurd a position. I would not stoike for the phrase "door into the church." But looking at the church under the figure of a house the way of entrance might be termed a door. Now with the Bible before him will Bro. K. deny that, "All who come into the church come through water"? If one can enter by some other way why may not all? And if this can be done, then we would have church membership without baptism, a thing no one ever thought of with the New Testament before him. But if baptism is indispensable to church membership (and Bro. K. will not deny it,) what objection is there to saying "this is the door through which all must pass into the visible church organization"? And if there is no objection to this why not say "the unity of the church is thus expressed by having but the one door of entrance, viz., baptism"? "For in one spirit were all baptized into one body" which is the

If I am in the right, oh help me in the right to stay.
If I am in the wrong, oh guide me in the better way.
J. B. S.

FOR BRO. HOLT, AND THE WILD INDIAN MISSION.

We have before this received \$10 for this new Indian mission, and we shall be please to forward monthly throughout the year. Ivan M. Wise, Oak Ridge, La., \$3.00; Mrs. Caroline Dennis, Love's Station, Miss., 1.00. Bro. Holt is meeting with good success among the Wild Tribes, and he is the only white missionary among them. By this mail we forward \$14.00, the whole amount received to date.

THE HISTORY OF TENNESSEE BAPTIST MINISTERS.

The author hopes to have this work published and ready for sale within four months. The book will contain about six hundred pages, and will be worth when published \$2.50. But wishing to have it stereotyped, and not being able to do so without assistance, proposes to all who wish the book when published, if they will advance two dollars toward getting it out, they shall have it at that price.

Forward it to me at Dyersburg, Tenn., by post-office order or registered letter. I hope the friends will render me this aid.

JOSEPH H. BORUM.

Dyersburg, Tenn., Jan. 5, 1878.

PREMIUMS FOR VOLUME XI.

We offer the following valuable premiums to those who will work for THE BAPTIST for Volume XI:—

- 1. Any person sending us two new annual subscribers at \$2.70 each, or four six months subscribers at \$1.35 each, will receive a copy of the revised New Testament, by the American Bible Union, extra cloth, retail price \$1.00.
2. For three annual or six six months subscribers, a copy of Genesis (revised) with notes by Dr. T. J. Conant, retail price \$1.25.
3. For four annual or eight six months subscribers, a copy of the revised New Testament and Psalms, retail price \$2.50.
4. For five annual or ten six months subscribers, a copy of the revised New Testament and Psalms, extra cloth, price \$3.00.

TO MINISTERS.

- 1. For \$2.00 cash, or four annual subscribers at \$2.70 each, or eight six months subscribers at \$1.35 each, or for two Body and Lung Braces obtained, we will send one copy of this paper one year to any minister.
2. We will allow every minister fifty cents cash for every new annual, and twenty-five cents for each six months, subscriber.

DISCUSSION ON UNIVERSALISM.

1. The Scriptures teach the endless punishment of some portion of the human family.

DR. GRAVES Affirms. MR. BURRUSS Denies.

Dr. J. R. Graves.

DEAR SIR:—Before replying to your letter, it is proper for me to set the public right in reference to the questions as agreed upon by us for discussion. In the first place I do not understand why you publish the following propositions for discussion, when I positively refused to accept them.

1. The Scriptures teach that a part of the human family will be finally lost.

Dr. Graves affirms. Mr. Burruss denies.

2. The Scriptures teach that no part of the human family will be finally lost.

Dr. Graves affirms. Mr. Burruss denies.

The term "lost," is ambiguous, and does not express the real point of difference to be discussed. Some theologians hold that a part of the human family will be annihilated, and in that case they would be "lost." Others hold that God will simply abandon sinners to the proclivities of their own will, with no other punishment than such as inhere in unrepentant souls. In that case they would be lost.

Now sir as you are understood as teaching the doctrine of endless punishment, I cannot allow you to foist before our readers the ambiguous word "lost." Allow me to politely remind you that you certainly have not forgotten that I emphatically refused to accept the propositions as you have stated them. This I did in a letter to you!! The propositions I suggested in my paper, the Universalist Herald, published at Notasulga, Ala., are these:—

1. The Scriptures teach the endless punishment of some portion of the human family.

Affirmative, Dr. Graves. Negative, Mr. Burruss.

2. The Scriptures teach the final purity and happiness of all mankind.

Affirmative, Mr. Burruss. Negative, Dr. Graves.

These propositions you have published and accepted, in your paper for November 21, 1877. Why should you now change them, is a matter of surprise to me. Did it occur to you that the better feelings of the refined and educated, revolt at the monstrosity of endless punishment? and that therefore you had better try to cover up its hideous deformity to some extent, by the term "lost?" (1.)

A few words as to the origin of this discussion. I do not consider that a challenge has passed from either party. When I was in Mississippi last March, I learned that a Baptist minister before my arrival, had said he intended to crush Universalism when I came, or words to that effect. I held a five day's meeting in the Presbyterian church at Sarepta, and the gentleman heard me every day. Instead of replying to me there and then, he arose and told the people he would reply to me in May! In alluding to his course, I said to a friend, I would prefer to discuss with Dr. Graves. Subsequently, the gentleman alluded to, wrote to you to know if you would discuss with me. You replied, that you would upon certain conditions, etc. The substance of what you said was forwarded to me, and I then addressed you, signifying my willingness to discuss with you. You responded, accepting the propositions as I state them above. Such was the origin of the discussion. (2.)

PRAYERS FOR ENDLESS PUNISHMENT!—In your notice of the discussion, you say—"Universalism is gaining ground in many parts of our own State, as well as throughout the South, and if its progress can be checked, now is the time it should be done; and we believe, with the prayers of our brethren, we can oppose to it the full force of truth."

The plain English of this is, you wish your brethren to pray that you may succeed in proving the endless torment of myriads of the human family! As I read your request, I thought, how different is this spirit from that of the merciful Savior? Instead of praying for the destruction of Jerusalem, the record informs us, he wept over its

approaching temporal calamity. But my friend Dr. Graves exhorts his brethren to pray that he may establish the endless misery of millions of the human race!! But my kind Sir, however you and your brethren may believe, no Christian can pray for the truth of the doctrine of endless woe. In that memorable prayer of our Lord, he exhorts us to pray "deliver us from evil," while you exhort your brethren to pray that many may never be delivered from evil! Monstrous!! You certainly forgot yourself, for in all my experience and travels, I have never yet found a professed Christian who could offer such a prayer. I have, it is true, sometimes heard it breathed by profane men when they called on God to doom the object of their rage to a merciless hell, but no such can ever come from a Christian. (3.)

IMPORTANCE OF THE QUESTION. The question under discussion, is one of deep and vital interest to every member of the human family,—one that should claim the deliberate and candid consideration of every one who may perceive it. Prejudice and all the pride of preconceived opinions should be laid aside, while we ask ourselves in the language of one of our old writers—"what is truth?" and be willing to abandon error and embrace the truth, whenever the light of the same dawns upon our mind. It is my sincere desire, therefore, that the discussion upon which we are entering may be conducted by both parties in a candid, dignified, and Christian spirit, with a due sense of our responsibility to God for all we say or do. God who knows the secrets of all hearts, knows that I would not pen one word that I do not sincerely believe, nor advocate any doctrine that I am not fully persuaded is sustained by the Divine Oracles. And I ask all who may read this discussion, to do it with untrammelled, unbiased minds; with a determination that if convinced they have been cherishing erroneous views—views that dishonor God; which makes him the personification of cruelty, to have the magnitude and independence to abandon those views. (4.)

UNIVERSALISTS MISUNDERSTOOD.—In rejecting the doctrine of endless punishment, I would not have any one suppose that I deny a just retribution for all sins committed,—a punishment that will surely be meted out, sooner or later, according to our deeds, as the Scriptures declare. The main difference between us is, the duration of punishment. You hold, that God will punish without mercy and without end,—Universalists hold that he punishes to subdue and reform, that his punishments have an "afterwards" to them, and "yield the peaceable fruits of righteousness unto them who are exercised thereby."—Heb. xii. 11. This is the real difference between us, hence it will be seen that when you quote passages to prove that God will punish the wicked, you accomplish nothing for the proposition you have undertaken to establish. You must prove endless punishment, or you fail to establish the proposition under consideration. The following article from Buck's Theological Dictionary, (an impartial work) I introduce for the benefit of such as may not have that work by them.

Universalists. "Those who suppose that, as Christ died for all, so before he shall have delivered up his mediatorial kingdom to the Father, all shall be brought to a participation of the benefits of his death, in their restoration to holiness and happiness. They teach, that the wicked will receive a punishment apportioned to their crimes; that punishment itself is a mediatorial work, and founded upon mercy; that it is a means of humbling, subduing, and finally reconciling the sinner to God. They suppose that the word eternal, overlasting, etc., as they sometimes apply to the things which have ended, so they cannot apply to endless misery. They say, this doctrine is the most consonant to the perfections of the Deity, most worthy the character of Christ, and that the Scriptures cannot be reconciled upon any other plan. They teach their followers ardent love to God; and peace, meekness, candor, and universal love to men; they observe, as the natural result of these views.

The sentiments of the Universalists were embraced by Origen in the 3rd century, and in more modern times by Chevallier Ramsey, Dr. Cheyne, Mr. Hartley, and others. But one of the greatest advocates for this doctrine, was Dr. Chaubecy. His arguments are these: 1. Christ died not for a select number of men only, but for mankind universally, and without exception or limitation.

for the sacred Scriptures are singularly emphatical in expressing this truth." (5.)

TRUTH NOT DETERMINED BY VOTE.—I am sorry to see a gentleman of your standing and learning, adopting the ad captandam argument, by appealing to what the unthinking multitude may believe on the subject. I would have you to bear in mind, that the teachings of the Scriptures are not to be construed according to the standard of ignorance, but according to that of culture and sound erudition. What are Dictionaries and Lexicons worth, if this be not so? The Old Testament was originally written in Hebrew, the New Testament in Greek. Every reflecting mind must therefore admit, that in order to get at the true meaning of certain words in our present translation, reference must be had to the original words from which certain words have been translated. And what do the masses know about these things?

So far from the multitude being right, it is a notorious fact that they are generally wrong. The multitude in the days of Christ would not believe on him,—they cried "away with him, away with him, it is not meet that such a fellow should live!" Shall we say from this that Christ was a false Teacher? According to the standard set up by Dr. Graves we must. Until the days of Galilee, the masses believed the earth to be a stationary plain. Were the multitude right? By no means. That error has long since been exploded by the light of science. If the truth is to be determined by what the majority believe, you should turn Catholic at once. And yet you appeal to the masses to settle this question, after saying that it is not what our ideas of God's infinite wisdom, or justice or goodness may teach, but what do the Scriptures teach? etc. (6.)

DR. GRAVES VIOLATES ONE RULE OF THE DISCUSSION.—By reference to the rules above, by which both parties have agreed to be governed, it will be seen that you have violated the sixth rule in giving expression to your fears concerning what you suppose (?) to be the influence of Universalism. I trust you will not repeat this violation. (7) Do you not my dear Sir know, that the same objection is brought against your doctrine of Calvinism, which teaches that nothing a man can do, good or bad, can have the least bearing on his final destiny. The elect, do what they may, cannot miss heaven; the non-elect do what they may, cannot miss an endless hell.

Mr. Wesley, addressing the non-elect, says, "There is no hope for you in God. Your God! No. He is not yours: he never was, he never will be. He that made you, he that called you into being, has no pity upon you. He made you for this very end to damn you; to cast you headlong into a lake of fire burning with brimstone. O God, how long shall this doctrine stand?"—Wesley's Work, Vol. X. p. 145.

Mr. Wesley considered Athelism far preferable to Calvinism. Hear him: "I could sooner be a Turk, a Deist, you, an Atheist, than I could believe this. It is less absurd to deny the very being of God, than to make him an Almighty Tyrant."—Wesley's Works, Vol. p. 201.

You labor under the erroneous idea that there is nothing to "excite the consciences and alarm the fears of men," save the dread of endless torment. Now the experience of every man proves the contrary. The retribution of God, though limited in duration, have often alarmed the fears of men. I think Cain had his fears alarmed when he said, "my punishment is greater than I can bear." Yet he had no intimation of endless woe. Paley truly says: "The certainty of punishment is of more consequence than the severity. Criminals do not so much flatter themselves with the lenity of the sentence as with the hope of escape."—Moral Philosophy, p. 60.

For Christian character the members of Universalist churches will compare favorably with others.—That there are some bad ones is true, but the same can be said of other professions. Even Saurin, the celebrated French divine, believer in endless punishment as he was, admits that limited punishment is sufficient to restrain. He says: "If, instead of a punishment enduring forever, hell

Nov. 27 1879

were only the suffering of a thousand years' torments; were the sufferer during these thousand years only placed in a condition of a man exorciated with the gout or stone, must not a man give up all claim to common sense before he could even on these suppositions, abandon himself to sin? Are not all the charms employed by the devil to allure us to sin, absorbed in the idea of a thousand years' pain, to which for argument's sake, we have supposed eternal punishment reduced? How pitiable is a man in dying agonies, who has nothing to oppose against the terrors of death but his optation!"—Saurin's sermon on hell.

But my friend Dr. Graves, is very uneasy about then tendency of the Universalist doctrine. He is afraid it will not restrain the wicked. This is the very objection that was brought against the preaching of the apostle Paul. Some who heard him doubtless thought that if grace is to "much more abound" than sin (Rom. v. 20,) why not persevere in sin? Hear how the great apostle to the Gentiles answered this objection: "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Rom. vi. 1, 2. Universalists should feel honored to have the same objection brought against their preaching that was urged against the preaching of the apostle Paul. They are not ashamed of such company.

Strange ideas lurk in Dr. Graves' head. He seems to think that to preach as Universalists do, the final destruction of all sin, will have a tendency to perpetuate it! And that to preach that sin will certainly always exist, will have a tendency to put it down; which is to say that the preaching of a true doctrine will demonstrate its falsity! In what school did our friend learn such logic? Not in the school of Christ I am sure. How strange that a man can be so infatuated with a creed as to think that belief in immortal wickedness will have a tendency to promote holiness! Such ideas are surely unworthy the intelligence of the age. Suppose I preach that ultimately all mankind will become sober, temperate people. Would such preaching tend to the increase of drunkenness? And then if I say the time is coming when all quarrels and wars will cease, would believing this make men quarrel and war with each other? My friend will agree with me in saying that it would not, and thus he refutes his charge which he brings on against our faith in the final triumph of God's subduing love.

"The grace of God that bringeth salvation to all men hath appeared: teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present evil world." (Titus II. 11, 12.) Such is the legitimate influence of the grace of God.

For a Calvinist to speak of anything as being dangerous to the souls of men is the climax of absurdity, and an abandonment of Calvinism, for according to its teachings, the elect were predestined to be saved without any regard to the works of the creature, and the non-elect, in the purpose of God were doomed to unending hell, irrespective of works, from all eternity.

A child can see, that according to this theory, there is nothing a man can do that can in the least facilitate or hinder his Salvation. So far as the non-elect are concerned, the decree to pass them by, has—

"Consigned their unborn souls to hell, And damn'd them from their mother's womb." (8)

ATTRIBUTES OF GOD.—You say—"In the exercise of his moral government, God never exercises one attribute to the disparagement or prejudice of another." This is undoubtedly true, and is fatal to the cause if it is brought forward to sustain, because every reflecting mind must admit, that unchanging, immortal love, (and such is God's) can never consign the objects of that love to unending torture. Love ever seeks to bless and make happy the objects loved. God being omniscient, he is able to do all that his love desires. All the attributes of God harmonize—there is no antagonist;—no conflict. "A house divided against itself cannot stand." The justice of God, as well as his love, requires that the sinner be turned from the error

of his way. It does not demand continued wrong, but it demands that all wrong shall cease, and its claims will never be satisfied until this is accomplished. Instead of demanding that the sinner shall be reprobated in sin, and apprenticed to the Devil to do his dirty work to all eternity, it requires that the sinner be saved from the wrong into which he has fallen. Hence we read that our Creator is a "Just God and a Savior." Justice and salvation are by no means opposed to each other. "Be not overcome of evil" said the Savior, "but overcome evil with good." Shall we say that God commands us to do this when he never intends to do it himself? (9)

SIN AND PUNISHMENT.—You take the ground that sin is infinite, and that therefore it deserves infinite punishment. For this we have your word;—not a particle of Scripture is adduced to make good the statement!! Do you expect our readers to take your bare statement as proof? So it would seem, but you will please excuse me if I require a "thus saith the Lord." The statement is so obviously absurd and fallacious, that very few words will be necessary to demonstrate the same. That an L. D. should make it, astonishes me.

What does such a statement involve? Just this: that there are no grades or distinctions in crime; for if one sin is infinite, a hundred or a thousand can be no more. And hence it logically follows that a boy who steals an orange, is as great a sinner as the highwayman or the midnight assassin!! The idea is simply monstrous, the mere statement of which, carries its own refutation. And then only think: if one sin is infinite and deserves infinite punishment, it is clear that a thousand sins can deserve no more! So we see that if all eternity is required to punish one sin, all the rest must remain unpunished. It is just like having a crowded docket;—one case occupies the court year after year and is never disposed of. Is it not clear that the other cases will never be reached? But the Scriptures, as well as the stern logic of facts, negative this theory. Hence we read of some who shall be beaten with few and others with many stripes. So your major and minor premises are demonstrated to be unsound. (10)

God's RIGHT TO CONTROL.—You say "the highest right to supreme possession and control known in the universe is that springing from the relation of an independent Creator over that which he creates." This statement is correct, and this being so, why say that God will give the possession and control of most of his offspring to an enemy to all eternity? Why? Is it just to give our right possession into the hands of a known enemy? (11)

THE HEATHEN WORLD.—You appear to be much exercised about the fate of the heathen world, and more than intimate, that you would rejoice could you believe the grace of God will finally enlighten and save them. It is evident that your goodness of heart chafes under the galling fetters of your creed. Do you not remember what the Scriptures say? "Where much is given, much will be required; and where little is given, little will be required." The Bible is plain as to the final destiny of the heathen, as well as of the entirety of Adam's race. To the testimony:—"Thou art my son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. II. 8. Again:—"All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Ps. xxii. 27. "The Father loveth the Son and hath given all things into his hands." John III. 35. "The Savior is declared to be "heir of the world." Rom. iv. 13—"heir of all things," Heb. I. 2; and he plainly says—"all that the Father giveth to me shall come to me." John vi. 38. These declarations are emphatic, and embrace the heathen—all the kindreds of the nations; all (intelligent) things

What "the vast majority of common readers" may think on the subject, is not the standard by which we are to decide this question. The question, is not what the vast majority of common readers may think, but what say the Scriptures?

"The vast majority" of people believe that sprinkling or pouring is good baptism; you do not,

but if the standard set up is valid, you are bound to adopt sprinkling and pouring as good baptism. You should also go to sprinkling babies! This you will do, if you consider your argument sound. "Out of thine own mouth will I condemn thee." (12)

DR. GRAVES MISQUOTES THE SCRIPTURES.—There is no such passage between the lids of the Bible, as "where Christ is you never can come." I will give you to the day your death to find such language. The meaning of the Savior appears to be this: that the Jews should die in their unbelief and blindness,—and in that condition could not come to him. This blindness however, is limited by the word until. "Blindness in part hath happened unto Israel until the fullness of the Gentiles be come in, and then all Israel shall be saved." (Rom. xi. 25, 26.) It is plain, that the language in John cannot mean that the Jews should never be saved, for similar language used in the same sense, is applied to the disciples. "Little children, yet a little while and I am with you. Ye shall seek me, and as I said unto the Jews, whither I go ye cannot come; so I now say unto you." (John xiii. 33.) (13)

A FAIR REQUEST.—The whole of your conclusions rest upon the unfounded assumption, that at death man's character is irrevocably fixed. Now Sir, will you be kind enough to refer me to some Scripture authority for such a statement? You cannot expect your readers to take your unsupported assertion on this momentous question. Refer me to chapter and verse. Unless you do this, your cause is doomed, and all your quotations about certain sinful characters, are irrelevant to the question. Prove that these bad characters,—adulterers, thieves, drunkards, extortioners, etc., will always remain such? Until you do this, you have not made the first step towards sustaining your cruel doctrine. But why did you not quote the next verse? There the apostle says—"and such were some of you, but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus by the Spirit of our God." 1 Cor. vi. 11. So far from these characters continuing to all eternity, we read that Christ will "give reconciliation for iniquity, faith transgression, and make an end of sin." Dan. ix. 21. How, I would ask every reflecting reader, can that be endless which is to come to an end? (14)

Would it be wise for a State to doom a man to live and die in ignorance because he had not learned the alphabet or multiplication table at the age of thirty? Would it be wise for heaven to doom a man to live in hell forever and ever because he was not a Christian in this world? Why not give him a chance in the next world?

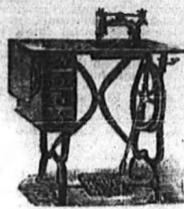
WICKED TURNED INTO HELL.—You quote "the wicked shall be turned into hell with all the nations that forget God." (Psa. ix. 17.)

You make no attempt, (because it would be fruitless) to show that hell here is a place of endless misery, the least, but as you do, all through your letter, presume upon what the majority may think upon the subject. I have above shown, that according to the majority, you should at once adopt sprinkling or pouring for baptism. But Sir, the original word for hell above named, is sheol, which the learned admit never signifies a place of endless torment. Among those who thus testify, I name Bishop Warburton, Paley, John and Dr. George Campbell, neither of whom were Universalists. Indeed, they go farther and say that the doctrine of endless punishment is taught no where in the Old Testament. To quote sheol, which literally means the grave—the unseen regions of the dead, [figuratively, degradation, spiritual darkness] in proof of such a doctrine, is summoning the wrong witness. (15)

REDEMPTION FROM SHELLO.—HELL.—You say there is none, but the divine writers say there is.—Listen:—"for great is thy mercy toward me, for thou hast delivered my soul from the lowest sheol, hell." (Psa. lxxxvi. 13.) "God bringeth down to sheol, hell and bringeth up again." (1 Sam. II. 6.) "Out of sheol, hell cried I, and thou hearest my voice." (Jonah II. 6.)

The judgments of God follow the sinner while he is a sinner,—no longer. Prove that there will always be sinners, and your point is gained. Until you do this, you are merely spending words to no sort of profit. (16)

The Howe Sewing Machine



The Original Invention as now improved is the easiest running, and does it better than any other.

Prices Reduced, and a Big Discount for Cash.

Send for circular. Can furnish any other machine required cheaper than you can get them from the agents.

J. H. ALDRICH, Gen'l Ag't, 19 & 119 254 Second St., Memphis.

Buttrick's Patterns

For Ladies', Misses' and Children's Garments, and Gents' Underwear.

Our Fashion Catalogue mailed free, with full directions how to take measure. Shows over 5,000 cuts latest style garments as they will look when made.

Full instructions on each pattern. Address J. H. ALDRICH, Gen'l Ag't, 254 Second St., Memphis, Tenn.

TO LADIES ONLY.

Mrs. JENNIFER DENNEY develops the form. Sent by mail, post paid, \$1.00. Send stamps for circular. C. DENNEY, Box 1498, New York City.

BUCKEY BELL FOUNDRY. Established in 1837. Repairs Bellows of Copper and Tin, mounted with the best quality of metal.

FRANKLIN TYPE FOUNDRY.

168 Vine Street, Cincinnati, Ohio. ALLISON, SMITH & JOHNSON.

Presses and Printing Material of Every Description. 138 11 21

ASTHMA D. LANGELL'S Asthma and Catarrh Remedy.

Having struggled twenty years between life and death with Asthma, I experimented by compounding roots and herbs and inhaling the medicine. I fortunately discovered a sure cure for Asthma and Catarrh. Warranted to relieve any case of Asthma instantly, and the patient can lie down to sleep. By mail, \$1 per box. Address D. Langell, Office 78 Astor Avenue, N. Y., or Apple Creek, Ohio. Sold by all Druggists. X 10 16 11 8 cow

Wanted Men and Women to sell our NEW TO CENT ARTICLES to Housekeepers. Sample sent to Agents. L. E. BROWN & CO., 12 Elm St., Cincinnati, Ohio.

SOUTHWESTERN Baptist University, JACKSON, TENN.

The next session of this institution will commence on Monday, September 3rd, 1877.

and continue without interruption until the first Thursday in June, 1878.

For thoroughness the course of instruction is unsurpassed in the South. Location healthy and easily accessible. month, everything included except washing.

A Commercial and Business School affords unusual advantages to young men desiring to attend a Commercial School.

For further information apply for catalogue to GEO. W. ALBANY, 210 Broadway, N. Y.

MARY SHARP COLLEGE.

Wchester, Tenn. "FEMALE UNIVERSITY OF THE SOUTH."

The Twenty-eighth Annual Session of this Institution will open on the first Wednesday (31st) of September, 1877.

FACULTY.—LITERARY: Z. C. GRAVES, LL.D., President, Professor of Mental and Moral Philosophy and Logic.

ART.—Drawing and Painting.—Mrs. A. C. Graves in charge. ORNAMENTAL WORK.—Mrs. M. F. Van Hooser.

The Trustees of this Institution at their last annual meeting established a Scientific Course, in addition to the regular curriculum already published in the annual catalogue.

The Trustees also made provision for a Normal Department, which will be organized as a department for instruction in the Art of Teaching.

The Preparatory Department will be conducted upon the Normal system, and will afford excellent opportunity for preparation for the Collegiate Department.

Catalogue and circular will be promptly forwarded on application to 1034 1/2

Z. C. GRAVES, Pres't

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

Mrs. A. C. Graves, M. F. Van Hooser, Treas'r.

Mrs. M. F. Van Hooser, M. F. Van Hooser, Sec'y.

THE MIDDLE LIFE

SWEDENBORGIANISM AND SPIRITISM.

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

Published by the Southern Baptist Publication Society, Memphis, Tenn., 1877. 100 pp. 75 cents, by mail.

This is a rare book, and should be read by every Bible reader, and especially by ministers: it has received the highest commendation from several of the first scholars of the Union.

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

Dr. Weyland, editor of the National Register, says, in a letter to the author: "I have read your volume, 'The Middle Life,' with much interest and profit."

The Diospyros Kaki OR, JAPAN PERSIMMON.

Beautiful in Color! Delicious in Flavor! Magnificent in Size!

Will grow in any part of California and Oregon.

GRAFTED AND RELIABLE STOCK only. Trees, \$1 and \$2 each; sections, 25 cents each; seeds, \$1 per dozen. Can be sent by mail.

Fruit on exhibition, and Trees, Sections, and Seeds for sale by H. J. TRIM, 1218 Main Street, St. Louis, Mo. All orders sent to J. R. Graves, Memphis, will be promptly filled.

THE MAGIC COIN BOX. Holds over \$1.00 of Silver. Keeps change, and is a safe for the pocket.

J. BRIDE & CO., 11 Clinton Place, New York.

To Stock Men & Farmers. TOM CRITCHFIELD, "Anticola," near Chattanooga, Tenn.

Breeder of Berkshire Hogs, and Cotswold Sheep. Ranges and has for sale, in their season, Winter-traveling hats and the best Road Proof Out. The former being long straw, well suited to light thin land; the latter of short straw, better suited for strong land.

Berkshire Pigs, 2 to 3 months old, each, \$10. 4 to 6 Broad Blood, bred, each, \$30 to \$50. Heber, a direct descendant from the celebrated herd of Leber Humphrey, England, stands at the head of my herd of Berkshires. Blackmark, an imported Bam, stands at the head of my Cotswolds. X 10 11

SELLERS' COUGH SYRUP. Cures Croup, Whooping Cough, Sore Throat, and all the ailments of the Throat and Lungs.

50,000 Pyracanth Hedge Plants For Sale at the MAGNOLIA NURSERY.

The "Poultry World," Hartford, Conn., is success in its way, beyond previous years.

Agents WANTED for WORK DAYS OF GOD. A book of marvelous beauty and richness in thought, style, and historic facts.

BLUMER MFG CO'S BLYMER'S GELLS. Cures Rheumatism, Gout, and all the ailments of the Joints.

\$15 SHOT GUN. A superb quality of shot gun, with all the accessories.

TAKE NOTICE. We have a large stock of goods on hand, and are prepared to sell at a low price.

THE Southern Farmer. PUBLISHED WEEKLY. Subscription, per annum, post-paid, single copy, 50 cents.

3000 FREE SAMPLES to be given to men and women in every part of the country.

J. N. STANTON. J. T. STARKE, (late with Jones, Brown & Co.) STANTON & STARKE, (Successors to STANTON, POTTER & CO.)

GROCERS AND COTTON FACTORS,

274 Front Street, Memphis. (E. DANIELL, Cotton Factor.)

THE MARKS Improved Adjustable Folding Chair. (Patented Feb. 1, 1876.)

Parlor, Library, Smoking, Invalid or Reclining Chair, Lounger, Bed, and Child's Chair combined in one, and capable of being adjusted into any position desired for ease and comfort.

Send stamp for Circular and Price List, to the Marks Adjustable Folding Chair Co. Lim. Sole Proprietors and Manufacturers, 810 Broadway, New York.

CHAMPION AND CHARTER OAK. SUPERIOR CONSTRUCTION. PERFECT SATISFACTION GUARANTEED.

Have been famous for their Superior Construction, Quick and uniform operation, and as the leading Cook Stoves of the West, are now used in nearly 300,000 FAMILIES.

H. Wetter & Co., - - Memphis. FEMALE INFIRMARY.

DR. T. G. BRACKING, the Well Known Specialist, (LATE OF NASHVILLE, TENN.)

Now 27 South Court St., Memphis, Tenn., where he respectfully invites his friends and the public generally to come for treatment.

ALL SIZES AND WEIGHTS. OFFICE 43, BROAD ST., ATLANTA. Address JAMES OLMOND, Proprietor.

SILVER PLATED WARE WALTHAM WATCHES!

Waltham Watches are the most reliable and accurate of any made.

\$1.50 RAZOR FORKS AND SPOONS. C. P. BARNES & CO., Gold Pen Makers.

Gold Pens! POCKET KNIVES. Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

Waltham Watches are the most reliable and accurate of any made.

C. C. C.

THE COMPLETE COTTON CLEANER. Thoroughly removes all Dust, Dirt, Sand and Light Trash from cotton before ginning.

The Allison Machine Co., 228 Second Street, Memphis. Band for circulars and price-list. X 11 11 11

GEO. T. ALLMAN, Knoxville, Tenn. Breeds and Has For Sale THOROUGH-BRED HORSES (Trotting Stock.)

JERSEY AND OTHER MILK CATTLE. Jack-Stock, Berkshire Pigs, Cotswold Sheep, Fancy Poultry, Etc., Etc., Etc.

Atlanta Paper Mills, Atlanta, Ga. ROOK, NEWS AND WRAPPING PAPER.

FOR SALE OR RENT. 100 Second Hand Pianos, which have been used in the best of the new style "Chickering" warranted in good tone and order for sale or rent cheap.

Nashville, Chattanooga and St. Louis Railway. The Great Central Route. Has through sleeping cars from ATLANTA, CHATTANOOGA AND NASHVILLE

MEMPHIS. AND FROM MEMPHIS TO NASHVILLE. And offers the business man and pleasure seeker the most delightful route from the SOUTHWEST TO THE SOUTHEAST.

Patrons of the universities, colleges and schools in Nashville, Lebanon, Murfreesboro, McMinnville, Winchester, Lawrence, Mount Airy, and other railroad towns of Middle Tennessee, are informed that their children or wards can leave Memphis at 11:00 p. m., and arrive in these places next day—in day-light.

The morning train from Memphis also makes direct connection for Nashville, Chattanooga, Knoxville, Atlanta and principal points in the Southeast. For tickets and further information apply to Jas. Speed 27 Main Street, or E. F. Smith, Ticket Agent, Head of Main St., Memphis.

J. W. THOMAS, Gen'l Sup't. W. L. DANLEY, Gen'l Ag't. Nashville, Tenn.

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 greater benefit to you.

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

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 costiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of prolapsus of the uterus 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.

Let all Take Notice. 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.

ience 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 full voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons would add to me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak hours a day without exhaustion of hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hoarseness, or piles, or weakness of the back or lungs, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice, and of a sound physical condition. It should be worn by every minister to carry the energy and vigor of his youth far into old age.

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

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

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

Let all Take Notice. 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.

remedies, but all to no purpose. She hadn't had up a day for more than a year when I obtained the Brace. I would now express—as well as words may—my gratitude for the Brace, and especially for your generous offer of it to weakly females: for it has restored to health her whom I had almost given up as an invalid for life. She began to improve immediately after putting it on; and she felt restored and strengthened. The lassitude, weariness, and dragging down sensation were removed, and in a very short time was able to do all her usual work, and could walk about with a great deal more ease than usual. In a short time she began attending her household affairs, has improved steadily, and is now in the enjoyment of her usual 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. T. PHILLIPS, JR. Skipperville, Ala.

Dr. J. R. GRAVES: Having suffered for a time with a diseased 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 superior equal to it. I feel confident others similarly affected would be greatly benefited by its use.

WILSON, Miss. EDDORA COLE

DANNING'S BRACE. It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many witnesses as to its great benefits would surprise those who know nothing of it.

Editor Christian Repository, Green Bay, Wis., Washville, 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 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. FORTER.

DEAR BRO. GRAVES:—You made me purchase a brace for my neck, and I have accepted and kept it for three years without wearing it, rather than change such things under the head of "necessity." Recently the heavy and constricting efforts of the Centennial, quite broke down for the first month, I concluded to try the Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I am enabled to work three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most wonderfully renewed. I would not take ten times the amount of labor now and be compelled to discontinue it. I would recommend this Brace to those who are physically or otherwise weak.

Pastor Third Baptist Church, St. Louis.

The Testimony of a Physician.

Dr. 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 lameness they are invaluable.

Crawfordsville, Miss., Jan. 2, 1877.

The Brace for Horseback Riding.

Dear Bro. Graves: I have now had the Brace for 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 claim to a preacher (I hope to test it soon), but I have traveled across the State or a part of it on horseback since winter set in, and though in very feeble health, I made the trip with comparatively no physical fatigue. I believe

it would have been utterly impossible for me to have stood it without the Brace. It is especially the very thing for those who have to travel much of the season. Let others have it to do as a Brace as soon as possible.

Caunden, 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 had a very bad cold, and all day long, since I have worn the Brace, I have been able to do my usual work, and I feel much better than I have done for some time.

T. H. DAVIS.

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. REYNOLDS. 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 price of \$10.00 to all, upon condition that within 60 days after using the Brace the wearer furnish a certificate stating the weakness or ailment, and the measure of relief that has been experienced, otherwise the usual price will be charged, \$15.00—\$12.50 to ministers. For the single or double hernia Brace in all cases \$12.50. The price in the office in New York is \$20.00 and \$25.00.

Knowing as I do the inestimable value of the Brace to every public speaker, and singer, and to every minister most especially, I take this way to make this rare offer of a Brace for \$10.00 known to you. I know from my own experience, and from the testimony of hundreds, that it is the very mechanical help you need, and which will not only relieve you from present suffering, but prolong your labors for years. Hundreds of ministers well nigh, or altogether laid by, unable to undergo one fourth of their usual riding or speaking, have been by its use restored to a full use of all their powers and returned to full labor with ease to themselves.

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

How to Measure for the Brace Truss.

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

Directions for Putting on the Brace Truss.

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

Notice.—All sizes over 40 inches, having to be expressly made, are \$2.50 extra. Front and Spring duplicated for \$5.00. Hernia pads (optional) for single or double rupture \$1.00. Sent by mail, post-paid.

DIRECTIONS FOR MEASURING.

Take a tape, if you have but a regular measuring tape-line, and measure two inches BELOW the line of the hips around the abdomen, and send the measure in inches. The Braces are all washed and even numbered, and can be enlarged two inches.

J. R. GRAVES.

Nov. 27 21.15 1877 1879

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.—Trentish.

Old Series—Vol. XXXV.

MEMPHIS, TENN., JANUARY 26, 1878.

New Series—Vol. XI. No. 9.

Our Pulpit.

JUSTIFICATION.

BY J. B. LINK.

WHAT the Bible teaches upon any subject can be best learned from its own pages. Earnest, humble and prayerful investigators have labored in the past, and done what they could to unfold the truth. We are permitted to enter into their labors and to carry them forward under the better advantages which they have given us. It is no reflection on the wisdom of our fathers to say that nothing presented to us as Christian doctrine is to be accepted simply because it is old, or rejected merely because it is new. Much of the doctrinal teaching held to-day, even among those who claim the Bible as their only rule of faith and practice, has been developed and shaded by circumstances, and formulated in the midst of the conflicts of the past. A strong and valuable conservatism has stood somewhat in the way of independent, original investigation of what has come to us, from far along ages, but the analytical crucible of the times spares nothing. It may reverence hoary locks and long honored teachings, but questions none the less, as to what is truth. To the devout, intelligent Christian, the Bible is able to give the only authoritative answer in matters of religion. We therefore proceed to enquire into the New Testament doctrine of Faith, Justification and Good Works.

1. Of Faith. We propose to enquire under this head, 1. What Faith is; 2. Its relation to reason; 3. To justification; 4. To good works.

1. No one has ever improved on the definition, Heb. xi. 1: "Faith is the substance of things hoped for, the evidence of things not seen." But some modern phases of doctrinal error and sceptical teaching require the presentation of some additional and explanatory facts in regard to the nature of this exercise and the relation it sustains to other things in the Christian system. Faith is a constituent element of finite intelligence. It is as natural for men to exercise faith under proper conditions, as it is to love or to reason. To believe trustingly, is among the primary laws of our constitution. Children are proverbially credulous. They have to learn by experience not to believe, or to distrust testimony. To exercise faith in God, just as to love him, is a simple duty of universal obligation.

Faith and life on the one hand, and unbelief and death on the other, stand together in the Scriptures. The exercise of faith depends on three things, a credible object, satisfactory evidence and a proper disposition of the affections. In order to exercise faith, there must be some object of personal interest and confidence. Our knowledge of an object and of its relation to us as an object of interest is merely a matter of evidence or testimony. We believe on evidence, and though there may be belief without faith, there is no faith without belief. No man can be said to exercise faith in one in whom he has no confidence, and confidence in an intelligent agent is impossible without love. Of course we are not speaking of faith in history, in destiny, the laws of nature, or things of this class.

A man may believe the Bible to be true, just as he believes any other historical narrative. He may believe that Christ lived and acted, just as he believes that David and Moses, Plato and Socrates, lived and acted, and have no faith about

either. But when Christ is presented to man as his Savior, he becomes an object of interest, to be accepted or rejected. The personal and affectionate acceptance of Christ as what he is claimed to be, is Christian faith. When faith is used in the sense of belief without that affection and confidence which will give it power and productive activity, inspiring merely dread, if any feeling at all, it is called historical faith, and in the New Testament, dead faith. The faith that brings salvation works by love. It is not a mere intellectual apprehension and acceptance of truth on the ground of testimony. Faith does not come without testimony of some sort, but no amount of mere testimony can produce it. There must be a favorable condition of the affections. It is a matter of the heart as well as of the head.

The true object upon which the faith that saves must rest, has not always been well defined. It is not to believe one's self to be received into the divine favor, as Luther seemed to think; nor "unconditional acquiescence in the divine mercy," as Melancthon expressed it, nor a certain persuasion of the truth of God in word and promise, as Calvin would say; nor yet "the assent of the mind, based upon testimony that the Word of God is true," as some, in modern times, tell us. In the New Testament it is said, "Believe on the Lord Jesus Christ, and thou shalt be saved," (Acts xvi. 31); "Faith cometh by hearing and hearing by the word of God," (Rom. x. 17); "With the heart man believeth unto righteousness," (Rom. x. 10).

Therefore, the essence of a living, saving faith is that exercise of mind and heart wherein we trustingly and lovingly receive in person, the work and righteousness of our Lord Jesus Christ, as the ground, and our only ground, of acceptance with God. This faith presupposes intelligent instruction; the sinner's conscious guilt and helplessness; his belief that God "is, and that he is a rewarder of them that diligently seek him;" his Christ for its central object, and recognizes the fact that God may be just and justify the believer in Jesus, without "the deeds of the law." It rises out of a heart reconciled to God, and is the fountain of that peace that flows like a river. It is the foundation of hope and the world's great conqueror.

2. A man's faith cannot contradict his reason. A man never exercises faith but on the basis of the stronger reason in his own mind. Reason, so to speak, is the pedestal upon which faith stands and reaches out to the objects beyond. It is the soil into which its roots strike, while the trunk and branches spread themselves aloft. Hence it is said, "faith comes by hearing, and hearing by the word of God,"—Rom. x. 17. If faith is blind it is because the reason is blind out of which it rises. A man may not be able to explain the reason or ground of his faith, or it may be very ill founded, but it is founded on his reason. Some minds exercise faith on what seems to others very slight reasons, or against all reason; but the reasons must be satisfactory to the man himself. Evidence, reason and confidence are the sustaining elements of faith.

3. Faith is not the ground of the sinner's justification, it does not prepare him for it, and it is not meritorious in any other sense than that it is a right and proper exercise of the human mind and heart. Since faith in God and his word is a duty, its exercise is a part of the observance of divine law, and hence it can have no peculiar merit more than love. It cannot become the substitute

for that obedience which the law requires of man, nor a covering for his disobedience. It can only occupy its own place in the line of duty. The relation of faith to the sinner's justification finds its most distinct and accurate expression in the words of Paul, —Rom. v. 2, where he says: "We have access by faith into the grace wherein we stand." It is not the ground of our justification, but our access to that ground, which is Jesus Christ, the Lord our righteousness.

When it is said, "Abraham believed God, and it was counted unto him for righteousness,"—Rom. iv. 3, many suppose that faith is something more than our medium of access to the righteousness of Christ, on the ground of which we are justified, and that it is itself, in part, at least, the ground of justification. If we remember that the exercise of faith is a simple duty, as love, or the performance of any other act of obedience to God, we shall see the fallacy of so interpreting the apostle's words. Faith, as an exercise of the mind and heart, is itself a work, as much as love or any other act of duty. The righteousness of faith is put in contrast with works, and, hence, cannot itself be the righteousness in the mind of Paul. If we notice the reference of the apostle to Gen. xv. 6, it reads: "He believed in the Lord," that is, Jehovah, the coming one, "and he counted it to him for righteousness." In Gal. iii. 8, it is said, he "Preached the gospel unto Abraham." So it was the gospel Abraham believed, and faith gave him access into its grace and blessing, just as in the case of those who believed in the days when Paul wrote. It is not the act of appropriating food in eating that gives nourishment and relieves hunger, but the food itself which is appropriated. We might have a faith that would remove mountains, but it would avail us nothing as a righteousness. Only faith in Christ gives access to God's grace, because his righteousness alone is, or can be, the ground of the sinner's justification. The sower, the harvester, the miller, the baker, and the hand that bestow the bread upon one ready to perish, his act of eating it, may all be referred to us as parties and acts on account of which the man was saved, but at last was only the bread itself giving the needed nourishment that saved life. Could the nourishment of bread have reached the system any other way, he would have been saved. The medium may be essential, and we often speak of it as casual; but it is only relatively, and not actually so. Christ is the bread of life appropriated by faith. Abraham believed in the Lord, and so it was counted unto him for righteousness.

4. Faith stands related to good works, as the fountain to the stream. "Without faith it is impossible to please God." As the fruitful branches receive their nourishment from the vine through the appointed channels, so we, as branches, are united to Christ, the vine, by a living faith, and receive from him, through this avenue, the power of a holy life, fruitful in good works. Faith is to good works what intelligent life is to its own activities. It gives them existence and determines their character.

II. Of Justification. The place which justification occupies in the Christian system of doctrine, and that which it had occupied in the history of Christianity, led Luther to regard it as "the article of a standing or falling church." The answer given to the question, how is the sinner justified? is the key to almost every system of doctrine trine taught under the name of Christianity, in modern times. Hence it is impossible to overestimate the importance of understanding and ac-