

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 your paper by making it a far greater benefit to you.

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

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

I offer my Improved Brace to any one as a premium for 10 new subscribers to THIS PAPER at \$2.70 including postage and \$1 for every subscriber you fail to get. Let the fact be known to your members that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 10 you lack, and you can secure it. If you will sell 10 Braces at the regular price, I will give you a Brace as a premium. In one of those ways you can secure a Brace; and when you have experienced its benefits gold would not induce you to preach without it. Get my Improved Brace. No other party in this city or the South sells my Improved Brace unless he can show a written commission from me.

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THE BAPTIST.

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

Old Series—Vol. XXXV. MEMPHIS, TENN., MARCH 9, 1878. New Series—Vol. XI. No. 15.

Our Pulpit.

THE EXCELLENCY OF THE KNOWLEDGE OF JESUS.

BY J. W. LIPSEY, COLD WATER, MISS.

What things were given to me, those I counted loss for Christ. You doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ. Phil. III. 8.

III. THERE is grand and sublime excellency in this knowledge by God manifest in the flesh.

"And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. III. 16.

"And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth."—John I. 14.

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. I. 9, 10.

"Whereof I am made a minister, according to the dispensation of God which is given to me for you to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."—Col. I. 25-27.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ."—1 John I. 1-3.

Since the fall of man, "gross darkness has filled the earth." God is a spirit, and incomprehensible to man. The five senses are finite. We cannot see God, yet we know he is. We cannot form any conception of the image of God as such. As to approach, we cannot tell how. From the days of Job until the coming of Christ, the necessity of a daysman was truly felt:—

"If I wash myself with snow-water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall authorize me. For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman between us, that might lay his hand upon us both."—Job I. 30-33.

If God had been our man, then Job could have approached him. This "daysman" i. e., abler or umpire was a medium through which man might have communion with God. Without Christ we are all as expressed by Paul:

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."—Act xvii. 27.

Out of Christ we may "seek the Lord," and in the darkness of our human hearts "feel after him." But where is the people who have found out God "by the wisdom of this world?" Before

Christ the prophet stood as a medium between God and the people. They believed in God; but how dark was their understandings! Did you ever try to communicate to children the knowledge of God? Men are but children on a large scale. How did you succeed in your effort? In order to instruct we must have some basis upon which to commence. What is the first idea? Our definitions are as hard to be understood as the subject to be defined. If there was no "manifestation of God in the flesh" there would be a necessity for a perpetual revelation year after year. As perpetual must be this continuation of revelation as was the continuation of the sacrifices before the tragedy of the cross. There must be at least a direct revelation to every generation or else a great apostasy as the four hundred years that preceded Christ.

When a minister approached a dying woman, he talked with her of God. She said she could not understand, or get a comprehension of him. He was all mysterious to her. He then laid before her, "God manifest in the flesh." "The incarnate word" "God in Christ reconciling the world unto himself." Then said the lady, as light beamed on her countenance, "O sir, I see him now, I can understand him now." Christ is the only glass through which God reveals himself to us. This is the teaching of God's word:—

"Who, being in the form of God, thought it not robbery to be equal with God; but made himself of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. II. 6-11.

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."—John I. 1-5.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."—Isa. IX. 6.

"They shall call his name Emmanuel, which being interpreted is, God with us."—Matt. I. 23.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. IV. 3, 6.

It is all human art can do to conceive the excellency of this knowledge of Jesus, far less to invent.

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."—Eph. III. 18-19.

IV. The knowledge of Jesus is superior to all other in furnishing us with that that poor, guilty, lost sinners need.

1. It develops life and immortality through Jesus:—

"But is now made manifest by the appearing of our Savior, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. I. 10.

This has ever been a subject of great interest to the wise of all nations, both civilized and heathen. One asked: "If a man dies, shall he live again?" Another spent his life trying to brew a liquor that would render man immortal. Cleero says: "I know not how it happens that when I read I am not, but when I have laid down the book, all that assent vanishes." Socrates died in doubt as to a future state. He said to his judges: "It is time for us to depart, that I may die, and you may live; to which of us it shall be better is unknown to all but God. I hope there is something reserved for us after death."

2. Through this knowledge alone can the depravity of the heart be removed.

What is our natural condition? Revelation alone can answer:—

"This is an evil among all things that are done under the sun, that there is one event unto all; yet, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."—Eccle. IX. 3.

Here we have a universal evil; it is common to all; the "heart is full of evil." Then there is no room for good. Therefore they are totally depraved. Job says:—

"What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?"—Job xv. 14, 15, 16.

Man, in his natural state, is the opposite of a saint: he drinketh iniquity as water. Jeremiah says: "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. xvi. 9.) This is the divine glass brought to bear on the human heart. It is a problem for all intelligences to solve, how to get rid of this deceitfulness; for it is not only wicked, but desperately wicked: who can know it? Paul wrote to the Romans:—

"For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. VIII. 6, 7.

Here there must be a complete renovation before we can deal peace with God. It is no tincture of enmity, but the very essence itself. How to capture this enemy, and subdue him, would be an easy solution; but how to make him God's friend is of divine solution. Says James:—

"Both a fountain send forth at the same place sweet water and bitter." Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? So can no fountain both yield salt water and fresh."—James III. 11, 12.

He who made the fountain can alone change it from sweet to bitter, and from bitter to sweet. The tree never changes its fruit, neither the sinner his life. If the fountain sends forth salt water, this will continue until the cause is removed. Then it may yield the fresh. Paul said:—

"As it is written: There is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes."—Rom. III. 10-18.

We have here a full picture of the heart of man. There is no system of science, education or any

J. R. GRAVES.

other power that can remove it from the heart, save God.

This is a mighty achievement of the knowledge of Jesus. The heart "full of evil" is emptied; the "madness" is turned into love; instead of now "drinking iniquity like water" man now drinks of that fountain of which he shall not thirst. The deceitful heart becomes honest; the desperately wicked is now as a lamb. Legion "is clothed and in his right mind." Saul is now Paul. God's heretofore foe is now God's heir, and joint heir with Jesus. The bitter fountain is now sweet. The open sepulchre is now renovated and closed. The poison of asps is extracted from their tongues. The mouth that was full of cursing,—"Behold he prayeth." The feet that shed blood now bear the gospel. Destruction and misery have vanished from them, and they are peccator-makers and tear God. Oh, wonderful is the excellency of the knowledge of Jesus!

No wonder that Paul determined to know nothing but "Jesus and him crucified," and glory in nothing save the cross of the Lord Jesus Christ, and "count all things loss for the knowledge of Jesus."

The great necessity of this knowledge is fully convincing from every man's own experience with his own depraved heart. What are all our resolutions to do better, and our efforts to live the Christian life, unless "Christ be found anew in our heart"? So long as we look within our life will not advance. The growth of the plant comes from without not within. Our life is in Christ, and he issues a sufficiency for daily supply. It is an easy matter for a Christian to hate his own life of failures to live as he feels he ought.

3. There is excellency in the knowledge of Jesus because it clothes us with the righteousness of Christ.

It would be useless to present any argument to show that man has no merit. That all have sinned and come short of the glory of God none will deny. It is also a Scripture truth, familiar to all, that we must all give an account. There we must be either guilty or innocent of violation of God's law. If there is any one who can plead anything but guilt we would like to see such. "The angels he charges with folly." The Christian is a truthful man, and if he speak at all he must speak the truth. If in his own name he answers the charge he must plead guilty. Guilty and justified are contradictory terms to us. But the excellency of the knowledge of Jesus is to harmonize these. This leads us to the imputed righteousness of Christ.

All men stand guilty before God. How can man be just before the Almighty? "Christ died for the sins of the whole world." But will the whole world be saved? If so, Universalism must be true. This we cannot admit for one moment. None can be saved except those for whom Christ makes an atonement (at one.) Salvation is secured to these, and these alone. The death of Christ is as universal as the sun's rays. "By the grace of God he tasted death for every man." There is but one way to screen the death of Jesus from all and that is not to be human, for it is for "every man."

"For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time."

The fourth verse reveals to us that God will have all men to be saved, and this ransom was for all.

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John II, 1, 2.

Christ is the sacrifice or propitiation for our sins, and those of the whole world. This is universal:—

"For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Cor. v. 14, 15.

If death in sin is universally over all, then the death of Christ must be universal also; for that death is as universal as its objects. Christ has died for all: then are all left without excuse.

"Are all saved? No; because all are not redeemed. They have not used the means of faith. The atonement, which brings us in contact with Jesus' blood, has not been attained by all. Some have said: "Go thy way for this time." Others: "Almost thou persuadest me to be a Christian." Some say: "What good thing must we do to inherit eternal life?" Others: "We will not have this man to reign over us." In the atonement, we are redeemed back to God; we are, as the word means, at one. God's will is ours; our souls are subject to his sovereignty; we are his heirs. Job's problem, "how can man be justified with God?" is fully answered. We are not just, but God, in his Son's name, treats us as if we were. The righteousness of Christ is not transferred to us as a moral quality; but, as a surety, he pays our debt, and we are free. We are neither just nor righteous; but we are treated so through Christ; not on the grounds or condition of our works; nay, not even our faith; but the grounds are, we are "found in Christ Jesus." What merit could there be in our faith or repentance? The latter may sting us from our sins; the former leads to the meritorious Redeemer. They are means by which we may approach the seat of mercy.

What would a physician do who finds his patient with the pale cheek, glazed eye, no pulse, yea, physically dead? He can do nothing. But the excellency of the knowledge of Jesus is, that those who are morally dead, glazed eyes, heavy hearts, deaf ears, no pulse, he speaks into a newness of life and immortality.

The attorney whose client pleads guilty can only fall on the mercy of the court with his consultant. But Jesus, who makes intercession for his saints, though their guilt be as scarlet, their robes shall be as white as snow; yea, he will not lose the meanness of his sheep. Of the apostles, the son of perdition was the only one lost, and this because he was not of the redeemed. No other wisdom like that of Jesus in bringing us out more than conquerors through his holy name.

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.

"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. He that doth so, shall never attain to the wisdom and knowledge that is in the Scriptures."

"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."

Distinque tempora et circumstantias Scripturarum.

CHAPTER IX.

It is my object, in these chapters, to point out the order of the clearly predicted unfulfilled events which must transpire before the glorious appearing of our Lord Jesus Christ. It is no part of my design to attempt the explanation of the prophecy of Daniel, and determine the exact length of the dates there given,—their commencement or close; nor yet to give an exposition in detail and exactitude of the last Revelation of Jesus Christ; but it is my purpose to discuss the salient events in those important prophecies, together with those in Christ's great prophecy, recorded in Matt. xxiv., in order to demonstrate, without a doubt, the precise point in the World's Great Week we now occupy.

I have already noticed four principal events unquestionably fulfilled in our day:—

1. The fall and disappearance, for a season, of the seven-headed and ten-horned Wild Beast; i. e., whatever that Beast symbolized is not to-day exercising its wonted "power and great authority."

That it symbolized a civil government composed of ten kingdoms, comprising the Pope's temporal power, and that the base woman, at whose behest it persecuted and wore down the saints, was an apostate church, all commentators are agreed. The Papacy lost the last vestige of its power to persecute, even within the walls of

Vatican, January, 1870. The despairing exclamation of Pio Nono on that day was sent round the world: "ALL IS LOST." If we subtract twelve hundred and sixty years, the time appointed to this Beast to persecute, we have left A. D. 610, the very year the Papacy was nationalized permanently in the ten kingdoms of Western Europe, then under the scepter of the Emperor Phocas, who made Boniface III. universal Pontiff, i. e., Bishop of all bishops. This marks the precise date of the birth of the Roman Catholic church; and Boniface, let it be remembered, was the first universal Pontiff or real Pope this world ever saw.

2. The next event in order was the pouring out of the fifth vial, upon the seat of the Beast at the Vatican in Rome:

"And his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sorrows, and repented not of their doings."—Rev. xvi. 9, 11.

This darkness and distressing anxiety has been suffered by the Pope and his cardinals for the last fifty years, as they have seen their temporal power irresistibly slipping away from their grasp, and now how to regain it after it is wholly lost.

3. The next event I have noticed is the pouring out of the sixth vial, and its effect, i. e., the drying up of the mystical River Euphrates, in order to make a way open for the "kings of the East." All commentators of note agree that this River Euphrates symbolizes one of two things: 1. The decadence of the civil power of the Papacy; its denationalization. (Lord et al.) 2. The decay and fall of the Turkish power, as the impediment in the way of the restoration of the Jews to Palestine. (Brightman, Mede, Faber, Cunningham, Elliot, et al.) Whichever may be the true theory, one thing is certain,—it has been recently fulfilled before our eyes. The temporal power of the Papacy has been taken away, the Beast has disappeared for a season, and the kingdom of the Pope is shrouded in thick darkness; and the power of the Turk has been, in the last few months, most effectually crushed by Russia. While I pen these lines the triumphant armies of the Czar are marching into Constantinople, and the Sultan lies powerless at his feet, begging for bare existence.

We need not have a shadow of doubt as to the exact period in which we live, seeing, as we do, the index-finger of the clock of prophecy resting upon this event, made known to his servant John seventeen hundred and eighty-two years ago by the Son of God.

4. The fourth event that is most indubitably foretold as to follow these, is the first and partial return of the two tribes of Judah and Benjamin to their own land, to whom Christ will reveal himself and deliver them when their city shall have been seized and sacked by the victorious armies of Gog and Magog—Russia and Germany and their allies, as I shall show in a future chapter. So far I feel that I have advanced upon solid ground, that cannot be shaken by all the vagaries and fanciful speculations of spiritualizers, who discard with contempt the letter of God's Word. This return has unquestionably commenced, as the testimony of Eastern travelers abundantly show. I now advance with cautious step into the future, but confident that if my feet are lighted by the one Divine Lamp I shall not go astray.

THE LAODICEAN CHURCH STATE.

The next event which, in my opinion follows, or is rather coetaneous with the last two, is the lapse of the churches into a state of indifference and lukewarmness, symbolized by the Laodicean church, or the seven golden lampholders or stands. I am aware that most commentators, and chief among them David Lord, author of The Laws of Prophetic Symbols, a writer with whom I delight to agree, maintain that these were seven literal churches in Asia, because according to his laws of symbols, which are indeed excellent, churches could not symbolize churches, since they are of the same species, but must stand for agents of a different species. But he is allowed by Christ to drop the term church as a symbol and take the term candlestick or lampstand. (See chapter I. 21.)

Dr. Lord, in explaining the two witnesses, chap. xi. verses 3 and 4, makes the two candlesticks or lampstands symbols of a succession of true Christian churches, and the olive trees a succession of the body of public ministers who taught and served them. Therefore I feel justified in quoting this most eminent expositor of Revelation as sustaining my position, i. e., that the symbol, lampstands, in chap. I, verse 20, symbolizes a church organization.

I feel bound to regard these Seven Churches, or lampstands if you prefer, as symbolical,—like the seven seals and seven trumpets, and like these covering seven distinct periods of the history of the churches from A. D. 96 until the Laodicean judgment of the people age, at the Second Coming of Christ. As this is a most interesting and important matter to the student of prophecy I will submit some of my reasons and leave the reader to decide for himself.

1. The character given of this Book is a "Revelation of things which must shortly come to pass." (Rev. I. 1.) I cannot think its first seventy-one verses therefore are concerning things that had or were then existing. If things actually existed in some churches of Asia that needed reproof or advice, John needed not to have been thrown into prophetic vision to have seen or reached their cases, but could have addressed a private letter to each or one general epistle to all, as Paul and Peter and even himself did in other cases.

2. We must regard these seven churches in prophetic accord with the other parts of the Apocalypse, otherwise we destroy the harmony of the Book. We are as justifiable in treating the white, red, black and pale horses as literal horses, and the seven trumpets as seven literal trumpets, or the seven-headed and ten-horned wild beast as a literal monster, as to claim that these were literal churches then existing in literal Asia.

3. John expressly informs us that he was in the spirit when he saw these, (verse 10) and the intelligent reader of the prophecies knows that all those things seen in prophetic vision are symbolical.

4. The other emblems in the Apocalypse are divided into prophetic periods; and there is not the least indication from the writer of a change in the mode of address.

5. These seven church-periods are elsewhere symbolized to him under seven golden candlesticks, and the ministry of those periods by seven stars,—seven being the golden number throughout both Testaments.

6. It does not appear that any church existed at Phytadia till two hundred years after Christ, says Maddock, who has looked into the matter. This must be shown beyond doubt, or the literal theory falls.

7. If these were literal churches why were seven and no more and no less addressed by John? Were these all the towns and cities that had Christian churches in the year 96?

8. Says Orchard, "No proof exists that the actual state of those seven churches was described at the time of writing these addresses, and a forced construction is evidently given by literal writers."

9. "No one can support, from historic details, a reasonable and literal accomplishment of the things contained in the addresses to those churches; the candlestick is removed, not from one, but from all."

10. "The addresses close with an application to ALL the churches; that is, of the age to which the prophecy alludes, and not to the one church only, bearing the inscription of the address."

11. "The state of things at Pergamos does not accord with that church being the seat of Satan, which must be at Babylon, or Rome, agreeably to other plain passages, and which is allowed by McCrie and others."

Other considerations must be reserved for another work, should life and health allow its accomplishment.

(To be continued.)

MODERN SPIRITISM.

FROM two numbers of the Voice of Truth, a weekly published in Memphis, in the interest of Spiritism, I am profoundly impressed with the

"The 7 Churches of Asia."

conviction that the Baptist ministry at least should call the attention of lovers of truth and good order to it. I say Baptist preachers should expose the delusion, since it is God dishonoring, and in the way of truth and righteousness. I shall assume that all Christians have been converted and so turned to the service of the living God, and hence the will of the child of God is in harmony with the will of God—so every true Christian desires to do the will of God. The phenomena of modern Spiritism must be in harmony with God's will if Christians should partake in the recommendation of the phenomena with a view to embrace it. I have given some thoughts to the claims offered why I should receive it as truth. I cannot receive the phenomena as caused by the spirits of men and women who have left the body. I could accept it by rejecting the truths of the Bible and stultifying my intellect.

What sort or kind of testimony am I to receive in order to believe in Spiritism? Not infallible, not such as God has furnished his people, that they might be saved. The testimony of sinful men and women men who are as liable to be mistaken as other men. Also the spirits of the departed are not made perfect simply because they are not in the body. What higher claim can a spirit out of the body have to our credence than a spirit in the body. For instance a stranger presents himself at my door and asks me to believe a wonderful story concerning himself; his story is marvelous. He undertakes to make me believe his story by witnesses as complete strangers as himself, and they have no means of proving to me that either one of them is truthful. Shall I believe the story because it looks like falsehood? The claims of Spiritism seems to me in this light. Two things I am to believe with testimony to believe in the reality of what is claimed for thisism, viz, first I am to believe it is a departed spirit affecting the medium; but where is the evidence that it is a spirit at all, and if a spirit, a spirit of one who has lived in the body, a departed spirit? It is impossible for the medium, or whatever affects the medium to prove the spirit's presence.

N. GREEN.

Discussion on Universalism.

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

DR. GRAVES Affirms.

MR. BURTON Denies.

REPLY TO LETTER III.

DR. J. R. GRAVES—Dear Sir: I did not misrepresent you about you asking your brethren to pray that millions of the human race may be endlessly tormented. No sir, such a charge on your part, is a feeble effort to cover that matter up. You say you meant that the "full force of truth might be brought to bear on the question." This does not mend the matter,—you undertook to prove the truth of endless punishment, and the full force of truth, will, of course, prove it, if it be a truth. I do not wonder that you are now ashamed of such a prayer, as is further evident from the fact, that this request for your brethren to thus pray, has been withdrawn from the notice of the discussion which you keep in your columns.

AIM OF GOVERNMENT.—We are told "It is the aim of government to restrain its subjects from evil doing," etc. This is true, and it overturns the dogma you are defending. A doctrine which teaches that the penalty which attaches to the law of God, will demand that the very evil against which it is directed, shall be eternized, every unblamed man, will say is false and absurd! How preposterous! To punish man for rebelling against God, and then demanding that he shall continue to be rebellious to all eternity, and denied the privilege of ever becoming an obedient subject! The restraining tendency of law lies in its ability to destroy the evil against which it is arrayed. If any man can refute this argument, let him address me at Notasulga, Ala., and he shall be heard through my paper.

INCORRIGIBLE SINNERS.—You speak of "Incorrigible haters of God;" but the Bible never speaks of such characters,—never. It is equally silent about "the finally impenitent," which we

hear so often from the pulpit. The fact is, you have been so accustomed to speak thus anti-scripturally in the pulpit, where no one can call you to account, that the old habit sticks to you in this controversy. But, sir, I notify you that more assertions will not do in this contest.

We have the promise in God's word that Christ will subdue all things unto himself (1 Cor. xv. 28), and that too in the same sense in which Christ is subject to the Father; for the original word means the same in both instances.

IS A BAD FIX.—Having captured your guns about the "majority," and turned them upon you to your great consternation, you now say you never claimed the verdict of the majority. Do you believe, with Talleyrand, that words are intended to conceal ideas? Here is what you say:—

"I wish you to answer this question with your eye upon the bar of judgment: Would not the vast majority of common readers understand from the to them obvious teachings of this passage that these vile characters will finally perish?"

I am perfectly willing to leave the truth of my statement to the verdict of an impartial public. Indeed, in several places in your letter, you pander to the sympathy of the majority, to sustain you. I have you impaled on the spear you thrust at me, and squirm as you will, you are there.

YOUR DENIAL.—You plead not guilty of violating rule sixth. Do you think our readers are stupid? Your reference to what you may suppose (?) to be the tendency of Universalism, is evidently put forth because nothing better could be had. But this false cry of "wolf" has been heard so often, that it alarms none but dupes. Had the question been, "Can Dr. Graves abuse and misrepresent Universalism?" I should have yielded it at once. It requires no profound learning to do this.

If you will look into your own ranks you will see enough corruption cropping out to cause even the angels to weep, and if you compel me, I will lift the veil, and show where it has fattened and festered in high places in your denomination. Still, while such corruption is rampant in your midst, you have the cool effrontery to cast an evil eye upon your Universalist neighbors, and try to make your readers believe that Universalists are sinners above all others, simply because they believe all mankind will finally repent and be converted to God? Look at your own ranks and you will have enough to do.

"Turn, Pharisee, thine eyes within."

No longer look abroad for sin."

Why, sir, the jails and penitentiaries of the land are swarming with believers in your darling doctrine of an endless hell. You know this is so—it is undeniable. At this very time, there are seven hundred and twenty-eight convicts in the Ohio penitentiary, who were trained up under your precious doctrine of an endless hell, while not a solitary Universalist can be found there. Yes, those who fill the slums and prisons and hang on gibbets, believe in endless punishment for their enemies. The doctrine is founded on revenge. Generally, every culprit who is swung from the gallows, is "sound" on the subject of hell, and delivers an orthodox exhortation before leaving. Indeed this ungodly doctrine has been the cause of all the dreadful persecutions that have drenched the earth in blood. Persecution has ever marked its career.

Question. By whom was Jesus persecuted? Answer. By believers in endless misery.

Q. By whom was he crucified?

A. By believers in endless misery.

Q. By whom was Stephen stoned to death?

A. By believers in endless misery.

Q. What did those forty men believe who bound themselves with an oath that they would not eat and drink again until they had killed Paul?

A. If they were Pharisees (as they probably were), they believed in endless misery.

Q. Who persecuted the early Christians with cruel mockings and scourgings; yea, moreover with cruel bonds and imprisonments, so that they were stoned, were sawed asunder, were slain with the sword, some of them, and others suffered even more horrid deaths?

A. The believers in endless misery.

Q. Who persecuted the Waldenses and other Protestant sects?

A. The believers in endless misery. Q. Who slew thousands of innocent men, women and children on St. Bartholomew's day in France?

A. The believers in endless misery. Q. Who established the inquisition, in which men have been buried alive, broken on the wheel, stretched on the rack, scalded in boiling water, roasted before hot fires, etc.?

A. The believers in endless misery. Q. Who burned heretics at the stake? A. Believers in endless misery. Q. Who have been the cause of the persecutions that have ever been carried on in the Christian church?

A. The believers in endless misery. Q. Who drove the Puritans from home in the depth of winter across the Atlantic? A. Believers in endless misery.

The charge that a Universalist, who denies future retribution, is denied his oath in any court, lacks the prime element of truth to sustain it. I defy you to prove it. Some forty years ago, one Judge Andrews, in Georgia, did thus decide; and the aggrieved appealed to the next Legislature to have their rights protected, and they were assured that the same rights were guaranteed to them as to other citizens. Andrews justly incurred the scorn and indignation of all lovers of equal rights. But even your statement true (which it is not), it would determine nothing as to the truth of the question we are discussing. A man advertises the paucity of his argumentative resources when he resorts to such means. It is surely a poor recommendation to any doctrine to say that its abettors persecute for opinion sake! All the aid you can get from Bollingbroke, the infidel, to settle a point in Christian theology, you are welcome to. If his evidence is good in one instance, it is in another; and therefore, like him, you should reject the Bible!

A FALSE ISSUE.—The most of your last Letter is aimed against the doctrine of "no future punishment." Have I undertaken to defend such a doctrine? you know I have not. I have not argued it as you also know, neither do I believe it. Neither do nine tenths of Universalist ministers. Why then do you present it? Simply because you felt your liability to meet the real question at issue. All you may say against the doctrine of "no future punishment," touches not the position I am defending, as all intelligent readers will understand. A man must be sorely pressed to seek to sophisticate the public mind by presenting and arguing against that which he knows his opponent does not defend.

ORTHODOX TESTIMONY AS TO THE TENDENCY OF UNIVERSALISM.—REV. MR. JACKSON, of Boston, a Baptist minister, some years since renounced endless punishment, embraced Universalism, and subsequently left us, to mingle again with his former brethren. Hear what he says of Universalists, during his connection with them:—

"To speak of them as I have found them, I must say, that for good morals—acts of kindness—sociability—benevolence and hospitality, I have never seen them excelled; nor was I ever united with any body of ministers who treated me with so much kindness as they. And believe me my reader, their kindness has caused me more uneasiness than their wickedness. For when I contrasted their kindness to me, with the cruel treatment I everywhere met with from some ministers of other denominations, and recollection that Christ had said, 'By their fruits ye shall know them.' I became bewildered, and had my mind necessarily on the rack, not knowing how to account for such strange inconsistencies! And the only conclusion which I could arrive at, was, 'the Universalist ministers were wrong in theory, but right in practice; while those alluded to of other denominations, were right in theory, but wrong in practice.' Nor have I seen any cause, as yet, to depart from that conclusion." (Man of Sorrows, pp. 406, 407.)

"We should be happy to see what we think erroneous in the creed of Universalists, refuted and put down, but we will never be a party to an attack on the morals and characters of a class of men who, as far as we know, stand as high on these points as any of their more orthodox neighbors."—Boston *Oliver Branch*, a Methodist paper.

Dwight, in his "Travels in the North of Germany," after stating the fact that Universalism is the prevailing belief in Germany, says, of the

Christian character of the Germans, I have never seen any Christians who seemed to have a deeper sense of the odiousness of sin in the sight of God, or whose hearts beat with more ardent gratitude towards our Savior, for the great redemption he has made for fallen man. I know of no examples of humility, greater than those exhibited by some of these gentlemen, or more elevated views of the character of God, than you discover in their conversation. We must look in vain for brighter examples of piety than they exhibit. (Page 423.)

FALLEN ANGELS.—For a regular Baptist to talk about the endless wretchedness of fallen angels, is giving up the doctrine of "final perseverance." The divine writer in speaking of the angels that sinned, evidently alludes to a tradition then extant among the Jews (without endorsing it) to enforce upon them the certainty of a just retribution. It is not said the angels were in heaven. The word for angel simply means messenger.

PRESENT EVIL.—You think because God permits evil now, therefore he will to all eternity. As well say, because God allows Christians to suffer and be tempted in this world, therefore he will to all eternity. What proves too much, is false logic.

A GLARING MISREPRESENTATION.—You say—"Unless you are more fortunate in finding Scripture to save drunkards and blasphemers in their sins your advocacy will afford them little hope for another world." What shall we think of the candor of a man who can thus talk, when he knows the proposition I am defending is, that "The Scriptures teach the final *perity* and happiness of all mankind." I leave our readers to say what such conduct shall be called.

ADDING TO THE SCRIPTURES.—Speaking of the heathen you said, where Christ is, they can never come, and quoted John viii. 21, as proof, I reminded you that the word *never* is not there, or anywhere else in the Bible in such a connection. You say, "I did not make a quotation of Scripture, but I made a statement, and referred to John viii. 21 for proof." Well, the word "never" is not in the quotation, and this you take as good evidence that it is!

CRIME AND PUNISHMENT.—We are told that for various crimes human Legislators inflict capital punishment. This is true, and this is the severest punishment they can inflict, but they do not inflict it for all crimes; but you teach that every sin, great or small, is infinite and deserves infinite punishment, which is an absurdity too transparent to waste ink upon.

YE SHALL NOT SURELY DIE.—Universalists are the only Christians I know of, who believe in the certainty of a just retribution; believing as they do, that not even repentance can screen one from the penalty of violated law. All others have some way of escape, either by repenting and thus evading the penalty, as they claim, or because they are the elect. You, sir, and your brethren who believe in particular election, teach the serpent's doctrine. Your theory says to the elect, whoever *else* may die, "you shall not surely die." It was not intended that you should, from all eternity—you are the Lord's pets. However you may sin, it will not affect your happiness in the next life. Such is Calvinism!

"A monster of such frightful intent, That to be hated needs but to be seen."

Yes, this monster creed embraces all this, and then the half has not been told.

YOUR ARGUMENT OF THIRTY CENTS.—This is too puerile to waste ink upon. It is foisting again before your readers a false issue. Why do you not grapple with the real question before us! I am disappointed that a man of your standing, the champion of the Baptists South, should deal in such unmeaning verbosity.

ANATHEMA MARAN ATHA.—We are told by you that anathema means to be irrevocably accursed. This statement, like many others you make, lacks proof. Your word is all we have. I thought the Scriptures were to settle this question, but it is mucron easier for you to settle it without them. Anathema is the word rendered accursed. Now when Paul said "I could wish that myself were accursed from Christ," etc., (Rom. ix. 3) I suppose you think he wished to be endlessly tormented! Your conclusion involves this. See also Acts

xxiii. 14. What gross absurdities does your pseudo logic involve!

EVERLASTING PUNISHMENT.—Matt. xxv. 46. That everlasting is often used in a limited sense in the Bible, is too evident to require proof. *Amoros* is derived from *amor*, which Donnegan defines to mean—"time, a space of time, lifetime, the ordinary period of human life, eternity, long duration." Pickering—"duration finite or infinite, a period of duration past or future." Schleusner—"any space of time whether longer or shorter, past, present or future, to be determined by the person or thing spoken of and the scope of the subject." The common objection is, that if everlasting is limited when applied to punishment, it is when applied to the joys of the righteous. This is a sophism which sound scholarship should be ashamed to use. Like all other adjectives, it is used in various senses. Thus we say, a long rope, a long river, a long arm. Does the word long mean the same in all these instances? Yes, if the objection is worth anything we must say the long arm is precisely the length of the long river. Until sensible men can admit this, they should be ashamed to urge the objection named. Besides, the original word for punishment, is *kolaka*, which, says Donnegan, is "the act of clipping or pruning, generally restriction, restraint, reproof, check, chastisement." Hence it is clear, in the light of this testimony, that the meaning of the word translated punishment, precludes the idea of endless punishment. When a tree is pruned, it is that it may be more fruitful, and when anything we disapprove of is put under restraint or check, it is that the evil may be remedied. Every candid man will admit this. Such is the meaning of the word rendered punishment, which must ever stand as an unanswerable argument against the eternity of hell torments.

Remainder of your letter answered in my next. Respectfully, J. C. BURRIS.

FROM EAST TENNESSEE.

DEAR BRO. GRAVES:—The Baptist church at Watauga, East Tennessee, has had a glorious revival, which has just closed. Bro. W. W. Worley done most of the preaching for the first ten days, and the Lord greatly blessed his labors. Then Bro. A. Routh, that faithful and devoted evangelist, came in and labored in the meeting one week, with D. Kitzmiller, our devoted pastor. There were thirty-five accessions; eighteen were buried with Christ by baptism, others to be baptized next Sabbath, and more expected to join. Those faithful ministers were not sent away empty, but were made to believe that their labors were appreciated by the brethren, in contributing to their wants.

The Methodists have been holding a meeting at Watauga, at the same time of ours, with some success.

Bro. Isaac Stover, a devoted brother in Christ, who told me he enjoyed religion so much this meeting, was taken with mania Sunday night, and it has been with difficulty that four men could hold him. He was quiet this morning, but critical.

Eld. E. F. Jones, who has done good service in Johnson county, has moved in the bounds of Holston Association, Boom's Creek, Tenn. We regret to give him up.

Rev. A. H. Boroughs has now gone to occupy Bro. Jones's old field, to labor, at least, for a short time.

Bro. J. J. Cole, a young minister of promise, has done valuable service for the Master. He baptized more than one hundred persons last year. He held a meeting of seven days near Kingsport, three weeks ago, in the midst of Methodism; eighteen conversions and ten additions. Bro. Ingram was with him some.

We are rejoiced to hear so many acknowledge THE BAPTIST the ablest and best paper in the land; so you may look for a recruit from East Tennessee to stand by the old banner.

T. E. R. HESTER.

Watauga, Feb. 27, 1878. See the advertisement of Spanish Church for sale on page 233.

Nov. 24 1878

The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY NOT BE DELAYED BECAUSE OF THE TRUTH."—Ps.

J. R. GRAVES, Editor and Proprietor. JAS. S. MATHAPPY, Book-keeper and Order Clerk.

Business Office: 237 Second street, Memphis, Tenn.

Terms, \$2.75 per annum, in advance. Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk, otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

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

2. As Baptists, we are to stand for the ordinance of baptism as enjoined upon his followers, the same in substance, mode, matter, and in symbolic meaning, unchanged and unchangeable till the come.

3. As Baptists, we are to stand for a spiritual and heavenly church, and that none shall be received but Christians as evidenced by their ordinances, without confessing personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

The non-recognition of all human creeds, as established by authority, ministerial or ecclesiastical, or any other of cooperation that is susceptible of being generally adopted, is held as a distinguishing doctrine of our denomination—a recognition of ecclesiastical ministerial authority with Baptist churches.

DOCTRINAL PREACHING.

THE sentiments of the following editorial of the Christian Index so accord with our own that we copy them, and call special attention to them. Our practice is so generally known that such an article from our pen would be regarded as nothing more than a self-justification; for we remember not, in many years, to have preached a sermon that did not involve one or more of the fundamental doctrines of Christianity, and scarcely ever one that had not, at least, one of the principles that distinguish Baptists from all other denominations. But we never so out of our way to do it, and not one time in a hundred will a preacher find any occasion to do it.

"Doctrinal sermons are usually poor. The best preaching has nothing to do with doctrines; for doctrines, after all, are of no importance."—Exchange.

"We clip the above from an exchange; and it seems to us impossible to condense more errors into the same space than this editor has done. We would reverse his assertion in every particular, and write it in this form: Doctrinal sermons are usually good. The best preaching has most to do with doctrines; for doctrines, after all, are the grand essentials to the soul's salvation.

"The editor has well expressed the conviction of many church-going people, and for all that, the conviction of many who are church-members. And, in many instances, the pulpit has yielded to the pressure which comes from these classes; and, in yielding, the preacher has lost his power, and his ministry has become a useless appendage to society. The members who sit under such preaching are generally of little worth to the cause of Christ. They know nothing; for they have been taught nothing. They do nothing; for the plitudes of the pastor have pointed out nothing to be done. They believe nothing; for no doctrine has been presented which commands their faith. Ask such a one, what do you believe? He answers, I believe what my church believes. You inquire, what does your church believe? He replies, it believes what I do. You ask again, well, what do you both believe? And you get the satisfactory and conclusive answer, we both believe the same thing. Such is the result of that best of preaching, which has nothing to do with doctrines. The hearer simply knows that there are different denominations in the world; and this he would not know, if they did not have different places of worship, and different ministers to officiate. He does not know what other denominations believe and teach any more than he does his own. He knows that somewhere in the past there were such men as Paul and Peter and James, but of what they taught and believed he is woefully ignorant.

"Let the secular press say what it will; let our policy brethren wince as much as they please; let the uncertain members criticize as severely as they choose,—still it is best to follow Paul's injunction to Timothy, 'preach the word'; and, taking the apostle to the Gentiles as our example, we should 'speak not to declare the whole counsel of God'; and thus we shall fulfill the commission, which requires us to teach 'all things whatsoever I have commanded you.' Then shall we be 'pure from the blood of all men,' and our brethren will be able to give a reason for the hope that is in them."

OUR UNIVERSITY.

A PRIVATE letter from Bro. Hendrickson, Chairman of the Executive Board, is to us both cheering and disheartening. He says:—"We have enrolled now two hundred and seventy-five. There is a steady increase from month to month. With a wise administration, we shall go away up into the hundreds in a few years. The Faculty are doing well; but they must be strengthened. The new building is approaching completion, and will be a beautiful specimen of school architecture."

"This is cheering indeed. But this is the other side, that hurts:—

"Our Ministerial Board is hard pressed. The Convention just about killed it. Our plan of loaning young men money to be repaid in future years was becoming quite popular; but the Convention disapproved of the plan, and struck it out of our report. Since then we have appealed in vain for help. We have tried every means. We have written to churches and pastors and individuals, and got no responses. We have inquired in all parts of the State for some suitable agent, and have failed to find a man. Things are becoming desperate. The brethren here can carry no more burdens. We cannot even collect the subscriptions that were made at Chattanooga. Some will not so much as answer our letters; others promise to pay next summer. In the meantime the expenses are going on. We are reducing them to the lowest point. If things go on as now, the Board must be dissolved."

The dissolution of the Board would send home most of these young ministers, and say to all others, you need not come, for we cannot assist you. *Must it be done?* The individual members have obligated themselves for most of the expense of this year. It is a fact that the members of the church in Jackson alone have, so far, contributed fully half of all that has been expended for the young ministers. Shall they not receive help? Will you not, dear reader, do something now,—one or five dollars? Will not each one who subscribed at the Convention forward the amount at once? It is needed.

THE GENERAL AGENT.

Dr. Griffin called upon us last week and spent the night, and promised to call soon for material aid. Considering the extremely rainy weather, and almost impassable roads, and the stringency of the times, he has done well for the two months he has been engaged. If all the churches in Big Hatchie do proportionally as well as those he has visited, he will be able to raise the quota she pledged within twelve or eighteen months at the farthest. He is determined to succeed; and we should all be determined he shall. The sisters are helping nobly. They will contribute one-third or one-half of the thirty thousand dollars.

A PROPOSITION.—John A. Womack, of Arkansas, kindly proposes to discuss with us The Theory of Evolution, and maintain that "All things were created by law, and not by special design." Indeed we cannot, Mr. W. We know little about evolution, and presume you know less. We have never been able to determine whether the chicken came from the egg or the egg from the chicken. If from an egg, what law created the egg? and this ascertained, was there no design to produce a chicken more than a fish, or a crocodile, or a wildcat? We do not know enough about evolution to deny what it might do. We could not tell a protoplasm from a cutaplasm, or a bioplasm from either, if we should see them "all in a row;" could you, Mr. W.? Had we not better leave such things to those who can, study the Bible more, and use a little of our common sense, things we shall be judged by at the last day, don't you? The world is nearly six thousand years old and man seems to have discovered almost everything, but has never yet discovered where "law" has ever yet created any sentient thing, however small, has it? Nor has Tyndall nor Huxley, *et omne genus*, yet discovered or surmised what imparts life to the bioplasm; have you?

Mr. W. assures us that it would be a great pleasure to me (him) to be convinced of any error, etc. We will not doubt it if he will only send to the office of the *Boston Advertiser*, Boston, Mass., and procure and carefully read Joseph Cook's lectures on these subjects. If an honest man, and man enough to understand Mr. Cook, he will be led into the light of truth.

EDITORIAL ITEMS.

A series of meetings will commence to-morrow in the Central church, this city, which will be conducted by pastor Landrum. We pray God to bless and direct the efforts of these people, so that they shall redound to the glory of his name.

How the Baptists of Kentucky stand on alien immersions, a standard man, who knows us well as any three or five men in Kentucky, says Dr. Caperton has nine-tenths of the Baptists of Kentucky with him, and also many of Burrows's and Weaver's own members. This is grander news than the conquest of Constantinople. The Baptists of the West and South will soon be a unit on this question.

Bro. S. G. Mullins writes in a business letter from Corsicana, Texas: "We hold service in our new house last Sabbath. We had a packed congregation and a very pleasant day. Of course we had a fine (?) sermon, as I was the preacher. We have a perfect gem of a house, admired by all who see it. But the anxiety and effort and money it has cost me no one knows. I am too proud of it. If ever you come by this way be sure to call and preach for us; and we should be pleased to have you come soon." We certainly will not pass you, Bro. Mullins, and hope you will remember the items promised.

NINETY-FOUR YEARS BEHIND THE TIMES.—Eld. Carroll of Texas, in a recent sermon, says: "The Methodist denomination may yet deny that baptism is a prerequisite to communion, and that the apostles were never baptized." This very thing was done in America in 1781, when Methodism was declared a church; and it was practiced by Mr. Wesley in England from the first day he authorized baptism to be performed in his societies. Bro. Carroll is a long way behind the times. Does he not know it is so denied in Texas universally? Did not Eld. Ditzler deny it in the Carrollton discussion? See the published debate.

The Educational Commission of Texas has secured the services of Eld. J. B. Link, editor of the *Texas Baptist Herald*, to take the General Agency to secure the sum of \$250,000 for the endowment of a Central University for the whole State.

The object is a grand one. A first-class University is the want of Texas, as it is of Tennessee. She sends enough to endow such an institution annually to educate in other States. Texas is amply able to contribute the foundation of such an enterprise,—they have the wealth, the will is only wanting. If any man in Texas can create and direct the influences that will secure this school, Bro. Link is that man. He has evidenced his faith by his works. As we did when urged to endow the Southern Baptist Publication Society, he has placed his paper in other hands, removed his headquarters to Dallas, and taken the field to "sink or swim, survive or perish;" but we don't think there is a bit of sink or perish in his make up. What surprises us is to see the formidable and open opposition that has arrayed itself against him and his work, but it seems to be directed more against Bro. Link than his present work.

If our Texas brethren will be so unwise as to expend their forces in sectional disputes, the South-western University at Jackson will profit by it. It has already nearly three hundred young men, some of them from the city of Waco itself. Soon we will have a full hundred from Texas alone. It seems to us that every Baptist of the State should contribute to the endowment of the University, and let the question of location be then considered.

PYRACANTH HEDGE FENCES.—This is the "chartered" month to set out a Pyracanth hedge. Try one thousand around your orchard and front-yard. Start a few thousand feet of it this spring. See Mr. Stewart's article in the last paper, and Mr. McGowen's advertisement in this.

Russia has four ecclesiastical academies, fifty seven theological seminaries, eight universities, with over five hundred professors, and nearly seven thousand students.

WANTED.—No. 5, vol. 1. of the *Southern Baptist Review*, for which we will send this paper six months.

*A Presbyterian Clergyman.

"ALIEN IMMERSIONS."

NEXT to being right ourselves it is our joy to see so many of the ablest men of our denomination South right. The following article is a leader from the pen of Dr. Winkler, editor of the Alabama Baptist. It should be a cause of abundant rejoicing that only one Baptist paper in the whole South endorses and advocates the absurd practice of alien immersions,--as valid baptisms--and that paper is the Religious Herald--

There is a controversy upon this subject in Dr. Burrows' church (the Broadway Tabernacle) in Louisville. Dr. Burrows has written a three columned article on the subject in the Western Recorder. His argument is, in brief, as follows: "5000 call unbaptized men to preach the gospel; 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; and these baptisms ought to be recognized by Baptist churches."

It is surprising to us that so clear a mind as that of Dr. Burrows does not discern the sophism in this argument. "The preaching of the gospel" which he makes identical with "the work of the ministry" is only a part of the ministerial work, and is not exclusively ministerial. To publish the gospel is the duty of every converted soul. It is the prerogative of all the royal priesthood of believers to show forth his praises, whether in speech or life, who hath called them out of darkness into his marvellous light. If then the right to preach carries with it the right to baptize every believer ought to administer baptism. And if an unbaptized preacher may do it, the unbaptized convert may do it. Or, on the other hand, he may reject it altogether, for if the preacher need not be baptized, why must the convert? Thus, when carried to its logical result the principle avowed by Dr. Burrows would set baptism quite aside; destroy the church organization, and reduce Christendom to a lawless and tumultuous anarchy.

The Louisville pastor loses sight of the fact that the minister of the gospel, when occupying his moral sphere, has a two fold character. He is a herald and he is a church officer. In ecclesiastical acts,--and under this head we embrace administration, ordinance and discipline,--he represents the church. Unless under anomalous cases, the concurrence of the church is necessary whether he rules or serves. He addresses himself to this class of duties under a church warrant. The sanction of a church may be implied in ordination as in the case of an evangelist, or may be given by express vote, as when a candidate who applies for baptism is assigned to the charge of the pastor, for that purpose; but certainly an act of an ecclesiastical sort cannot be valid without ecclesiastical authority. For this reason baptism, which has respect to church membership, is invalid without church sanction. If it be replied that the church has the right to overlook the regularity and to validate the act; this might even be conceded without helping the argument of Dr. Burrows, who ignores the church as if it had no authority in the premises, and whose assumptions would equally warrant an unbaptized man in administering the communion also. So that here again Dr. Burrows' ground gives way. He makes the ordinance independent of the gospel church, to whose care they are committed. And his principles, if carried out, would be fatal to the church organization itself.

Nor can the position of the distinguished Louisville pastor be sustained even on the plea of expediency. It will be found that the gain secured by a relaxation of our denominational principles is of doubtful value. A candidate who will not enter the church unless its scruples in regard to an irregular baptism shall be first surrendered, and the harmony and fellowship of its members shall be to that extent disturbed, can scarcely compensate for the injury thus inflicted both on the pastor and people. An intractable element is introduced, and a denominational scandal is created. The gain is small; the injury immeasurable.

Sentiment is a good thing; but it must not be indulged at the expense of that sacred institution which Christ purchased with precious blood, and constituted the pillar and ground of the truth. The great trouble with our churches now is the lack of an efficient and compact organization. They have no need of a new element of division and confusion, even though it comes in the disguise of Christian charity; and is commended by one of our best and ablest men.

BREVITIES.

BEWARE.--Aaron Crouch and A. J. Cummings are posted in the Texas Baptist Herald as impostors. Look out, churches, west of them.

The New York Observer accepts Bob Ingersoll's challenge to produce the proof that Tom Payne expressed remorse on his death-bed, and offers the testimony of two or three living witnesses.

The editor of the Journal and Messenger, Ohio, also a violent anti-landmarker, feels that his position compels him to say this: "There can be no doubt that the Catholic church has come down in a direct line from the apostolic age."

A COLONY.--Five hundred German families are preparing to emigrate from Pennsylvania to the vicinity of Tuskegee, Ala. Pennsylvania's loss will be Alabama's gain. We are glad to see that an immigration is settling in all along the line of the Mississippi Central railroad.

BUSINESS FAILURES.--There have been thirty-six thousand business failures recorded in the United States during the last five years. The liabilities amounted to nearly a thousand millions of dollars. And failures and suicides are still on the increase; and what is to be the end of this state of things?

CHARADE.--There is scarcely any ache to which children are subject so bad to bear, and difficult to cure, as the charade. But there is a remedy never known to fail. Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up and tie it, dip in sweet oil, and insert into the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief.

WINE WITHOUT GRAPES.--The secrets of a Berlin house, whose specialty was pure wine for medicinal purposes, have been exposed; and it was found that there was nothing but artificial mixtures in its stock. There is scarcely a gallon of pure wine, except the native, offered for sale; and it is the most execrable stuff our deacons purchase for the Lord's supper.

Can a defect in the administrator render invalid the immersion of a believer in Christ?--J. M. Weaver. Certainly it can, if that immersion is intended to be Christian baptism. If the administrator is not authorized to baptize, his immersion must go for nothing. It might as well be asked, can a defect in the signer of a check on some bank render the check invalid?--Texas Baptist Herald. This is well answered.

J. H. Chambers of St. Louis has in press a subscription work, comprising popular lectures on Romanism by Methodists and Presbyterians. The Baptists are represented by our late pastor, G. A. Lofton, D.D. It will be a valuable book, and we trust will wake up the slumbering Christians of America ere they are bound hand and foot. We shall take pleasure in noticing an early issue.

If a man is too bad for another church, he is not good enough for ours.--Christian Advocate. No man can enter a Baptist church unless he professes to have the evidence of regeneration of heart by the Holy Spirit, while Methodists invite, and rejoice to receive, the impenitent to full membership. Baptists are the only people on earth who require the evidence of regeneration and justification before baptism. This should be kept before the people.

More saints have been fined, whipped and imprisoned on account of their conscientious rejection of baby sprinkling than for the rejection of any other one invention of the Mother of Harlots. Notwithstanding all this, Dr. Burrows, Dr. Jeter et al would have us affiliate with those who keep up this practice. Baptists respect age and learning; but age and learning can never cause them to fly in the face of the Savior whom they adore.--Missouri Baptist.

EXPENSES OF A COLLEGE EDUCATION.--At Harvard the least annual expenditure of a student is four hundred and seventy-one dollars; greatest, twenty-five hundred; majority from six hundred and fifteen to eight hundred and thirty; very few exceeding fifteen hundred. Yale College and the University of Virginia are about the same. At the Southwestern Baptist University, at Jackson, two hundred and twenty-five dollars will carry a boy handsomely through the year, and pay all expenses.

"We honestly believe that the Religious Herald is leading its great influence to the perpetuation of heresies, which all good Baptists ought to ignore and repudiate. We now repeat, that a majority of Baptist ministers in Virginia are opposed to alien immersions and affiliation with Pedobaptists." This is the protest of Eld. Joseph Walker, formerly editor of the Index of Georgia, and now corresponding editor of the Baptist Herald of Missouri. It is the direct conviction of thousands of our ministers, and yet they support it, and teach others to do so.

Rev. T. T. Eaton is urged to return to Tennessee, and become president of the University at Jackson.--Religious Herald. Has the Board of Trustees made any such proposition to him? We thought they were well satisfied with the present arrangement.--Texas Baptist Herald. We have not heard such a thing intimated. All are fully satisfied with the present arrangement; and no man on the continent could, for the present, be elected president. Mr. Dickinson must either be running Dr. Curry now for Congress, now for Governor of Virginia, or Bro. Eaton for the presidency of our University.

Dr. J. R. Graves says the text, "he that is least in the kingdom of heaven is greater than he," as it now appears in the English Bible, presents "insuperable difficulties." And so it does to the Baptist reader. If John was in the kingdom, and was the greatest man born of women, it is hard to conceive how he could be less than the least in the kingdom of heaven. Dr. Graves has to find a new translation, or a new system of theology.--Christian Messenger. It is true in no sense that he who was least, or that he who will be the least in the kingdom will be greater than John. The word of God does not say so. A correct translation of the word removes the difficulty originated by an incorrect one.

WILL DANCING PAY?--Fathers, mothers, do not deny little home pleasures to your children: it pays. Let them have their little meetings and gatherings; let them have music and home dances; it pays. Keep your sons and daughters about you as much as possible; make home happy. Let them sing, dance and enjoy themselves at home. You know where they are, and what they are doing. It pays for time: it will pay for eternity.--Nella in Mrs. Mayfield's Happy Home, Bro. Gambrell, in what will dancing pay for time and eternity?--H. D. W. We fall to see that dancing will pay for time or eternity. In fact, there is no employment that rational creatures engage in that is more silly, profitless, or that leads to a more worldly, not to say wicked, way of living. We quite agree with Carlyle, that, aside from all moral considerations, dancing is so silly that it is a pity that any creature should engage in it that has intelligence sufficient to do anything else.--Record. If the Happy Home has become the advocate of dancing at home or abroad, we cannot encourage its circulation, but, on the contrary, advise parents to guard their children against its influence.

That our readers may see how thoroughly the authority of the church and Christian ministry are set aside by anti-landmarkers, we call attention to Dr. Weaver's late utterance in the Western Recorder. He affirms that the essential elements of Christian baptism "are two and ONLY two." The first is: "The immersion of the whole body of the candidate in water." The other is: "Faith in Jesus Christ on the part of the candidate." Then any man, woman or boy, an unbaptized infidel, or Satan himself, can administer as valid baptism as ever Paul did. No church need be consulted, no official administrator need be sought, and no design need be symbolized. This is Eld. Jeter's and Pike's position, and that of the whole anti-landmark party; and the very absurdity of it should be sufficient to convince all of its unscripturalness. Dr. Weaver has only a dip from a Methodist circuit-rider, both unbaptized, unordained, for his baptism; and he thus tries to defend what is not defensible. He is before God an unbaptized man; and no church on earth has the right to authorize him to preach, baptize or administer the supper. We stand side by side with Tertullian, who wrote: "They who are not rightly baptized are doubtless not baptized at all." And with Theophylact: "No unbaptized person communicates at the Lord's table."

Rev. Mr. Vinson, who has been preaching for the temperance movement at the First church, on

Second street, for the past ten days, added over one thousand names to the Murphy pledge. He is followed by Mr. Johnson and wife, who run a tobacco pledge. We have never yet been made to see that it was the duty of a member of the church of Christ to join a temperance society to be temperate, a Masonic or Odd Fellows lodge to be charitable, nor the Young Men's Christian Association to be a religious worker. A Christian has already taken his oath to Christ to be and to do all these things, his whole duty to God and to man, when he united with the highest of all organizations,--the church of Christ. For non-church-members to affiliate in these societies for self-encouragement and co-operation is very well; and we rejoice to see them band themselves together to resist their old habits, and to discourage the habit of drinking generally; and yet nothing but the grace of God renewing the moral nature and tastes of a man, and implanting new and invincible principles within him, can effectually and permanently win a man from intemperate habits. But it is true a man must be sobered before he can be Christianized. The Spirit of God has an utter aversion to a still-worm.

PRAYER-MEETING.

The press is meeting upon each Sunday, all through the three weeks, and it is proposed that every Christian who reads this will contribute that Lord's day to the cause of the Holy Spirit.

There are places where spiritual life is being brought to the people, and it is our duty to support it.

REV. J. R. GRAVES:--It is my heart's desire to be an earnest, useful Christian. My mind is so often filled with doubts, yet, gloomy doubts and fears. I have often felt the need of the prayers of God's people, having such faith in them. Will you present my case to your prayer-meeting as an object of special prayer? that my soul's hungering and thirsting after righteousness may be filled; that my soul may be reconciled to God. Surely if it were so I should not have so many doubts; my heart would not be so burdened with sin and misery.

REMARKS.--There are thousands of members in our churches in the same distressed condition of mind who do not confess it, or if not as distressed as our sister C., are in doubt as to what their real condition is, whether regenerated or only mere professors and not really the possessors of a good hope through faith. The ease of such is truly deplorable and perilous. The increasing number of such in our churches who give no evidence of spiritual life gives us more concern than the professedly un-saved without the church, for we consider their case more perilous and they are inflicting terrible injury upon Christianity,--depressing its character before the eyes of the world.

Will not every one who takes this paper, who are in the condition of Sister C., report to the prayer-meeting circle? You need not give your names. Next month we will commence a series of Prayer-meeting Lectures on the assurance of salvation. We do not believe it is necessary for a child of God to go mourning all his days. We do not believe that doubts and fears and soul-distressing uncertainties as to our spiritual relations are the necessary heritage of a Christian. It is both our privilege and our duty to know, not to guess, whether we are the children of God or the wicked one; whether we have a good hope or none at all. How is it with you, dear reader?

WORDS OF CHEER.

Words cannot express my gratitude to my heavenly father for having such a valuable paper as THE BAPTIST placed in my hands. I only regret that I did not subscribe sooner. My father was one of the Old Guard, and since his death (1868) I had never seen a copy until I subscribed for it. I have not heard a sermon for nearly a year and THE BAPTIST always brings comfort I cannot obtain elsewhere. May your life yet be spared many years to administer consolation to the needy in the prayer of your sister, Wise county, Texas. ANNIE DAVIS.

A. D. Whitrop, Louisiana, has been a patron since 1853, is an Old Guardsman, and says, "I do consider it the best paper I ever read. I heard you preach in Jacksonville some twenty years

ago. Shall not meet you again until we rest together with those who have passed over. I send 75 cts. for your Bible Doctrine of the Middle Life. I want to understand the Bible doctrine of the intermediate state better."

Eld. John Fuqua of California, sends us eleven new subscribers and the cash, and says more are coming because THE BAPTIST is just the paper needed on that coast, where affliction prevails. He reports over one hundred conversions in a few months past, and about seventy joined the Baptists. Says he is worn down and has a hacking cough, and orders the Brace, and unless relieved by it must quit preaching. So have said more than a thousand ministers, and they have been relieved by its use.

Bro. E. M. Long sends us a line from Oregon, and says: "There are a great many Baptists in this country who are very anxious for you to come to the coast next spring or summer. Many have requested me to write to you to learn if it is possible. Write me a few lines and let me know can you come and dedicate our new church house at Oak Ridge the fourth Sunday in June, if the expenses are provided for satisfactorily? I heard one man say he would give fifty dollars if you would come."

Bro. Ellington of Mississippi, sends us four new subscribers, and says more are coming. Finds it easy to get new subscribers to THE BAPTIST--the Dispensation Series and the Discussion interest the people, and more, that the cause is gaining ground in his county, and a more manifest spiritual quickening among the churches than has been known for many years past.

NEWS AND NOTES.

ARKANSAS.--Rev. M. J. Early was recently elected and installed as pastor of the Third Street church, Little Rock. Bro. Clark the State missionary has been laboring there and baptized a number of happy converts. Bro. Geo. James was elected as deacon of the Cedar Grove church, Independence county, last month. The Western Baptist thus speaks of the cause in Little Rock: With Bro. Forbes at the Eight Street church, and Bro. Early at the Third Street, we think the Baptist cause in Little Rock is much improved. Both these bands are weak numerically, and financially, but there are some noble spirits among them--men and women who know no such word as fail--and with such, success is scarcely ever out of reach. Shiloh College has one hundred and twenty-five students, with prospects of a further increase. Rev. R. R. White of Friar's Point, Miss., has been called to the pastorate of the Helena, Ark., church. Rev. T. P. Boon has been elected pastor of the church at Springdale, the site of Shiloh College. Sherrod Johnson a deacon in Damascus church, Hot Springs county, has been excluded for grossly immoral conduct, and the fact is published in the Western Baptist to prevent imposition upon other communities by said Johnson.

TEXAS.--Dr. M. T. Sumner is now canvassing the State in the interest of the Southern Baptist Theological Seminary, Louisville, Ky. We recently published a lengthy letter from Bro. W. H. Dodson, pastor of the San Antonio church, giving a history of the cause in that city. Latter advices state the Baptist cause as flattering indeed. This place is the stronghold of Catholicism. Rev. J. B. Daniel, of Terrill, writes to the Texas Baptist Herald: "My churches are in a good spiritual condition. I have just returned from Farmersville, where we have just completed the neatest house of worship in north Texas. We had a good time. We had four additions, two by letter and two by experience. We are having a constant revival." A Minister's Temperance Association has been organized at Waco. Eld. J. B. Link, editor of the Baptist Herald has removed to Dallas and opened a branch office of his paper. Eld. J. H. Curry, lately installed as pastor of the Dallas church is succeeding finely in his new charge. The quarterly meeting of the Directors of the Texas Baptist State Convention will be held at Independence on Wednesday, 10th of April, being the first Wednesday after the first Sunday in April. The Executive Board

of the East Texas Baptist Convention will meet at Longview on Thursday the 14th day of March. The church at Austin has nearly doubled her membership since 1876, and now numbers 183.

MISSISSIPPI.--Eld. T. H. Smith has been appointed missionary within the bounds of the Oxford Association. Eld. H. W. Rockett chairman of the executive Board calls upon the churches to contribute to his support. All funds contributed to be sent to Bro. C. Crosby, Water Valley, Treasurer of the Board. The Record publishes the following in reference to the southwestern part of the State: From a private letter to Bro. S. H. Thompson, of Liberty, we learn that there is great destitution in Southwest Mississippi. He gives a distressing account of the intellectual and spiritual condition of a right large section of country. Many people there never hear the gospel, and have no schools, nor do they read either papers or books. Thompson is doing what he can to supply this destitution; has organized some churches, but he needs help. As the State Convention meets in that section, we hope the matter will come before that body, and that something can be done to give these people the gospel.

ALABAMA.--Bro. Penn's meeting at Whistler continued two weeks and resulted in one hundred and sixteen conversions. He went from that point to Tuscaloosa.

GEORGIA.--Rev. J. A. Munday has accepted the pastorate of the churches at Cotton Hill, Clay county, and Blakely, Early county, which has forced him to resign his position as State Evangelist. His residence, and post office address, will be Blakely, Early county, Georgia. Mrs. Hallway, who recently died in Troup county, was ninety-four years old, and had been a member of the Primitive Baptist church for fifty-seven years. Eld. M. C. Luther was ordained to the work of the ministry by the Crow's Springs church, Barton county, and has been called to the charge of the Dug Gap church, near Dalton. An interesting revival is in progress at Fort Gains. Rev. T. C. Boykin, Sunday-school evangelist is doing a good work, and meeting with good success.

TENNESSEE.--Bro. G. H. Coltharp writes, our church at Athens is almost in a disorganized state, lamentable fate. Bro. G. W. Griffin is now making a close canvass in the interest of the Southwestern Baptist University in Big Hatchie Association. He is visiting the churches in this vicinity, and pressing the matter upon the claims of the brethren, and not without success. Eld. Eli Radliff has been called to the Fall Branch church, East Tennessee, for the present year. Bro. J. W. Lipsey, of Mississippi, is now pastor of the church at White Station, as well as at Germantown. The Recorder notes a revival at Mount Zion church, Murfreesboro. About twenty converts reported. Dr. Teasdale still continues the meetings at the First church, Nashville. The services have been impressive from the beginning and many have put on Christ.

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.
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Alexander II., czar of Russia, ascended the throne about six months before the fall of Sebastopol. On the day of his coronation, he ordered four translations of the Bible into modern Russ.

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and industry usually thrive; with them success is inevitable. Work will secure a living not only in farming, but in everything else.

The reason some men are more successful than others in business is greater mental energy. They can plan better and use their means to greater advantage.

While one makes and saves, another squanders. To make a living should be the first consideration in trying to do it, and to become independent, there is necessity for economy in its broadest sense.

Fortunes seldom come at once, but by degrees. If many fail, all need not. None should ever be satisfied with less than a living.

The foundation of independence is labor, and the bread a man eats is sweet. His situation is unchangeably above the laborer. Everyone is willing to assist him who makes a living.

The world is wide enough for everyone to flourish in, some places are so crowded that work cannot be obtained for all.

Perhaps some ten or twenty miles off, labor is in demand. All know more or less labor is required everywhere in the old states or new.

A lazy fellow is characterized by the saying of the fellow: "Looking for work and praying at the same time not to find it." A living—silver and gold—come at once from ten to six inches below the surface of the earth.

Go about in the right way and it is sure to be had. Trust in the Lord and do good, so shall you do well in the land, verily then shall he be led.

Many of our best farmers sow this seed down into the crevices and fissures of the earth below.

An advantage of this plan is the regularity secured in the distribution of the seed.

If not sown in this way, it is preferable to wait until the frost is out of the ground then sow and harrow in with a light harrow.

This harrowing and rolling will not only cover the seed, but also improve the soil. And roots turn up by the harrow, will be pressed back to the earth by the roller, and they generally take root again.

On no 1 soil, when sown alone, twelve pounds of seed to the acre is about the right quantity—though probably more, say sixteen pounds, would be better.

Generally a bushel is made out for six or eight acres.

Orchard grass is becoming more and more appreciated. When sown on the same fields with clover, the usual proportions are a bushel of orchard grass to ten pounds of clover seed.

It is preferable to wait to sow till later in the season when the ground may be harrowed in both are to be used.

Then it is better to sow the clover first and afterwards the grass seed, halving the latter and sowing in two directions; the harrow and roller following as recommended for clover alone.

When orchard grass is sown by itself, this seeding is necessary to avoid the formation of clumps.

Two bushels is not too much for an acre. The earliness of this grass in spring, its ability to endure drought, its nutritious qualities, its heavy yield of forage, and its permanence, all unite to make it esteemed as one of the most useful of our forage plants.

The average Florida cow is valued at \$15. Good place to raise stock for profit! Do much exercise is well known to retard the process of fattening cattle.

Not only management, besides warmth and high feeding, by which a perpetual succession of eggs can be obtained in winter, by having pullets and hens of different ages, which, moulted at different periods, do not all cease laying at the same time.

The value of the milk cows in New York varies one-sixth of the value of all the cows in the United States, and in number is double that of all the cows contained in New England.

Messrs. LAWRENCE and Gilbert have shown the results of growing turnips three years in succession, in the same field and without manure.

In the first year the yield of roots was 9,888 pounds, in the second year, 4,500 pounds, and in the third year, 1,686 pounds.

severely when fed on hay, has not coughed at all since she began to eat corn fodder.

A great weight can be raised upon an acre of good land. The only objection is the difficulty of curing and storing. It is useless to think of preserving large mass together in mow or stack.

Even though the stalks were sufficiently cured, there is too much moisture in the thick ears. It always keeps well when standing on the butts in sheds, or in the upper part of the barn.

If room is wanted under cover to store in this way, it may be kept by putting four stooks into one and binding the tops securely. A row of such stooks may be easily kept upright by setting them astride of a pole laid in crotches about two feet from the ground.

A Model Ayrshire Cow. She should be of medium size, weighing in good milking condition, not to exceed 1,000 lbs., or less than 700 lbs. live weight—about 800 lbs. prefer.

She should be dark-red and white, brown and white, or brindle and white in color, having more of the dark color than of the white. I prefer her to be two thirds red brown or brindle to one-third white.

She should be beautifully spotted or mottled, and present a nice contrast of colors, the head small, fine and clean, the face long and narrow at the muzzle, with a sprightly, yet generally mild expression.

Eyes small, smart and lively, horns short, fine, curved upward and slightly inward, and set wide apart at the root, neck rather long and quite thin, body tapering from hind to fore-quarters, and what we call "wedge-shape," the fore-quarters being much the lighter; back straight and narrow, but wide across the hips; bone fine; tail long, with very fine bone and good switch; hair very fine and soft; udder capacious, extending well forward; teats of fully medium size, set regular and wide apart, milk-veins prominent and well developed, legs rather short and well shaped, feet smooth and clean.

On the whole, she must be set together as to be handsome—so handsome as to attract the attention of the most casual observer. When you see a cow filling the above description you will see not only an Ayrshire but a good dairy cow.

As to the milking capacities of these cows, I am fully satisfied, by long experience, that, as a breed, they will yield more milk, for the amount of food consumed, than any other breed; and for a milk dairy they stand at the head of the list of all breeds.

Their milk is also exceedingly rich in casein, hence they are exceedingly valuable for the cheese dairy. And for all growing animals, there is no cow's milk equal to that of the Ayrshire, as it is more rich in bone and muscle-forming material than that of any other.—J. D. in Rural New Yorker.

What is a living? "Enough and some for giving." The average American citizen is about a good liver, though it might be heterodoxical at the first blush.

Youth is usually buoyant and hopeful, and after his scholastic period is past is for enjoying society and the pleasures of life.

He sees things here and there gay and festive, and ever and anon builds airy castles and "dreams of stars, garters and diadems," hears of one and another having made fortunes, and resolves to do so too.

In looking around to choose a vocation, before making a definite choice, to a city he must go, to try his fortune, and find scarce there on the lookout, and more applicants than places.

On his return thinks of running a farm. His means are not quite sufficient to pay for everything needed, but he hypothesizes a loan. Thinking he could farm as well as others, if not better, he begins experimenting variously.

He wants of skill and untoward seasons break in on his plans and he goes out at the little end of the horn, proclaiming that farming is not the thing it is cracked up to be, and his property goes into the hands of a receiver.

In the meantime another starts with the same means, but on another principle; he hires with a good farmer and puts his money at interest. In a few years he has learned the business and made wages, and his money worked for him.

When he commenced he had the means and experience. Experience is a good teacher

FARM AND HOME

Deep Plowing

I do not plow to an unreasonable depth, because I have no manure that I wish entirely to get rid of.

About the year 1840, Gov. Isaac Hill, of New Hampshire, after finishing his political course, entered into the spirit of agriculture, published the Farmers' Monthly Visitor, wherein he advocated extreme depth, ten inches, in plowing, and asserted that another farm is laid beneath every man's farm, and that he had only to run the plow to this depth, or two inches deeper, reaching quite a portion of the subsoil, and he could have another farm of superior fertility to the first, without any additional purchase money.

This myth was belied by the fact that many "new light" farmers to the great injury of the agricultural portion of the state wherein hundreds of thousands of dollars' worth of manure was helplessly buried beyond the reach of vegetation, as manure at that depth will reach down to overtake it.

To this point, I quote Col. Waring, in American Agriculture: "About six acres were plowed some seven or eight years ago, twelve inches deep. The subsoil of blue clay, which was brought to the surface, was a lasting injury to the land. It still shows the ill effect of the treatment, in spite of time and manure. I confess to having been an advocate of these theories for many years, and I have seen them sustained on certain soils. Where? Only on swamp, mud and prairie soils, where the bottom is as rich as the top; but I have slowly come to the belief that it is usually the safest plan to leave the surface soil alone, where nature made it, and where she always keeps it in her most fertile forests and fields."

This writer found that the corn was best on sward ground (that is usually the poorest), where the manure was plowed in only five inches deep, compared with the residue of the plow, which was eight inches deep.

Also, a piece of meadow of about one acre on the shore underlain with a gray sand, like sea sand, was plowed deep, for the purpose of smoothing it down better, and was then sowed to herds grass earlier in April last, and came up well, "and when I looked for grass, behold there grew nothing but sickle grass!"—Farm Topic New England Farmer.

Sweet Corn for Fodder. Last spring I put in a half acre of Stowell's evergreen sweet corn for fodder. After marking the ground one way, rows three feet and nine inches apart, I made shallow furrows with a small shovel, plough. After scattering a little superphosphate in the furrows, the corn was sown with a garden drill and covered with Bradley's reversible harrow.

On account of the dry weather the corn came up very slowly and the weeds got such a start that I did not undertake to clean between them.

The latter part of the season being favorable, the corn made a good growth, and eared well, except in spots where it was too thick. I gathered several bushels of ears for market and for drying, and when I feared that frost might injure the 'odder, I cut it up with more than half the ears still on the stalks. It was bound in small bundles and set up in small stooks, with the butts well spread.

About the middle of November the corn was drawn in. Part of it was set on one end under cover, and part was made into a thin stack. The latter part injured somewhat, and was fed first. The other made as good feed for horses and cows as one could ask for.

The bundles were heavy, with the ears, and cows fed upon it and a few pumpkins continued to give as much milk as before they were taken from good pasture. Horses also have done well upon it and a few carrots daily. One that had coughed

made the artist put such brutal and vulgar faces on the men?" In this class of stories, fathers and sons are represented as natural enemies, and the true position for the son is that of suspicion and armed peace.

Europe and the Mississippi Valley

The Anglo-American Times, published in London, says: "The consumption of corn in Europe is now large, but will be presently enormous when the means of carriage are supplied, for from the center of the great valley of the Mississippi to London, Bristol, Liverpool and to the ports of the continent, the transport may be by water. Maize cannot afford costly transport; but it will pay all concerned when the advantages offered by the river system of the valleys are turned to the best account. The London general omnibus company feed their thousands of horses almost entirely on corn-meal, for a tired horse this gets his food in a substantial form, easy to digest, and not requiring, as with hay, for the horse to be long on his legs before he can eat a sufficient quantity. It is the best means of fattening animals. The question was how to get it to market with a profitable margin. The opening of the mouth of the Mississippi, through the jetties formed by Eads, solved the problem, and now are to be seen the distant efforts of those who seek first to take advantage of the change. In one place the antiquated means of carriage placed a difficulty in the way of another, the tonnage is not forthcoming, while ships lie idle in European ports, that would be glad of a full cargo at a reasonable rate. But these obstacles will soon be smoothed away as capitalists become assured of the fact that a great and permanent supply can be relied upon with certainty; in a word, that a new trade in grain has been opened up to the whole river to St. Louis, upon which to ground their operation; for that basis being given, numerous subsidiary articles will also find their way. It may be added, the belief along the river is, the great house of the Barings have taken up the subject, and that to their operations much of the activity is due.

As immature mulberry juice contains 26.83 grammes of citric acid and 3.26 grammes of salts per litre, its use as an antiscorbutic and substitute for lime juice has been suggested.

Following out the same line of experimental research by which M. Piclet lately succeeded in liquefying oxygen, M. Cailliet has effected the liquefaction of hydrogen, nitrogen, and atmospheric air, thus proving that all gases can be liquefied, or speaking most generally, that molecular cohesion is a general property of all bodies.

Professor Young has communicated to the royal society, London, the curious fact that if the bulb of a thermometer be chemically coated with silver, and then covered with the same metal by the electrolytic process, the mercury will traverse some portion of the scale and take up a position independent of temperature. This phenomenon is called electrostriction. Copper, silver, iron and nickel are found to constrict the bulb, and zinc and cadmium to distend it.

Mr. Janssen claims for photography special advantages over optical observation in physical astronomy, especially with regard to the constitution of solar surface. If the exposure be brief and no superposition be produced, the true relations of the luminous intensity of the object are indicated; and when the luminous action is short, the photographic spectrum is reduced to a very narrow band near G.

M. Ditté says that if authyrous calcium chloride is dissolved in the smallest possible quantity of water, the temperature rises as the salt dissolves. If the solution, after it has cooled down to its original temperature, is diluted with successive quantities of water, the temperature rises on each addition, and these increases go on diminishing by degrees so that no perceptible rise of temperature is observed after the dilution has reached a certain stage.

In various sections of the country the whipping-post is coming into favor again. Some states have adopted it, and in others its introduction is being recommended with enthusiasm. Nevada likes it; the grand jury of St. Louis recently favored its establishment in that city. North and South Carolina judges have advocated it; bills to erect whipping-posts at every county seat have been introduced in Kentucky and Mississippi, and the press in all parts of the country is largely favorable to this penalty for certain offenses.

What our Boys are Reading. Prof. Sumner, of Yale, has been examining the fish story so widely read by boys, and in Scribner for March gives some earnest words of warning to parents accompanied by specimens of types described in the story. Here is one: Another type of hero very common in these stories is the city youth, son of a rich father, who does not give his son as much pocket money as the latter considers suitable. This constitutes a stinginess on the father's part, although it might be considered parable, seeing that these young men drink champagne every day, treat the crowd generally for \$100 a game. The father, in this class of stories, is represented as secretly vicious and hypocritically pious. In the specimen of this class before us the young man is "discovered in the police court

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THE MIDDLE LIFE. HILLE DOCTRINE OF AN OPPOSED TO SWEDENBORGIANISM AND SPIRITISM.

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

Published by the Southern Baptist Book Concern, Memphis, Tenn.

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TO MINISTERS.

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

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

I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister is more valuable than gold or jewels, or is silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated ovula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way.

One thousand ministers and brethren and sisters bent united testimony to the fact that this Brace is a scientific *Swallower and Lung Brace*; that it supports the back, abdomen, stomach, lungs; prevents 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 catarrhus; it is used by singers, lawyers, laborers, and is a specific for all cases of *prolapsed uterus* in males or *ovula* 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 fill to get. Let the fact be known to your members, that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 10 you lack, and you can secure it. If you will sell 10 Braces at the regular price, I will give you a Brace as a premium. In one of these ways you can secure a Brace; and when you have experienced its benefits you will not induce you to preach without it. Get my Improved Brace. No other party in this city or the south sells my Improved Brace unless he can show a written commission from me.

Let all Take Notice. This is to certify that the undersigned is the only manufacturer of the *Swallower and Lung Brace*, and that those manufactured for J. R. Graves, L.L.D., are made different, and are more durable, and an improvement over the present one now in market. We sell to no other party South of the Ohio River. J. R. GRAVES, Sole Manuf'g Co., Columbus, May 1, 1876.

I publish the above that all may see that if they want the Brace that I advertise for the voice and all cases of *prolapsed uterus*, and consequent weakness, they must send their orders to me, or to some one who has my written commission.

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

Let Suffering Females Read This. DR. GRAVES:—About the 10th of last August I purchased from you a Banning Lung and Body Brace for my afflicted wife. My wife had been afflicted for more than a year with *prolapsed uterus*, female weakness, which had troubled her since the birth of our first and only babe. I tried skillful physicians; they differed as to what her disease was, but all agreed that it was some derangement of the reproductive organs. They tried various remedies, but all to no purpose. She had not set 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. 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 sit up, on any day, and could walk about with a great deal more ease than usual. In a short time she began attending to her household affairs, has improved steadily, and is now in the enjoyment of her wonted health. Words cannot express my gratitude for such a blessing. May God bless you, dear sir.

C. H. KELLEY, Alvarado, Texas, Nov. 26, 1876. DR. J. R. GRAVES:—I received the Brace for my wife. She has worn it fifty days, and has found it to be of great benefit to her. She has suffered for the last six years with *prolapsed uterus* and leucorrhoea. The Brace alone is restoring her. R. P. PHILLIPS, JR., Skipperville, Ala. DR. J. R. GRAVES: Having suffered for a number of years with a *dislocated back*, I procured one of Banning's Body Braces, and wearing it for two months caused it to go away, and I am greatly benefited. Would recommend it to all persons suffering from like afflictions. Yours with respect, Mrs. J. A. E. V.

It would have been utterly impossible to have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible. J. R. GRAVES, Sole Manuf'g Co., Columbus, Miss., January 3, 1877.

Testimony of a Laboring Man. I received my Brace about the tenth of February, and I find great help from it. I find I can now work much better, and all day long. Mine is an old complaint. Twenty-five years ago I was hurt by a fall. This is what I can say after a of only sixty days. If I could have to mend, it will not be long before I am sound. T. H. DAVIS, Fulton, Miss., 1874.

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

Knowing as I do the inestimable value of the Brace to every public speaker, and singer and to every minister most especially, I take this way to make this rare offer of a Brace for \$10.00 known to you. I know from the testimony of hundreds, that it is the most mechanical help you need, and which will not only relieve you from present suffering, but prolong your labors for years. Hundreds of ministers well nigh, or altogether laid by, not able to undergo one-fourth of their usual riding or speaking, have been by its use restored to a full use of 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 and you need help to keep up 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 Trust. Take exactly the number of inches around the hips, over the fullest part of the hips, and below the top of the buttocks, and about two inches above the pelvic or front cross bone. Directions for Putting on the Brace Trust for Hernia. Open the trust and fetch it around the body, shoving the hip-bones close down to the tip of the sacrum bones, then lie down, draw up the feet, and fully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels to the top of the truss ball, (and not up on top of the truss ball), and behind it, as in other trusses), and forming a "dew lock," and making it impossible for the bowel to escape.

Notice.—All sizes over 40 inches, having to be especially made, are \$25.00 extra. Front Pad and Spring duplicated for \$3.00. Hernia Pad (separately) for single or double ruptures \$3.00. Sent by mail, post-paid. DIRECTIONS FOR MEASURING. Take a tape, if you have not a regular measuring tape-line, and measure the circumference BELLOW the tips of the fingers around the abdomen, and send the measure in inches. The Braces are all marked in even numbers, and can be enlarged two inches.

J. R. GRAVES. DEAR BRO. GRAVES:—You made me a present, some 1 1/2 years ago, of one of Banning's Lung and Body Braces, without wearing it, rather than making such things as you do. I have since concluded to try the Brace, and I do not hesitate to testify to the inestimable worth of this Brace. I can assure at least three times the amount of labor that I did before without it. My voice has IMPROVED AT THE PORT, and my physical strength has been most efficiently renewed. I would now express my gratitude for the Brace now and be compelled to discontinue with it. I must not be understood to say that the Brace is a cure for any other ailment, physically or otherwise, unless it is used as directed. Pastor Third Baptist Church, St. Louis. The Testimony of a Physician. Rev. J. R. Graves, Memphis, Tenn. Dear Sir: All the Braces which I have ordered since the first of November, 1874, have been able to preach but once since I received it. I can say nothing for it yet as a help to a preacher (I hope to test it soon), but I have traveled across the State of Mississippi on horseback since winter set in and though in a very feeble health, I made the trip with comparatively no physical fatigue. Yours

W. G. LAURENCE, M.D., Crawfordville, Miss., Jan. 2, 1877. The Brace for Horseback Riding. Dear Bro. Graves: I have now had the Brace near three months, having received it about the first of November. As I have been able to preach but once since I received it, I can say nothing for it yet as a help to a preacher (I hope to test it soon), but I have traveled across the State of Mississippi on horseback since winter set in and though in a very feeble health, I made the trip with comparatively no physical fatigue. Yours

J. R. GRAVES. THE CONVERSION OF THE JAILOR. BY JAMES P. KINCAID, DURHAMVILLE, TENN. And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled: but Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said: Sirs, what must I do to be saved? And they said: Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spoke unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and his household. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.—Acts xvi. 25-34.

were the keeper, and charge you to keep them safely; would not these circumstances thus you very greatly against these men and their system, or at least make you very much disinclined to publicly receive their system, and identify yourself with it and them, while they were yet bloody with their stripes? Imagine yourself under such circumstances, and then you can form some just conception of the state of the jailor's mind, and were to see how unfavorable his circumstances were to his conversion to Christianity.

Moreover, this man was a Roman, possessed of the national pride and ambition for honor which characterized Roman soldiers and officers. This he exhibited by drawing his sword to kill himself, when he supposed his prisoners had escaped. And it would seem quite natural that these feelings, which doubtless had controlled the man for years, should have suggested to him a very different course toward these men and their system from the one he adopted, notwithstanding the midnight earthquake. It was not necessary that he should regard this earthquake as a miracle wrought by the God whom these men represented, frequently produce such things. Beside, he knew, doubtless, that the Roman authorities and citizens of the place had condemned these men and their system, and that he could not accept them, and enter into sympathy with them, without disgracing himself. Taking this view of the matter, it might have been reasonably expected that this man, instead of acting as he did, would have called for help, and proceeded at once to replace his prisoners; binding them still more securely, and doubled his vigilance and efforts to keep them safely.

Thus it appears that the circumstances of the jailor were, in a human point of view, decidedly unfavorable to his conversion.

But, notwithstanding all these opposing forces and influences, this man was genuinely converted, and also his family. And this case illustrates a point, and enforces a lesson, concerning Scriptural conversion which it is well for us to consider. This lesson is, that such conversion does not depend on such circumstances on the part of the unconverted as are considered favorable to conversion. And I understand that the lesson which the jailor's conversion teaches on this subject is applicable to all circumstances of this character; for it would be difficult to find circumstances more unfavorable to conversion than his were. And if his could not hinder conversion, we may learn from this that no others of the same character can do it, and that conversion does not depend on such things. And this is an age in which this lesson needs to be considered and practiced; for if the conduct of the churches, and of Christians generally, is to be taken as teaching anything on this subject, it would seem that conversion is supposed to depend very much on favorable human circumstances of one kind or another. This conduct carries with it the idea that it is useless to labor for the conversion of others, unless we discover in their circumstances something which we consider humanly favorable to such an end. If death enters the family of our unconverted neighbor, and takes away one member of it, and his heart, by this affliction, is broken and humbled, and thoughts of death and eternity are forced upon his mind, we are apt to think that these circumstances are favorable to his conversion, and perhaps will make some effort in that direction; but if nothing of this kind is present in his circum-

stances, and his mind and heart are full of the world, with neither God nor death nor eternity in his thoughts, and there is no religious excitement in the community, or other circumstance considered favorable to his conversion, we scarcely think of laboring for it; and if we do, we deem it proper to wait for more favorable circumstances. Sometimes things occur which very much bias unconverted men against the church and religion, or even enrage them against these; and it is seemingly thought useless to make any effort for their conversion because of these circumstances. Some other unconverted men are engaged in unholy traffic, which, however, is very profitable in a money point of view, and, on this account, their hearts are set upon it; and, as conversion would require them to abandon this traffic, it seems, that, on account of these things, they are considered hopeless cases as regards their conversion. All this carries with it the idea that conversion, or the success of Christian effort in that direction, depends, in some way, on the favorable circumstances of those whose conversion is sought.

The conduct also of the churches with regard to this matter carries with it very much the same idea. It suggests that conversions in connection with the church, as such, are thought to depend very much on the favorable circumstance of a protracted meeting, or some unusual religious excitement. If such circumstance is present, the church labors more or less for conversions while it lasts, and then suspends effort until the return of the annual meeting and the general religious excitement. As a result of this, conversions in connection with the church are very rare occasions, except in these meetings and excitements. And it is to be feared that some of these conversions are very unlike that of the jailor and others recorded in the Acts. Of course there is no objection to improving favorable opportunities and enlisting the aid of favorable circumstances in our efforts for the conversion of others, but there is serious objection to restricting our efforts to such opportunities and circumstances. We should remember that God is able to make men willing in the day of his power, and that no more human circumstances stand in his way, or prevent the success of his people's efforts, with his blessing and power attending. As individuals we should not wait for what we consider favorable circumstances, nor as a church should we wait for the annual meeting; but being instant in prayer, and always ready for every good word and work, we should give ourselves to faithful Christian efforts for the conversion of sinners.

II. The means of this conversion. It is evident that God was present in this case in his Spirit and power, and that the jailor was awakened and brought to inquire about salvation by this means. He doubtless had heard of Christ and his religion, and knew that Paul and Silas were teachers of that religion, but he was not disturbed about his condition, for he slept until the earthquake waked him. But he understood that the earthquake and the opening of the prison doors, etc., were a miracle which attested the divine origin of this religion, and these things convinced him that it was true. By these means all the mental difficulties in his case were removed, and the way to his heart was opened that the Spirit of God might move upon it and make the man deeply sensible of his need of the salvation by this religion. In this way he was brought to earnestly and honestly inquire of Paul and Silas what he must do to be saved. And they regard-

ed the jailor, and charge you to keep them safely; would not these circumstances thus you very greatly against these men and their system, or at least make you very much disinclined to publicly receive their system, and identify yourself with it and them, while they were yet bloody with their stripes? Imagine yourself under such circumstances, and then you can form some just conception of the state of the jailor's mind, and were to see how unfavorable his circumstances were to his conversion to Christianity.

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

Old Series—Vol. XXXV. MEMPHIS, TENN., MARCH 16, 1878. New Series—Vol. XI, No. 16.

Our Pulpit.

THE CONVERSION OF THE JAILOR.

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THE book of the Acts is chiefly historical in its character, giving a partial statement of the history of Christianity immediately after the ascension of Christ, and of its progress in the early part of the first century. This statement embraces the account of thousands of conversions to Christianity under the preaching of the apostles; and hence the book of the Acts is eminently adapted to show us the practical side of Scriptural conversion, and gives accurate knowledge concerning it. In the epistles, and elsewhere, we have the doctrinal and theoretical side of this matter fully presented and discussed; but, in the Acts, we have the practical operation of it. The epistles are books of apostolic teaching and doctrine, while the Acts is rather a book of apostolic practice. In the Greek it is called *Praxis*, which means acts, transactions, etc.; and these acts are chiefly those of the apostles in preaching the gospel, and receiving converts to Christianity. Therefore, if we would have correct information concerning the practical side of Scriptural conversion, we can, perhaps, adopt no better means of attaining it than a careful study of one or more of the accounts of conversion given in this book. The text gives a brief account of the conversion of the jailor at Philippi; and to this we invite attention, noticing—

I. The circumstances of this conversion, and their natural influence on the mind of the jailor. Viewed from a human standpoint, most of these circumstances were altogether unfavorable to the jailor's conversion. During the day before his conversion Paul and Silas had been arrested by the authorities at Philippi; and the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, and charged the jailor to keep them safely; and he thrust them into the inner prison, and made their feet fast in the stocks. These circumstances naturally put these men and their teachings and doctrines before the jailor in a very unfavorable light, and were well adapted to bring them into disrepute in his mind. To see this, we have but to suppose something of a similar case. Suppose that two strange men should come into the community, teaching and seeking to establish some new religious doctrine or system, and the authorities should arrest them, and all the people of the community should come together and clamor against them, and the magistrates should severely punish them, and cast them into a prison of which you

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