



more than conquerors through him that loved us.

Christians are thus assured, that, as great as their troubles and trials may be, they will be able to overcome. The opposing forces are very great; but they are to be more than conquerors. They are promised a surplus of strength to overcome tribulations. They conquer, through him that loved them, all the hosts of evil; and not barely conquer, but have immense reserve forces which have not been brought into action: "More than conquerors through him that loved us."

2. The direct, positive declarations of Paul: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (that is, nor anything else) shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Everything which concerns life, death, angels, principalities, present and to come, in the light above and the depth beneath, will fail to separate the Christian from him he loves. Paul exhausts the vocabulary to settle this doctrine forever. We have, then, the final answer: No one, nothing, shall be able to separate us from the love of Christ.

Allow me to present you a summary of leading thoughts. The union of Christ and his people is indissoluble.

1. It is a union of love.
2. It is formed by a new creation, which new creation is for the purpose of salvation, and for good works which God ordained, that we should walk in them.
3. God's purposes and ordinations toward his people, as seen in the context, in which it is revealed that God the Triune is for us; and under him all things work together for the good of those who love God.
4. We see from the texts which Paul suggests, that Christians are mere than conquerors through him that loved us, and learn, beyond the chance of mistake or misapprehension, from Paul's language, that nothing shall be able to separate from the love of God in Christ Jesus our Lord.

REFLECTIONS.

1. This doctrine is the highest incentive to good living. God's great love, compassion and faithfulness to us should inspire us to love him, and to good works. In the process of forming the union, men are killed to the love of sin, and are made alive to holiness: "How can we, who are dead to sin, live any longer therein." The union is formed to save from, and not in, sin. A preacher (so called) once said that this doctrine came from the Devil, and would go back to him; and, if he believed it, he would take his fill of sin. Any man who would maturely say such things has no more Christianity than the hogs of old which ran down the steep place, and were drowned in the sea. They, the hogs, had the devils, and not Christ, in them. Those in whom Christ is have already taken their fill of sin: they pray and strive to live uprightly.

2. It suggests the highest motives for liberal giving. All God's dealings to us as the objects of his love and salvation, both as regards his purposes of grace, and the secondary causes which brought Christ from above to suffer and die for us, and which bring all things in nature and grace into partnership to work for us, are evidences of inexpressible liberality. We cannot appreciate this subject and then be narrow-minded and stingy. We are created unto good works which God has before ordained, that we should walk in them. It is the simple truth suggesting the mighty obligations of love which makes us liberal, and not the spasmodic sensational speeches which some employ to get money for benevolent objects.

LANDMARKISM.

(Concluded from last week.)

5. THE following declaration of Paul is no reason for affiliating with unscriptural religious systems: "Notwithstanding in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yet, and shall rejoice." Paul was speaking of those who had come into the church for sinister purposes, who, when persecution arose on his account, and for the truth's sake, proclaimed the gospel through

strife and contentions, desiring thereby to add affliction to him in his bonds. They were unregenerated preachers of the churches, and not preachers in the proper sense. All those sects like those that exist at this time. But, after all, he did not say it was right for those who were his professed brothers in the same ministry to do such a thing, but condemned it.

6. Affiliation is anti-apostolic, because there were no organized systems of religion claiming to be Christian with which to affiliate in the days of the apostles. And if there had been, it is safe to conclude that they would not have affiliated, because they always condemned what did not accord with the regular order.

7. Because to affiliate with these systems is to encourage and recognize antichrist. Protestants say that Catholicism is antichrist, or antichristian, and will not so much as admit that it is a part of the general church of which they claim to be parts. There is not a Protestant sect that can establish its existence independent of any relation with Catholicism. A child inherits the nature of its mother. If Catholicism is the mother of harlots, then the Protestant sects are the harlots; and for the churches to affiliate with them, is to commit fornication with them. The apostles warned Christians against affiliating with and recognizing antichrist while in its incipient state; how much more, then, should they not when in its organized state? Are religious systems organized contrary to Christ's churches antichrist? John says (1 John iv.) every spirit that acknowledges that Christ has come in the flesh is of God, and every one that does not is not of God; and that the spirit which does not is antichrist, which was foretold should come. And he said it had come when he wrote. But Protestant sects acknowledge that Christ has come in the flesh. They admit it, but do not acknowledge it by their acts and teaching. They act in contradiction of his authority, and teach that obedience to it is a matter of indifference; indeed, it is better not to obey it, as it shows more Christian love and piety. Just so a person is pious, Christ is pleased. All persons in civilized countries, except infidels, admit Christ has come in the flesh, that is, that he has been on the earth in flesh; but they do not acknowledge it by faith, love and obedience. Are they Christians? No; nor antichrist neither; for John says (1 John iv. 1): "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets have gone forth into the world." Those who insist on doing that which they cannot, and which Christ had to come in the flesh to perform for them, are antichristian. Christ sustained the moral obligations of the Christian to God. Christ demands that man shall believe in him, which faith produces and involves the moral principle of love to God and man; and then he commands obedience to his new and special law governing believers in him. And obedience to this law furnishes the evidence of his Christianity; for it is by the evidence of deeds of obedience to law that a person is enabled to stand before his sovereign justified as a loyal subject. Therefore whoever attempts to do more or less for obedience to his law evidently has the spirit of antichrist; that is, a spirit which is against Christ, denying that the work which he came in the flesh to do was sufficient, and declaring that it must be added to or subtracted from; for a person claiming to be a Christian, who does more or less than obey Christ, evidently thinks there is something more to be performed than what he did to insure his being saved. Whoever insists on sustaining his moral obligations to God for himself as a Christian, and leaves the positive law of Christ unhonored and unimagined, has the spirit of antichrist; and this is evidently the case with those who deny that obedience to Christ is necessary and of vital importance. Acts of obedience to the law of Christ do not save man; but they alone furnish the evidence that he is saved.

8. Because of the pernicious influence of all false religious systems. Protestantism is pernicious to Christianity in spirit, practice and teaching. Protestants are opposed to teaching the word of God according to its meaning, and seek to mystify

it into teaching their creeds by allegorizing and spiritualizing it, and introducing figurative interpretations. They oppose a correct translation of the Bible. They add many things to be true, but refuse to practice, teach or enjoy them; indeed, they do in every respect.

9. The influence of a popular false religious system is opposed to Christ's government of his churches in polity. They are central organizations; and when the head has been corrupted, they are corrupt all the way through; and they could not be purified without re-organization into new systems. In the polity of Protestant sects, they lack every feature of Christ's churches; they are fallible organizations.

10. Landmarks mean the marks by which the boundaries and lines of land estates and territories are established, and are important things; and they forcibly illustrate the features which distinguish the churches of Christ from other systems. An organization must have all the landmarks of Christ's churches to establish its claim to existence in his kingdom. Protestant systems are without any of the features which mark the identity of the churches of Christ; and therefore their boundaries and lines cannot be established within his kingdom.

Johns, Memphis, Tenn., March 17, 1878.

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IN your third article of "distinguishing principles of Baptists," you say "as Baptists we are to stand for a Spiritual and regenerated church, and that none should be received into Christ's church, or welcomed to its ordinances, without confessing a personal faith in Christ and giving creditable evidence of piety."

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I ask these questions because we have reasons to fear there are in our churches many unconverted members, if the tree is to be known by its fruits. I have not for many years known any applicant for membership in our churches rejected—the doors of the church are thrown wide open and a mere profession of faith in Christ is thought sufficient without any other creditable evidence, and is not the condition and inactivity of our churches to be attributed to the neglect of the church to require a reason of the hope in them and give a creditable evidence of their piety. Please answer. Grenada, Miss., JAS. G. HALL.

PARDON—JUSTIFICATION.

BY ELD. EDWIN DYER.

AS I am not a Greek, or even a good English scholar, please permit me to ask a few questions for information, which I wish you or some other brother to answer.

I see in the writings of some of our ablest and most learned brethren the word pardon and justification used interchangeably; and I have seen it said that the gospel is a complete system of pardon, life and justification. As both are law terms, I cannot see how a man can be both pardoned and justified.

I do not find the word pardon, in the New Testament. Is it used in the Old Testament, in the sense to justify? If so, where? I think I can understand how God can forgive our sins, committed against him personally as our Father, and how he can as our law-giver and judge justify the believer through faith in Christ, upon the principles of substitution, imputation and atonement; but I cannot see how this is pardon, or pardon and justification both. Please explain. Breckenridge, Texas, J. M. BROWN.

REMARKS.—We need not explain our use of the terms, unless we have carelessly used them as synonymous, and you have explained their Scriptural use.

Pardon, or remission of sin, simply removes, or diminishes the penalty of sin—nothing more.

Justification removes the guilt and places the sinner just where he was before he violated the law—innocent before the law, free from its claims because they have been satisfied for him by Christ. Unless Christ had satisfied the law, the Devil is superior could not exercise the prerogative of pardon, it would be at the expense of law and justice.

THE DISCUSSION OF UNIVERSALISM.

BRO. GRAVES:—My poverty alone has prevented my ordering your invaluable paper for these many years. But I must read your expositions of Scripture. Discussion on Universal Salvation, etc., etc. Right here allow me to offer some suggestions. (I trust that I shall not be vain enough to consider them as advice.) Some few years since, Rev. D. B. Clayton, a Universalist minister had a regular appointment within the bounds of the Tar River Association, in North Carolina. After having repeatedly challenged the "world" to meet him and disprove his doctrine I accepted his challenge. We met at Peach Tree in Nash county, N. C. Our subject for discussion (after some strong objection on his part) was this: "The Scriptures teach the final happiness and holiness of the whole human race." Clayton affirmed; Pitchford denied. Clayton opened the discussion in almost the identical style and language (I mean words used in argument) which Burruss uses in dealing with you. He had copious notes, if not whole speeches already prepared. By reading the arguments of Dr. Burruss, I am satisfied that the same head is at the bottom of both discussions. Clayton (as well as Burruss) would have argued with me for a twelve month as to what our reason, or the opinion of unnumbered eminent men teaches; and in the judgment of the unthinking and uneducated masses he would have beaten me all the time. Thus with Burruss and yourself. He will scarcely touch "the subject" at all, unless you drive him to it. Burruss has already asked you a number of the questions which Clayton asked me. Among others is this: (see how he panders to the vain hopes of the world in defiance of the Scriptures.) "What evidence can you furnish to prove that no pardon will ever be granted to the sinner who, in the future state, repents of his sins and asks for mercy in the name of our Lord?" In answer, I referred him (in the Old Testament) to Eccles. xl. 8, (in the New) Matt. xxv. 46. He replied to me (as Burruss to you): "Eternal and everlasting are words sometimes applied to things which have ended, and hence prove nothing in my favor." I replied to him: Accepting your premises as true, let us follow them to their just and rational conclusion. The everlasting punishment of the wicked, and the eternal life of the righteous are both expressed by the very same word occurring twice in the original. Now then, the one is of necessity of the same duration as the other. Prove the limit of "endless" punishment, and you will have proved, not only the "end" of eternal life; for they are co-eternal, but you have proved the falsity of an essential attribute of Deity himself. "From everlasting to everlasting, Thou art God." False according to Clayton, for both have an end. Matt. xii. 32, somewhat forbids the idea of forgiveness in the future state. As does Luke xvi. 28. Human flesh, distorted by sin and perverted by Satan, is no safe guide for our faith. Neither are the opinions of men, either learned or ignorant. I would not discuss such a question as this with him; but referred him to our subject—what the Scriptures taught. Rev. J. A. PITCHFORD, Littleton, N. C.

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THE CASE OF JUDAS.—"It were good for that man if he had never been born." Dr. Adam Clarke, of the Methodist church, has this to say on the passage. "It was a proverbial saying, and it has been used in many cases where the fixing of the irreversible doom of a sinner is not implied." And he adds in another place, "I contend further, that there is no proof of the final damnation of Judas in the sacred text." To apply your interpretation to the language, clearly impeaches the divine goodness.

For an elect Baptist, to speak of finally losing the elect, is to deny his creed. A man must be in a great strait to do this. Now Judas was one of the elect—one of the chosen twelve; and if it be true, that the elect can never fall from grace, as you teach, you will have to save Judas, in spite of all you have said about him!

REDEMPTIVE MEANS AFTER DEATH.—I was requested to prove that the gospel will be preached to unreconciled spirits after death, and referred to 1 Pet. iii. 18. You now wish me to prove that they were suffering. They had been disobedient while in the flesh, and were preached to by the Saviour, which shows that they were still the object of his tender care.

THE HOPE OF THE UNJUST PERISHETH.—This is certainly true, for the wilfully wicked hope to escape the penalty due their sins, but Universalism declares what Revelation teaches, that God will render to every man according to his deeds. There is nothing here that the least favors the dogma of immortal torture.

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WRATH ABIDETH.—He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." (John iii. 36.) My attention is invited to this language, but there is nothing in it to warrant your conclusion. The wrath and blindness continue only during unbelief; but this unbelief will not always continue, for we are assured that "all shall know the Lord from the least even to the greatest." Heb. viii. 11. This knowledge will bring eternal life. John xvii. 8.

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MAKING THE SINNER CONTINUE TO SIN.—I am informed that you do not represent God as making the sinner continue to sin to all eternity. Not in so many words, but you say God will deny him the privilege of ever becoming obedient. Suppose I confine an ignorant man in a room, and deny him any instruction. Would I not thereby, demand that he should be kept ignorant?

EVERLASTING.—This word is sometimes applied to God—sometimes to mountains, to the Aaronic priesthood,—to the position of the land of Canaan, and twice to punishment. Therefore, you argue if God's existence is endless, punishment will be. I exposed this fallacy briefly in my last, but as this word is the Gibraltar of the doctrine you defend, I will notice it further. You say duration without end, is the real signification of these terms, and no scholar living or dead

known to you ever denied this. Your acquaintance with scholars must have been very unfortunate. Dr. A. Campbell says the radical meaning of *eternus* from which *eternus* is derived, is "indefinite duration." Professor Stuart says—*eternus* usually means an *eternus*—a limited period of time; Rev. Dr. Deema in his "Jesus," says of Matt. xxv. 46, "They shall go away, the righteous, that is the humane, into continuous life; the wicked, that is the inhumane, into continuous punishment. He does not tell us how long that punishment and that life shall be.

He uses the word *eternus*, which specially conveys any definite conclusion. It may be endless; it may have an end." P. 699. McNight, an eminent Scotch Presbyterian divine says—"These words (everlasting, eternal, etc.) being ambiguous, are always to be understood according to the nature and circumstances of the things to which they are applied; and I must be so candid as to acknowledge that the use of these terms, forever, everlasting, and eternal, in other passages of Scripture, shows that they who understand these words in a limited sense when applied to punishment, put no forced construction upon them." [Truth of Gospel History, p. 25.] Rev. John Foster, of England, perhaps one of the greatest lights your church ever produced, after saying that everlasting, is often used in the Bible under various limitations of import, says, when it is applied to punishment,—"I therefore conclude that a limited interpretation is authorized." [Letter to a young minister.] These eminent scholars not being "known" to you caused you to make the loose statements you did. I ask you to name the Lexicons that give "duration without end," as "the real meaning of everlasting." Why sir, any one who will refer to Donnegan's Lexicon, can see that he defines *eternus* thus: "Time, a space of time, lifetime, and life, the ordinary period of man's life, the age of man, man's estate, a long period of time, eternity." Here we see he gives eight shades of meaning to the word from which *eternus* (everlasting) comes, and only one is given as meaning eternity, and that the last! Here we have seven definitions against unlimited duration, to one for it! And because this equivocal word is applied twice to punishment, you think it must mean unlimited duration because it is applied to God! Took at the fallacy of such an ideal! Of two days we say one is hot and the other cold. It is proved that the thermometer rose to 100 degrees Fahrenheit on the hot day; does it follow that it must have sunk just 100 degrees before zero on the cold day? The Bible speaks of the wrath of God, and of a *eternus* man. Must we understand from this that man is as wise as God? Yes, if there is any force in what you say, we must say just that! Take another instance. The mighty God is a mighty man. Will you say from this, that as the same word is applied to man and to God, that therefore man is as mighty as God? The truth is, it is the nature of God that gives unlimited duration to everlasting, and not that this ambiguous word gives unending duration to God. I think any candid mind can see this. God ever existed—his piety inheres in his nature. Can the same be said for sin? Assuredly not—it entered the world by man—(Rom. v. 12) not by angels—and is therefore temporal, and deserves only a temporal penalty. But in addition to this, we have a word of much stronger force than everlasting, applied to God. Turn if you please, to 1 Tim. i. 17, "Now unto the King eternal (eternus), immortal, (immutabilis) invisible, the only wise God." Here we see the divine writer adding an *eternus* word in addition to *eternus*, to express the endless existence of God. Will you show where this word is ever applied to punishment? Unless you can do this, your argument will need to be "death." When we duly study the Scriptures, we shall find that *eternus*, *eternus*, *eternus*, so far from necessarily expressing duration without end, are often used to express only a limited period. Proof: "what shall be the sign of thy coming, and the end of the *eternus*." Matt. xxiv. 3. Can the doctrine of endless punishment be built upon such a word? Never! Let candid men think!

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THE BEGINNING OF THE APOSTOLICAL.

the *cinchon* barks." Luke vii. 30. "The restitution of all things which hath been spoken by all God's holy prophets since the *cinchon* began." Acts iii. 21.

THE END OF THE ANONIM.—"The harvest is the end of the *anonim*." Matt. xiii. 39. "So shall it be in the end of this *anonim*." Matt. xii. 42. I could add perhaps a dozen more passages of the same kind, had I room. I would ask every candid man, if there would be any sense in speaking of the end of *anonim*, if it and its cognates mean *endless* duration? Think! Forever, and everlasting, come from the same word, and mean the same; yet in Jonah ii. 6, it is used to express only *seventy-two hours!* And yet this is the word you attempt to force into the service of your monstrous doctrine!

STRONGER TERMS WANTED.—You ask me for stronger terms in Greek, than *anonim*, that can unequivocally express *endless* duration. I cheerfully comply, and refer you to the following: *adiuleptos, adunatos, akathlos, aperantos, apithartos, &c.* They are never applied to punishment.

DAVID'S PRAYER.—As this prayer is contrary to the spirit of our blessed Savior, it cannot be used in settling a point in Christian theology. God is ever merciful.

FIRE AN EMBLEM OF CLEANSING.—You make much ado about fire, and the lake of fire; ignoring the fact, that as *they* cleanse and consume, purifying metals of dross, &c., so do God's punishments, purify the soul. Proof—"He is like a refiner's fire, and like fullers' soap." And he shall sit as a refiner and purifier of silver." Eccl. i. 11. 2-3. Then again, we read—"If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire." 1 Cor. iii. 15.

PERDITION.—ITS APPLICATION.—The word perdition, is also rendered waste, die, perish, and no where signifies immortality in pain. See the following passages: "The good man is *perished* out of the earth." Micah. vii. 2. "The swine ran and *perished* in the waters." Matt. viii. 32. Must we understand from these verses, that the good man and the swine went to an *endless* hell? Your argument involves just this, as it does the *endless* ruin of those early Christians who fell asleep in Christ, (1 Cor. xv. 18), if Christ had not been raised! There is *help* for the sons of men after their destruction. Hos. xiii. 9.

FROM EVERLASTING TO EVERLASTING.—I quoted this phrase to show that there are more *everlastings* than one—that if *endless* duration inheres in the word, it is plain there can be but one; for every body knows that if *everlasting* *per se* means *endless* duration, there can be but one. The phrase "from day to day," clearly teaches a succession of days. From age to age, Jehovah is God. This is the meaning of the Psalmist. I have no where said, nor does my language when fairly interpreted, imply, that God's existence is *limited*. If I say, God reigns from year to year, does it follow that because the year ends, God's existence will?

THE DEVIL.—Whatever the devil may be, for the destruction of the same, see Heb. ii. 14. The word there for *destroy*, is *katargeo*, which means to *cause* to cease, to bring to an end, to pass away. How then I would ask, can the devil's kingdom exist to all eternity? The inadvertence of applying Ezek. xvi. 48, to the Sodomites, I cheerfully correct. One thing is certain, however, the punishment of the Sodomites is not infinite, for in Jer. lv. 6, we read of a punishment *greater* than the punishment of the sin of Sodom, and every body knows, that that which is *infinite*, admits of *no degrees*. Hence, all you say about degrees in punishment, *refutes* your theory of infinite punishment.

A POOR QUibble.—Your remarks on 1 Tim. ii. 1, surprises me. Do you think one half of the verse contradicts the other half? So it would seem. You know very well our space is limited, and that reference to a verse is enough. The original for *will*, in 1 Tim. ii. 4, generally means *purpose*, and is so expressed in Eph. i. 9, concerning the gathering together of all things in Christ. For a Calvinist to speak of a failure in God's will, is repudiating Calvinism. But all men have not as yet come to the knowledge of the truth, hence

you conclude they never will! If a farmer should say "I will gather all my crop," and the crop is not at that time gathered, would it be wise to say he never intended to gather it?

ANOTHER FALLACIOUS.—You speak of modern Universalism being unknown, &c. Why will you persist in trying to dodge the main question? The final purity of all mankind is the point I defend. In Letter 2nd, you said the whole church after the apostles to this day, without a dissenting voice, believed the doctrine of *endless* punishment. This, I refuted, by affirming that Origen in the 3rd century, and his followers after him, taught universal salvation, as any one can know, who will study church history. Your reckless remarks about the faith of all nations, I also refuted by appeals to history. You are much shocked at the quotation,—"bulles, or eternal pain" from Byron, whose works are in parlors of the elite throughout the land. The ill you had with Brownlow, showed you to be a *model* of *elegance* (!) in the use of words! Your calling the devil and his angels my "friends," is such a gross breach of courtesy, that I am sure the refined will condemn it. Such language harms you not me. As for my endorsers, I know nothing of them—have not sought any—have not needed any.

BIBLE DOCTRINE.—That God will render to every man according to his deeds, is the doctrine of the Bible. But *endless* punishment is proportioned to nothing that is not *endless*. All the evils of this life are temporal,—*come to an end*. Therefore it Scripturally follows, that they cannot merit a punishment which has no end. This being a self-evident truth, it is plain that they cannot bear any proportion to *endless* punishment. The essential nature of punishment, when completed, is, that it is proportioned to the sin punished. But *endless* punishment can never be completed. The period can never come when it can be said the victim of such a doom has been punished according to his deeds. Hence, the dogma you are contending for, is contrary to the plain testimony of God's word.

WITH WHAT MEASURE YOU METE, &c.—As man can only measure out finite penalties to his fellow man, in like manner the Savior teaches us God will measure out such penalties to us. A clearer refutation of *endless* punishment could not be found, than we have in this language of Jesus.

DESIGN OF PENALTY.—Under the government of a wise and beneficent God, penalty is intended to check and eradicate the evil against which it is directed. Hence, to say that penalty will immortalize the evil against which it is directed, is a gross error.

Universalism is predicated on the infinite love of God, and as you said this doctrine would not restrain from sin, it was saying, trust in God's love would not.

A SUPPOSED CASE.—Suppose a soul has been in hell a hundred thousand years; I ask, has he suffered any portion of the punishment due him? Will not every one say *yes*, he has suffered a portion of what justice requires. This being indisputable, does it not follow, that there cannot be as much to suffer as at first?

There must have been some certain amount of punishment due, else there could have been none due. The amount due, we have seen was "according to his deeds," which we know, are finite. Hence, it follows as clear a Mathematical demonstration, that when he has received a part of his punishment, the remainder is less than the whole! Take any portion from the whole, and the remainder, as a matter of course is diminished. Take three from twelve and only nine remain. In the light of this truth, we see at a glance, that the amount of punishment due the sinner is constantly diminishing, and will *ex necessitate rei*, finally end. This argument cannot be shaken—the legs of sophistry may gather around it, as clouds and mists envelop Mount Atlas, yet it stands in all its strength and grandeur, unmoved, unshaken!

WILL YOU ANSWER?—You have had much to say about infinite punishment as a Bible doctrine? Will you tell our readers where in all the Bible, the word infinite is ever applied to punishment? If you cannot do this, it will be seen that the Bible sustains no such doctrine. J. C. BURRUS.

BRANCHES OF THE CHURCH

BY G. H. COLCHAMP, EAST TENNESSEE.

If the church of Christ, existed from that true Lawgiver to the Reformation, over fifteen hundred years, alone under the name and laws of that body known as the Holy Catholic church, she might have branches; but the branches, to be legitimate, must partake of the likeness of the trunk from which they sprang. That this body was Christ's only church during the dark ages is universally believed by Protestants. In pursuance of this opinion, the learned historians Milner, Nauder, Whary and Mosheim give a detail of the legislative enactments and government of this compact as the only church of Christ from the reign of Constantine, in A. D. 330, till the secession from her of the church (?) of England, and the Lutheran and Presbyterian (?) churches; during the whole time branding as heretics all dissenting churches, millions of whom sacrificed their lives at the bloody hands of this time-honored mother.

Assuming this premise as an unquestionable fact, it necessarily follows that this body might have branches; for they could not be branches from any other church, there being none other from which to spring.

That there are branches of Christ's church is as commonly believed as that this ancient mother was Christ's church, though in a corrupted state.

Is this claim true? Are there branches of the church of Rome? Branches are torn from a forest of a diversity of trees. To find their parent trunks, the resemblance of each branch must be identified with the growth from which they were rent. And if the growth be the same of one or more, the time, manner and size of the rent must be considered.

There are four elements of the church of Christ by which she may be known wherever found:—

1. Its head, or law-making power, from which spring the three others,—its laws, its form of government, and the character of its membership. As the head plans and directs, so the whole body is moulded and governed.

The Pope, cardinals and bishops, in councils, enact canons, or laws, for the people. This body holding within itself the right to enact laws for its subjects, it follows, as a legitimate sequence, that any part thereof seceding therefrom has as much right to legislate as the original compact; and if the seceded branch assumes the same law-making prerogative, she thereby retains in its head the identical likeness of the mother church.

2. Its law-book. The canons of the Pope and bishops, enacted in ecumenical councils, compose the law-book of this mother church. So also any seceded branch which has for its rule of faith and practice, or law-book, its own enactments, retains this second great feature of likeness to the mother church.

3. The form of government. So far as the branch retains the same laws as the parent, thus far their form of government and administration thereof are alike. In the mother church, each congregation is subject to its absolute law-making power,—the Pope and bishops. So also any association of men seceding therefrom which subjects its congregations to an arranged, or even delegated federal government, retains the same form of government of the parent church, in more or less degree as her laws are like to the original. Pouring for immersion was sanctioned by Pope Stephen XI. in A. D. 753, and sprinkling by the council at Ravenna in A. D. 1311. Now therefore any body seceding from this church, and retaining pouring and sprinkling instead of the apostolic rite, most certainly retains this peculiar mark of the mother.

4. The character of its membership. By an act passed, this Holy Catholic church legalized infant baptism; hence upon the fulfillment of this canon the whole membership would be composed of baptized children grown up in the church. So also any branch, adopting infant baptism, follows the maternal likeness as to her membership, baptism being the door into the church.

It therefore follows, as a legitimate result of child from parent, or branch from trunk, that wherever these four radical principles of govern-

ment are found to correspond in the one seceded with the one from which she may have been severed, that the relationship fully justifies the claim of branch, though protesting against many of the arrogant enactments of the ancient Holy Catholic church.

Is this combination of men, known far back in the dark ages as the Holy Catholic (universal) church, the church of Christ? In our next, we propose to answer.

LETTER FROM FLORIDA.

EDITOR BAPTIST:—I am in receipt of a very interesting communication from Bro. F. B. Moodie of Tallahassee, Fla., dated the 28th ult. It is in reply to inquiries made by me in relation to that region. Though suffering greatly from a boil on the back of his neck, he kindly gives me the desired information, suggesting that its statements be published, as he has received many letters in answer to his which appeared in THE BAPTIST of the 16th ult, and has been able to reply quite briefly only to the most of them; hence I shall quote copiously:—

"You note your conclusion that about the capital is the best place. Though some others differ, after many years spent in the State, and numerous trips, I have so concluded myself. Some are willing to rely exclusively on semi-tropical fruits; they will go further south. The lemon and the lime will not do well here, nor the pine apple, without winter protection. But there are other fruits and products which will do well here which will not in the lemon and lime latitude. Middle and West Florida were called the corn-crib of the Southern Confederacy. We bought corn here at forty cents on February 1st, though it is now sixty cents. Oats, rye and wheat, alfalfa clover, and, I think, red clover and orchard grass, will do well, of which, indeed, I have evidence.

"The orange seems to thrive in this locality. I've seen trees a mile from Tallahassee thirty years old, laden with the golden fruit, and which the producers sell now at four dollars a hundred to merchants here. Strange to say, semi-tropical fruits of all kinds are higher in any town in Florida than in Memphis or Louisville. Orange and lemon trees here were injured no more by the frost of 1877 than they were at Gainesville, Ocala, Pilatka, and even farther south. I have been assured by the best authorities on the culture and growth of the citron fruits, that much more depends on altitude than on latitude, and more on peculiar locality than either; that there is no frost here in this State. So two hundred miles of latitude here makes little difference, I think, in orange culture; indeed, the trees here will stand much more cold than those farther south, from the fact that they have a stiffer constitution, because of the regular and gradual approach of a certain winter season, which prepares the trees for the cold. On the other hand, one to two hundred miles south the cold snags come irregularly,—come suddenly, taking the trees, which are in a succulent and growing condition, by surprise. Hence the cold of 1877 proved that the orange trees here suffered no more, if as much, as at the places named above. Then, if the frost be late, the trees south are the greatest sufferers therefrom.

"Pine apples are grown without protection in winter very much farther south; but you would scarcely think of living there. The oranges will bear here about as often as the peaches does in Kentucky, say two or three crops in five years. Peaches, figs, the Japan plums, pears of excellent quality, early apples and quinces, strawberries, blackberries, etc., do well with us. First-rate sweet potatoes can be raised in abundance.

"I have planted, as an experiment, two or three acres of Irish potatoes, for early shipment, hoping to get five to eight dollars a barrel for them in New York, Philadelphia or Baltimore. The probable yield I cannot tell; but, by using plenty of manure, it will not be more than one hundred to two hundred and fifty bushels to the acre, they will be ready to dig in about the first of June. If so, ten acres would net one thousand to fifteen hundred dollars, and might be followed by a crop of sweet potatoes, peas, millet, or some other thing else, as you wish. Early vegetables, such as snap-beans, cucum-

bers, tomatoes, English peas, etc., ought to grow as well here as at Lake City, seventy-five to one hundred miles east, and in the same latitude. There they are eminently successful, realizing one to three hundred dollars per acre from the six weeks' crop. If we can combine general farming—cotton, corn, oats, rye, wheat, stock, fruit, etc.—with the production of early vegetables and semi-tropical fruits, this is the most desirable country on earth. In short, I have concluded that a belt of country embracing West and Middle Florida from thirty to fifty miles north to south is the middle ground, where you can raise all the products of Kentucky, with the semi-tropical added. Such, I say, is my conviction.

"Farmers here seem to know nothing beyond cotton, corn, cane, peas and sweet potatoes. And I doubt whether the ground has ever been properly plowed. That it has been wickedly abused by simply scratching it, and cropping every year, without intermission, with the same products, is evident. The uplands of Kentucky thus treated would be worthless, I know. These have been injured greatly, but not irreparably, as the weed and pea crops grow so luxuriantly as to be sufficient, if turned under by deep plowing, to restore the land in a few years. The best land about here, often with good improvements, can be bought at from three to five dollars per acre.

"Labor is superabundant, and as cheap as you could ask, and as reliable withal. I think, as the freedmen anywhere. State and county taxes are higher, of course; for the carpet-baggers had control for fifteen years. And, with an honest and economical government, those taxes are being reduced greatly, rating now a little over two per cent, I believe, and that on a low property valuation. Gov. Drew showed me, that, on the State prison alone, some thirty-three thousand dollars had been saved by his administration in one year. Other reforms will be made, of course, when the Legislature meets again.

"As to the character of the inhabitants, I will say, there are few white people of foreign birth in this locality, and not many Northerners. This place has never been advertised much, nor has this section, while the facilities for getting here have not been favorable heretofore. Many persons are coming now via Euflaula, and thence by river to Chattahoochee, the terminus of the J. M. & P. railroad, whence it is only forty miles to Tallahassee. Our people are hospitable and intelligent, and appear to put a very high estimate upon honesty and integrity. To be smart is not to be sharp with the average Floridian. He esteems those who live within their means and pay their honest debts. But few bankruptcies, forgeries or defalcations are reported.

"There were many wealthy people here before the war. They summered at the North, and spent their winters in great splendor down this way. One of the Bonaparte dynasty lived here, Prince Murat and family, who, receiving their annuity from the French government, went with four in hand and servants in livery, etc. And Tallahassee people, where rich, were not blind to the example set, it is said. It became quite natural to imagine this city, so beautiful for situation, with the State capitol, umbrageous live-oaks arching almost every street with living green, and noble landscapes spreading out in all directions, a miniature Paris indeed. The events of the war, however, and fifteen years of misrule, have greatly marred the miniature, but dim traces may still be seen in elegant silks and splendid turnout. Fathers and husbands may know, perhaps, by sad experience that these things can now be ill afforded.

"The most fashionable people, as in some other places, attend the high Episcopal church, frequent the ball-room and all entertainments for amusement. It is not unusual for a Presbyterian to be seen in such gay company, and sometimes a Methodist, while the Baptists have been almost blotted out by liberalism and conformity. The candlestick has been removed; but I trust the set flag for Zion has come. A new church of Zion was organized last week; and, by the help of God, and God alone, we hope to raise the banner of truth again. I hope you may find it to

your interest to come here and lend us a helping hand. All Bro. Moodie's request I publish the preceding facts, as he is unable to write full letters to everybody. J. W. JURRICK.

Memphis, Tenn., March 19, 1878.

SOUTHERN BAPTIST CONVENTION.

All delegates who expect to attend the Southern Baptist Convention, which will meet with the First church in this city Thursday before the second Sunday in May, are earnestly requested to forward their names to the undersigned. Names will be assigned to all persons who forward their names, and they will be notified by mail. Address: W. D. MAYFIELD, Nashville, Tenn.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers send them gratis; all overland of all non-subscribers, 15 cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

Died; in his eightieth year, the 5th day of March, A. D. 1878, at his residence in Jasper county, Texas, Lewis Perry Seale, after a painful and protracted illness, which was borne by him with great patience and Christian fortitude.

Deceased was born the 3rd day September, 1798, in the State of North Carolina. He moved to Tennessee with his father in 1810, and remained in that State one year, after which he moved to the State of Mississippi, which was then the territory. He remained there until 1850, when he immigrated to Texas, and settled in Jasper county, where he remained until he breathed his last,—dying but a few hundred yards from where he first settled.

He served in the war of 1811 as a substitute for his father, being then less than sixteen years old. He was united in matrimony to Miss Susan Phillips on the 5th day of February, 1818, with whom he lived happily until her death, which occurred the 12th day of September, 1840. The fruits of this union were twelve children. He married Miss Eliza Bront the 31st day of January, 1841, by whom he had five children. She died the 17th of July, 1850, and the 3rd day of July, 1861, he was married to Mrs. A. Hilda Perry with whom he lived affectionately until his death.

At the early age of nineteen he attached himself to the Baptist church; and continued a zealous member up to the period of his death. He studied his Bible closely, and was a sincere believer in the doctrine of the Christian religion. He was an affectionate husband, a kind father and a good neighbor. It will doubtless be gratifying to those of his children and relatives, who were not permitted to be with him during his last illness, to know that everything was done for him that love and affection could suggest, by wife, daughters, sons and friends; and that he died, believing he would live again in the happier land.

So passed away, followed by the love, the respect and the esteem of all who ever knew him, a man of sterling qualities and generous nature, and a husband, father and friend, whose worth no eulogy could exaggerate. To those who loved him, he has left in the darkness of this great bereavement, the light of a stainless record and a bright example.

And so we all must pass away; the greatest as well as the smallest. Well is it for each one in life to remember this: to remember that soon will it be true of him, as of all that have preceded him:

"The fact, in all the pomp that fills The circuit of the summer hills, Is, that his grave is green."

A. N. FERRISS, M. D.

After a protracted and painful illness Margaret West died at her home in Carroll county, Miss., December the 9th, 1877. She was born in South Carolina in 1803; married in 1820; professed religion in 1832. She was an ardent friend of the truth, and loved Jesus.

On January the 2nd, 1878, at half past five o'clock, Eld. W. J. Ledford departed this life. He was your friend; he was my friend; he was the friend of sinners; he was the friend of the church; he was the friend of God. THOMAS W. WILLIS.

The Baptist

J. R. GRAVES, Editor and Proprietor... J. W. GRABERRY, Office Editor... J. S. MAHAFFY, Book-keeper and Order Clerk...

Distinguishing Principles of Baptists. 1. As Baptists, we are to stand for the supreme authority of the word of God...

Distinguishing Policy of Historical Baptists. The non-recognition of human societies as Scriptural churches by addition, subtraction, or any alliance of co-operation that is unacceptable...

THE ELECT CYRIA OR KYRIA.

IN reply to my questions, published in THE BAPTIST on page 684, Vol. x., you say, "This epistle [2 John] was written to Cyria, a sister greatly beloved by John..."

By withholding the facts upon which you base your opinion you see you have left me deeper in the dark than you found me, not having removed the difficulties presented to my mind...

Again, if, in the close of this epistle, John alluded to the individual members of a sister church I can understand why he speaks of them as the children of a woman (eklektē) sister...

I have a very imperfect knowledge of the Greek, and, therefore, have only written the above to obtain from you the facts that establish the correctness of your explanation of the address of the epistle in question...

1. John wrote his first Epistle to the churches in general, as the language of the Epistle abundantly shows, and we can see no reason why he should address a particular church under a symbolic term, as "Elect Lady..."

protection from false teachers, and such instruction would be of advantage to Christian widows in after ages; while if it was addressed to a church it would not have an application to a private family.

1. The language of the whole Epistle is best understood as addressed to a private individual and her children. (See verses 1 and 5.) "And now I beseech thee, O Cyria, not as though I wrote a new commandment unto thee..."

5. Verse 5 seems to establish it beyond reasonable doubt that the house referred to must have been the private dwelling of this sister and not a church, for if it is made to refer to the house in which a church met for worship...

6. Symbolic language is used only by prophets and seers when in prophetic ecstasy, as when John was "In the Spirit," and not in ordinary writing. And the language is not figurative, because there is no figure of speech in the address.

7. The Syriac Version, which is next in authority with the Greek, and the Arabic also, both read "To the Elect Kyria."

8. The last verse also demonstrably supports the position that the Epistle was addressed to a sister and not a church: "The children of thy elect sister greet thee..."

"Not the members of a sister church, as some think; but the children of one who was the sister of this lady according to the flesh, and who as she was either a very famous and excellent person, or rather one chosen of God likewise unto eternal life and salvation..."

The main object of this private epistle seems to have been to assure her of his abounding love and concern for her, and the great joy it gave him to learn that some of her children were walking in the truth.

He then proves the deep interest he felt for her and hers by giving her timely warning of the numerous depeivers who were abroad in the world, seeking to subvert the faith of the very elect if possible. He tells her she may know them by their denying the doctrine he had taught...

What excellent advice is this for the widows having families of all subsequent ages. They should most vigilantly guard their families against the corrupt doctrines of false teachers; they were not to invite nor even to receive them into their houses in any capacity more than if they were infected with a loathsome and contagious disease.

War Department, Washington, D. C. Agent Williams, Wichita Agency, via Ft. Sill, I. T. Dismiss Holt and wife. Reinstates Henry Davis and sister. Order Holt to leave the reservation. C. W. HOLCOMB, Acting Com.

The above order was received from Washington last week. By what right has the War Department, in times of peace, to banish one of the missionaries of our Board from any State or Territory of this Union? If that missionary has not meddled with the administration of government, but attended to his own duties and preached Christ, will not the Home Mission Board, on behalf of American Baptists, appeal to the War Department for speedy redress of this great wrong?

The clearest will of God in the sweetest heaven that can be enjoyed on earth. — Brainerd.

PRAYER-MEETING.

Our prayer-meeting opens on each Sunday afternoon at three o'clock, and it is hoped that every Christian who reads this will contribute that hour to prayer for objects presented in this column.

"There is a place where spirits blend, Where friend holds fellowship with friend, Though scattered far, by faith we meet Around one common prayer-meeting."

The very hope of heaven under troubles is like wind and sails to the soul. — Rutherford.

Some men are more eager to know where heaven is, than they are to know the life to live to enter there. — Rev. H. W. Smith.

People make a great mistake about heaven. They think it begins up yonder, but it really begins down here. If you can be happy in a basement story you are fitted to enjoy the happiness of the upper stories. But if you whine and moan here, heaven itself cannot change your mood.

The glory of heaven will be in seeing Jesus. "A little while, and ye shall see me, because I go unto my Father." "Where I am ye shall be also." When we return home after a long absence it is not the house, or the furniture, or the friends that awakens our joy. It is meeting the loved ones. In our Father's house it will not be the pearly gates, or the streets of gold that will make us happy. O, how transcendently glad will we be when we see our Lord. He may show unto us his hands and his side, and we may cry out with happy Thomas: "My Lord and my God." — Dr. T. L. Cuyler.

DEAR BROTHER:—I wish to present my motherless children as subjects of prayer in your prayer-meeting. Mother has been taken from us, and left them destitute of a mother's protecting care. Pray that this affliction may be sanctified to the saving of their souls. W. L. MULLIS, Dallas, Miss.

Hundreds of mothers will breathe a prayer for those motherless children, and hundreds who have been bereaved of wives will deeply sympathize with you.

QUERIES.

BRO. GRAVES:—What do you think of a Baptist church proposing to go into a union meeting with a Pedobaptist evangelist and appoint a committee of one to act with a like committee from the Presbyterian and Methodist churches to direct the meeting, and that too by a vote of the church, and not at a regular conference; nor was any notice of such business given until the close of the sermon when a call conference was announced to make preparation, etc. If we as a church can vote ourselves into a union meeting with Pedos one, two or three weeks, can't we do it all the time with the same propriety? If it is right ought we not to do it, and all build one good house to meet in and save the expense of so many church buildings? Yours truly, J. T. HEPLIN, Crockett, Texas.

BRO. HEDIN answers his own query. He, and all our readers, know full well our views on such sinful amalgamations. No act of such importance should have been considered only at a regular meeting, when all the members could have a chance to vote upon it, and time to have considered and discussed it. If Baptists can consistently go into such a union, and agree to ignore all doctrine and duties, about which they do not agree with Pedobaptists for three or four weeks, they can do it forever.

BRO. GRAVES:—We read, in 1 Peter iii. 18-20, "Christ, also hath once suffered for sins, the just for the unjust, that he might bring us to God, being slain by the flesh; but quickened by the Spirit." By which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the Ark was preparing, wherein few, that is, eight souls were saved by water. For the sake of your young brother, only nineteen years old, please explain the 19th verse. Did Jesus preach to them that were in prison? Who were the spirits in this prison? Were they those that had died? Some say that they were the spirits in hell. Can this be so? I am not satisfied with this passage means. Please give me your explanation in the next paper. I am very anxious to know your explanation on this passage. Yours in Christian love, W. C. LUTHER, Dalton, Ga., Feb. 24, 1888.

BRO. LUTHER will see our explanation of this passage at length in the little work, "The Bible Doctrine of the Middle Link," price seventy-five cents, and the great many other things also bearing upon the same and kindred subjects. Every minister in the land should have a copy—none who reads it will regret the little expense. It is full of "the seeds of things" and will open up scores of intricate and dark passages of the Word.

BRO. GRAVES:—We present a few questions which you will oblige us very much by answering: 1. Has a pastor the right, according to Baptist principles of practice to invite the various denominations of the town or community to hold a union meeting in the church house where he is pastor, without consulting the church, especially when it is in positive opposition to the will of some of the members? 2. Is it proper, or the least consistent, for a Baptist minister to enter into a league with the ministers of other denominations, that, during a certain meeting, he is not to be known as a Baptist? What should a Methodist minister do, when, in a union meeting, a Methodist minister rises and remarks: "I thank God that there is not a Baptist, nor a Methodist, nor a Presbyterian in this house." Please suggest a plan by which he may act, under the circumstances, and not do violence to his conscience. INQUIRER.

ANSWER.—1. It would be an assumption on the part of a pastor to take such a step, without the perfect consent of his church, of which we trust there are few Baptist ministers who are guilty. A minister is wonderfully disqualified for to be pastor of a Baptist church who has not a profound respect for the rights of the church, and a pastor who would do what is suggested above has certainly an almost infinite idea of his own, and very low idea of the rights of a church, and the courtesy due from a pastor to a church. When a church calls Bro. A. to be her pastor, she calls him, and him alone, to be her preacher, not any body and every body he may send to them or put up. She certainly did not understand herself to call Pedobaptists or Campbellites for any part of the time. He has not the shadow of a right to put a Baptist or a Pedobaptist into the pulpit whom he knows would be offensive to any brother of the church, and he would not do it and distract his church and bring offences and alienations if he has the proper view of things. The pulpit belongs to the church and not to the pastor.

2. If a Baptist minister can Scripturally or consistently make such a compact with ministers of an "alien" denomination for one week or one month he could as well for one year or fifty. A principle cannot be divided. If a Baptist church could consistently enter such a union for one week it might as well amalgamate for all time. Baptists have nothing committed to them to compromise or withhold and to do so is an act of treason to their King. As witnesses, they have been qualified to tell the truth, the whole truth, and the truth all the time.

3. We should rise and frankly state, that there was one Baptist present, as certainly as words were signs of ideas, or I would never afterward claim to be a Baptist—after denying the fact by my silence. We may not trifle with our profession of Christianity and vocation as witnesses of Jesus.

NEWS FROM THE STATES.

TEXAS.—The church at Jefferson has invited Rev. A. B. Miller to preach for them a Sabbath, with a view to a permanent settlement here. Eld. J. F. Head, formerly of Illinois, has departed as pastor of the church. J. C. HARRIS of Manor writes to the Baptist Herald: "We are building a very neat house, and hope to get it ready for use by the first Sunday in April. Think we will get every dollar paid without having a fair, supper, or raffle." The Dallas church numbers over three hundred members, and the Sunday-school nearly two hundred pupils. The Baptists of Fort Worth have the best of the odds in the city, and the cause is gaining strength daily. Eld. J. B. Gillispie is the eminent pastor, and is doing a good work. One Henderson tried to create some prejudice against the Baptists by charging that Mr. Pendleton had stolen a church-house from the Methodists. Bro. Wilmer, the pastor, wrote the leader in the Baptist Herald of last week, and shows that the charges were entirely unfounded by Henderson. His assertions were utterly false. The Baptists

BREVITIES.

Arkansas.—Bro. W. A. Clark, State missionary, was recently engaged in meetings with Hope church. Western Baptist. Rev. J. E. Carter has been called to and accepted the care of the church in Nicholasville for half his time. Rev. Green Clay Smith, a successful evangelist, is conducting meetings at Lancaster. Dr. J. P. Boyce of the Seminary has been elected to preach the commencement sermon before Bethel College in June next. Dr. J. M. Pendleton of Upland, Pa., will preach the annual sermon before the Revue Society of Bethel College in June.

Tennessee.—As the results of Dr. Treadwell's series of meetings with the First church, Nashville, a number were added to the church by baptism, and others stand approved for the ordinance. Dr. Nelson of the Edgeland church has been conducting a series of meetings that have already borne fruit in several being baptized. In speaking of Pentecost county, Tenn., a correspondent of the Baptist Messenger says: "There are a great many persons in this county who have never, in life, heard a Missionary Baptist sermon preached." That locality should certainly receive the attention of our State Mission Board. Eld. John Saulmon has been employed to labor in the bounds of the Salem Association by the Executive Board.

Alabama.—Dr. Hawthorne is preaching to large congregations in the St. Francis-street church, Mobile. Rev. Dr. J. B. Hawthorne will deliver the Baccalaureate sermon before the graduating class of the Howard College on the second Sunday in June; and also the address before the Alumni Society on Wednesday of that week. A correspondent of the Alabama Baptist says: "Rev. Z. A. Owens of the Palmetto-street church, Mobile, is doing good work among his people. He shows a commendable enterprise and zeal in every good work. It is questionable if there is a church in the State of its ability which is doing as much for the support of missions, home and foreign, as the Palmetto-street." Rev. E. T. Smith has been pastor of the church at Oxford for sixteen years. The wife of Rev. I. T. Tichenor was buried in Selma on the 7th inst.

Mississippi.—Bro. J. B. Hamberlin recently baptized the nine-year-old daughter of Bro. Richmond, editor of the Pascagoula Star. Bro. Webb appeals to the brethren to send contributions to support the young ministers in Clinton College.

Georgia.—Preparations are commencing in Lagrange for the Baptist State Convention, which will assemble in that city on the 25th of next month. A committee is engaged in arrangements for the entertainment of delegates and visitors. Rev. George W. Cook was regularly ordained to the ministry at the Third Baptist church, Atlanta, on the 7th inst.

Kentucky.—Rev. Dr. Lorimer of Boston will lecture in Louisville on April 21 and 22. Subjects: The Uneducated Poets of Scotland, and the Lost Virtues. Rev. J. E. Carter has been called to and accepted the care of the church in Nicholasville for half his time. Rev. Green Clay Smith, a successful evangelist, is conducting meetings at Lancaster. Dr. J. P. Boyce of the Seminary has been elected to preach the commencement sermon before Bethel College in June next. Dr. J. M. Pendleton of Upland, Pa., will preach the annual sermon before the Revue Society of Bethel College in June.

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During last year seven out of twelve baptized by the Methodists in the North were adults. Duck River Association, Tennessee, was organized October 24th, 1826.

Reports from the churches in Ohio, Indiana, Kansas and West Virginia are favorable.

The Foreign Mission Board is ten thousand dollars behind hand. Let every church take a collection for the Board at once.

Our missionary to the Indians, Dr. H. F. Buckner, reports encouraging success in his field of labor. He is called upon to administer the ordinance of baptism frequently.

The Second Baptist church at Saratoga Springs was organized two years ago, with a membership of sixty-six, and has now one hundred and thirty-two members; and a revival is now in progress. Rev. D. Corey is its pastor.

During the pastorate of Dr. A. G. Lawson, extending for a period of eleven years, the Greenwood Baptist church, Brooklyn, has increased its membership from one hundred and seventy-five to five hundred and forty-seven, having received by baptism three hundred and fifty-five.

Dr. M. T. Sumner of Selma, Ala., has returned from his visit to Texas in the interest of the Southern Baptist Theological Seminary, Louisville, Ky. He met with gratifying success. Gov. Hubbard gave one hundred dollars to the endowment fund.

During the past year five hundred and forty-five thousand pages have been printed at the Baptist mission press in Japan, including Luke, Galatians, Ephesians, Philippians, Colossians, Thessalonians, part of Genesis, catechism, tracts, etc., etc.

The Chinese Sunday-school paper, under the conductorship of the Rev. J. M. W. Farnham, continues to be a success, though, of course, still needing help. It penetrates into the interior of China, is used by nearly all the missionaries, and is finding its way into the secular schools, where, explained by a native Christian, it sometimes forms the commencement of a Sunday-school.

Churches should encourage their pastors by having them. They have many discouragements, perhaps, that the people have never dreamed of. An empty purse is a poor comforter. Self-respect requires a congregation to pay its pastor. — Christian Index. Not only self-respect, but common honesty demands that a church discharge its obligations to its pastor.

We call the attention of our readers to the sermon this week from Bro. J. M. Wood of Georgia. With the Old Guard of this paper Bro. Wood ranked with Pendleton and Dayton as a strong evangelical writer. He is now feeling the weight of years and of afflictions. The Lord be the stay and comfort of his servant. It would be gratifying to us if he would, as often as his circumstances permit, communicate to our columns, that he may be known and loved by the Young Guard of the Baptist before he passes away.

W. K. M., in the Examiner and Chronicle, thus summarizes the year's record of the mission work at Swatow, China: "At the January communion, there were, as already mentioned, fifteen baptized; in March, eleven; in May, twenty; in July, fifteen; in September, fifty-nine; in November, twenty-one. Besides, there have been twenty-seven persons baptized by Mr. Partridge at various intervals, making the whole number baptized during the year one hundred and sixty-nine. We had, at the beginning of the year, three hundred and sixty church-members; of these nine have been excluded, and seven have died, deducting these, and adding the number received during the year, we have at this beginning of a new year, five hundred and thirteen members in our churches."

TO MINISTERS.

Just make up your mind to get four new subscribers, and secure this paper for yourself this year, and see how easily you can do it.

EDITORIAL ITEMS.

Bro. Joe Harrell of Eudora, Miss., wishes Nos. 2, 5, 7 and 12 of vol. x. of THE BAPTIST to complete his file. Who will send them to him?

The Central Baptist church of this city has been holding daily meetings for ten days. The meetings have been conducted by the pastor, assisted by the officers and members of the church. Rev. W. H. Barksdale, a member of the church, has been aiding part of the time. The standard of spirituality in the church has been elevated, and a few have believed in Jesus. Two have been received for baptism. The ordinance of baptism will probably be administered next Sunday night.

Manford's Magazine, Chicago, Universalist, has noticed the discussion now passing through this paper. Our readers can see that Mr. Burruss is fully endorsed as a representative man of his party. "A discussion on Universalism between Rev. J. R. Graves, D.D., Baptist, of Memphis, and Rev. John C. Burruss, editor of the Universalist Herald, Nottulsga, is announced. Dr. Graves is a gentleman of distinguished ability, and the acknowledged champion of the Baptist denomination in the South. Mr. Burruss has for many years been the editor of the Universalist Herald, and our friends in the South have every confidence in his ability to do full justice to our cause. The discussion will be a written one, to commence January 15th, twelve letters from each disputant."

A Memphis correspondent of the Texas Baptist Herald thus alludes to a visit to our editor-in-chief, Dr. Graves, upon his arrival in this city:—

A NIGHT WITH THE GREAT POLEMIC.

In obedience to an invitation from that distinguished Baptist who knocked the props from under Ditzler and his hobby, I made my way to his home, some three miles distant from Court Square, and remained over night. A heavy family lives there. The Doctor slugs a pretty good bass, among the other members of the family an alto and soprano were found, your humble servant brought up the tenor (Bro. L.'s favorite voice), and, for several hours, we had a joyful time. I retired late, surrounded by a manumoth library, and guarded by a stove and student's lamp. Breakfast was announced about eight next morning. Now came before me the most interesting sight I have ever witnessed, not the food, but the family. The Doctor led off with a verse of Scripture; then each member of the family, beginning with the smallest, followed. The Doctor blessing in an explanation here and there: then a blessing was asked; and soon afterward a wholesome meal began to grow smaller and smaller. Breakfast finished, the Doctor opens a revised version of the New Testament, and reads a chapter of Timothy, while other members of his family compare the reading of the old version. You cannot realize the joyfulness of my heart during that hour. Good-night, good-night.

Memphis, Tenn., February, 1878.

A FRANK CONFESSION.

THE affectionately urge pastors to make an "honest count" of their members for the coming conference. In some cases the books have not been corrected for years. In one just brought to our attention the last return was two hundred and eighty members; the present pastor says he cannot find more than one hundred and fifty. We believe that such facts are rare; but they discredit all our statistics. Conferences ought to give pastors a chance to explain a reduction of numbers, and our pastors ought to revise the books, whether or not they can explain.—The Methodist, N. Y.

According to the above, the correctness of which we doubt not, fifty-three and one half per cent of all the enrolled members in Methodist societies in the United States are fictitious and factitious. The editor of our Methodist clearly implies that the counts are not honest, but made to swell their numbers.

Take, then, the statistics of Methodism for the United States, say 3,000,000, and subtract fifty-three and one-half per cent for over-counting, and we have 825,000, a little over one million, and a quarter of members, fully three-fourths of which are infants or those who make no profession of personal regeneration. Such is American Methodism when reduced to its just analysis,—as a spiritual power exceedingly feeble, and yearly wasting in power.

Remember the Book House will fill all orders for books promptly on the day the order is received. See their card on page 269.

CHEERING WORDS.

Bro. T. E. Hunter, East Tennessee, says: "I can hardly wait for your articles on the 7 Dispensations, they are so interesting and instructive. THE BAPTIST is rapidly gaining ground in this section."

B. F. Burroughs of Leon county, Texas, says: "The apostle exhorts that we labor with our might, and I do verily believe you are working out your allotted task with all the power that is in you, and I pray God he may spare your life long to do valiant work for his cause. And assuredly I do believe you are doing the greatest work of your life. Your Dispensations certainly has been of great benefit to me and doubtless to many thousands. Especially on your views of the atonement; it being progressive, and your expose of the Parables. And it makes me rejoice to see you slash a Baptist if he puts forth any mushroom stuff for the doctrine of the Bible. The result of the war and the unprecedented hard times has reduced me to complete poverty almost, but as long as I can raise two dollars I intend to read THE BAPTIST. Your red cross reminds me that my time is out. Enclosed please find two dollars for one more year, and if I possibly can within a month make you up four or five subscribers I will do it and then you can if you will credit me as seems good in your sight. I am nearly sixty years old and preach somewhere every Sunday, and work to support myself and wife in the field, which is hard for an old man to do, but the churches do not feel able to support their preachers."

Bro. Benj. Bugg of Mississippi, in connection with a business letter says: "Your Seven Dispensations I regard as admirable. Your defence of Bible truth, in your discussion with Burruss, is necessarily obliged to be triumphant. The fate of Judas secures to you the victory. If the punishment of the wicked is not eternal, how long is the happiness and security of the saved to last? May your useful life be long spared to defend truth, and combat error, is the prayer dear sir, of one who has read your paper, from ever since you took charge of THE BAPTIST, and for several years before."

Bro. A. Lanier of Columbus, Ark., sends one dollar for THE BAPTIST. He has been a subscriber to the paper ever since you were connected with the paper. He is now in his seventy-second year and is nearly blind. Bro. Lanier and his aged wife are among your warmest friends, and they wish you to know that you have their prayers and best wishes. They wish to have THE BAPTIST in their family as long as they live.

We want our aged brother and sister to know that we appreciate their long friendship and their good wishes, and above all their prayers; that the guidance of the Spirit may be granted us and direct all our labors.—E. F. BARRIS.

Eld. J. H. Stibbling of Texas: "I ever read THE BAPTIST with continued interest. Its ability, consistency and zeal in the cause of Christ is a power for the cause of truth and the aggressive-ness of Baptist and Bible principles. I admire your triumphant defense, &c. &c. in the discussion with Mr. Burruss."

"Preach the word. Be instant in season and out of season." (2 Tim. iv. 2.) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. ii. 15.) "No man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. iv. 12.) "Mayest thou, throughout all thy life, ever be on the watch-tower; may many souls be given thee for thy pipe; mayest thou ever be a shining light, as the sun-riser of Christ's way; and go forth in the spirit and power of the gospel to the pulling down of the strongholds of Satan in the hearts of the children of men; may many bright stars be added to thy crown of rejoicing, is the prayer of one that wishes you well."

The above was present to me when I was ordained to the ministry. The advice given is very good. Every young minister should try to carry out the above advice. The aged man presented the above to me is about sixty years

old, and I am but nineteen; therefore I should listen to her words. God being my helper, I will do all in my power to carry out her advice. May God bless her in her old age, and, when death comes, may he take her home to glory, in my sincere prayer. W. C. LUTHER, Dalton, Ga.

LIFE OR MOTION FIRST?

1. IS not repentance that is unto life an act well pleased? 2. Can an un-renewed sinner possibly so hate sin as to forsake it, and so love holiness as to embrace it? 3. Can a spiritually dead sinner repent—loath, turn from sin because hateful and hurtful to God—and receive Christ into his heart before he is quickened by the Spirit? In other words can the spiritually dead rise and come to and enter into Christ of himself in order that he may get life, repentance and faith?

To the first I say yes. Second, yes; with some qualifications. The sinner can see that his act are sinful, and hate them in proportion to his knowledge of their evil nature. The drunkard does sometimes forsake his cups. The profane man his swearing. If a man can forsake one sin why can he not forsake all known sins for the time being?

The sinner can love and embrace holiness just so far as he can comprehend it. Men of the world do sometimes love godly men, for their Christian virtues.

Your third question or questions require more than yes or no to answer it, and is in fact the question on which my short communication already published touched upon and may be stated thus: Can a sinner spiritually dead repent, or must they be made alive in order to repent? Your question, however includes coming to and entering into Christ.

My first reason that I offer to prove that the sinner can repent is: God commands it: "But now commandeth all men every where to repent." (Acts xvii. 30. Matt. iii. 2; iv. 17. Mark i. 15.)

My second reason I offer is: That God will condemn sinners for not repenting: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." (Matt. xi. 20, read to 21. Luke xi. 32.)

My third and last reason on this point for the present is: It is God's works and his goodness before sinners (met his Spirit in their hearts) that leads them to repentance. The words of Jesus recorded in Luke x. 13, is just in point here: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented." etc.

Paul in his letter to the Roman "ff. 4: "Or dearest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?"

Sinners can come to Christ I conclude, or Jesus would not have upbraided the Jews for not coming, "Ye will not come unto me." (John v. 40. Neither would the invitation in Revelation (xvii. 17), been recorded by inspiration if sinners could not come.

We learn from John 4. 11-12, that they can receive Christ in some sense before they become children of God: "As many as received him to them gave he power to become sons of God." The first principle in the above is: he receiving, for those only who received him became sons. In 2 Thess. ii. 10, we read because they received not the love of the truth that they might be saved. That Satan works in them because they did not receive the love of the truth, and for this same cause God shall send the strange delusions. One more quotation: (John iii. 18) "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Here is my answer: The sinner can accept or reject the truth so far as he understands it. It may be asked, does not the sinner take some honor to himself by accepting? I answer, no, no more than the beggar does by accepting bread, or the criminal pardon.

All good good influences around the sinner are of God, and all spiritual life is in Christ Jesus our Lord. S. S. MARTIN.

SOUTHERN NEWS ITEMS.

The merchants of Corpus Christi, Texas, have forwarded a protest against the free importation of foreign wools.

The Mobile board of trade is considering the subject of a steamer ship line from Mobile to Aspinwall, the mouth of Magdalena river, Batavia, Demarara and Trinidad.

Memphis Appeal: Work on the custom house will not be recommenced until congress determines whether or not the building is to be finished with Tennessee marble or other stone.

Travel in Florida is reported steadily on the increase. It is not so great as it used to be, but the visitors all seem disposed to remain longer, and to well entertain themselves with their experiences.

Sumter (Fla.) Advance: Never before in the memory of the oldest inhabitant has there been so much rain during the winter as in the past one. The prairie and flat woods are overflowed, and cattle are suffering severely, being driven from the grazing grounds. We learn many are dying of starvation.

The grand jury of Brazos county, Texas, in its report says: "While it may be out of place for our body to suggest any change in the criminal laws of this state, we would state for the smaller offenses that a whipping-post be established in each county, giving each criminal a quick and certain punishment for his offense."

Rockdale (Texas) Messenger: Rockdale, on Monday, witnessed a strange phenomenon. It was a shower of leaves. As far as the eye could reach the heavens above were filled with them, reminding one of the days of the grasshoppers. There was no motion of the atmosphere, but the leaves fell in any direction on the horizon. The supposition is that they were lifted up by an immense whirlwind and carried a great distance. They were falling all day long.

Galveston News: Another consignment of bat manure from one of the caves in Llano county reached this city this morning, and was shipped per one of the Morgan steamers. So far there has been received about forty tons of this manure, which is pronounced by those who have chemically examined its properties to be the equal of the best guano ever imported into this country. In appearance it looks somewhat like coffee grounds, mixed with the shells of siliceous and parched rich beans. It comes to this place in barrels, and is beginning to form a feature in the commerce of the port.

A letter from Col. A. Burwell, a prominent lawyer of Vicksburg, is printed in the Memphis Appeal, in which the claims of Memphis as the eastern terminus of the southern railway are stated. He is urged, and the disadvantages of Vicksburg, which he styles the "doomed city," are clearly set forth. Col. Burwell states that he is actuated to this opinion against his own personal interests by facts too palpable to be ignored. All his worldly possessions are at the south end of Vicksburg, but he cannot help but recognize the superior advantages Memphis possesses for the eastern terminus of the great trunk line of the Southern Pacific railway.

Dallas (Texas) Herald: Several large and important colonies from the northern and eastern states have recently fixed themselves in the northwestern part of Texas. They are from Ohio, Pennsylvania, New Jersey and Illinois, and are remarkable as intelligent, thrifty people, with abundant means in hand to make good their foothold in our young empire. They came banded together to secure a site for a school, churches, stores, etc., and indeed possess a germ of a complete community in and of themselves. The great advantage is that they bring themselves with impunity beyond the line of our uttermost settlements, and west far beyond the reach of the astute and the savage.

New Orleans Democrat: "As the present time threatens the port of New Orleans with a heavy trade, forty-two bark, forty-two brig and fifteen schooners, making an aggregate of 122 vessels against a single steamer, Texas has cleared for Liverpool with 20,000 bushels of wheat in bulk. This will be sent, our export trade in grain goes mainly on. The exports of corn from New Orleans last year at this date, they amounted to 1,023,335 bushels. The receipts of cotton from this port from Rio Janeiro to date have been 15,635 bags, while last year for the same period they were 104,488 bags, a most gratifying increase."

A Texas camel-breeder, speaking of the raising of the "ships of the desert," says: They are no more trouble to raise than horses or cattle. The cost for the first three or four days are rather tender and require close attention, but after that takes their change with the herd. They feed on any kind of green grass that cattle will eat, and horses and mules can be had. The females, with their young, are collected every year, and the price at which they

MISCELLANEOUS.

The New York Graphic, the afternoon daily illustrated paper, is doing somewhat better financially, but it has sunk \$750,000 since it started.

No unwarmed ball has been given in Boston for six years, because of a state law providing for the imprisonment of persons taking part in such entertainments.

The secretary of the navy was ordered that the steam launches and cutters furnished to naval vessels will hereafter be employed for towing other ships, and not for the exclusive use of officers. Another order provides that assistant surgeons shall not be examined hereafter for promotion until they have served two years on some United States vessel.

A five-cent luncheon room has been opened at Washington, where a nickel will procure for the guest a quart bowl of rice soup, a slice of boiled beef and bread, or a exclusive use of officers. Another order provides that assistant surgeons shall not be examined hereafter for promotion until they have served two years on some United States vessel.

FOREIGN INTELLIGENCE.

The Vivern, a turret ship built for the southern confederacy, which was detained by the government and has ever since been moored in the harbor, has been brought to the Devonport dockyard to be prepared for commission.

The Paris correspondent reports that Servia has formally claimed admission to congress. It is now certain that England has unreservedly adhered to the French proposal for investigation into the financial affairs of Egypt and administrative reforms. Nobody will oppose English freedom Egypt from vassalage if she acts in accord with the plan of reform. All the powers have agreed that the questions relating to Egypt, Tunis and the holy places, can only be raised at the congress with the consent of France and within the limits she prescribes.

Russia has intimated her desire that the congress meet on the 30th of March, the 22nd anniversary of the signature of the treaty of Paris. The Austrian government firmly anticipates that the congress will assemble on that day.

A Vienna correspondent says that Russia does not contest the right of congress to decide what clauses of the treaty involve European interests. England demands that the congress shall have power to discuss all the clauses. Neither power seems disposed to give way, and thus, unless a compromise is arranged, fresh difficulties, and not formal ones merely, may arise, causing delay, if not a total failure. Austria, while asserting the principle of the admission of Greece to the congress, think congress should formally decide the matter. Austria coincides, but is willing to have the matter decided before the meeting, if the question of the admission of the vassal states is not thereby prejudiced.

EUROPE'S COMING STRUGGLE.

An Ex-diplomat to St. Petersburg on the situation. He denounces England's Foreign Policy. Shows why she may be beaten by Russia and Prussia. Thinks that France and Germany will be crushed.

Mr. George H. Bolter, the recently returned ex-minister to Russia, talking yesterday on political affairs in that country, said: "It seems to me strange that England should talk and act as she is doing now. According to her views Turkey must be treated as though she had been conquered. Russia has gone through this war at vast cost. She has a right to make the terms of a conqueror. I do not think it is reasonable that England should insist on such a result. It seems to have a great dread that Russia has designs on her East Indian possessions. I love England in a way but I could never abide her foreign policy. It is esteemed on the continent as the most shortsighted, narrow and cramping of any civilized nation. Ever since the days of Catherine her foreign influence has been declining. She knows this and is smarting under it."

"I have noticed since I came home that there is an increasing dissatisfaction at Germany's attitude. I received a letter of Bismarck to the effect that he was not prepared to discuss the question of the differences between Russia and

Turkey. This probably is only a ruse. I don't see why Germany should not be with Russia in the coming peace congress. She is under obligations to Russia. I'll tell you why. In the late Franco-Prussian war the Emperor Napoleon had assumed France as an ally. This alliance was formed, and France looked confidently to Austria for aid. Austria had not forgotten her defeat from the Germans at Sedan. After all had been arranged and the war was begun the attitude of Russia toward Austria became so alarming that she dared not fulfill her promise to France.

ANOTHER FRANCO-PRUSSIAN WAR.

"There is also a prospective question involved. It is pretty clear to Germany that sooner or later she must have another war with France. There have been two occasions when she was on the eve of declaring war; on the first she was prevented by the Emperor Alexander, of Russia, going to Berlin in person and convincing his uncle, the emperor of Germany, that peace would be best. That was about four years ago, when France was making preparations for what she called her revenge. Bismarck was then ready and willing to go to war. There is no doubt about these facts; they are matters of secret history, known to all European diplomats at that time. On the other occasion war was averted by France humiliating herself so that Germany could not, with decency, attack her. Every statesman in Germany looks upon war between Germany and France as inevitable. France's policy is to oscillate and get strong. These facts prove how important it is for Germany to have the friendship of Russia.

RUSSIAN LACK OF ENTERPRISE.

"Before the war broke out there was at Constantinople a very decided element, headed by Mahmood Pasha, the prime minister, that were always saying it would be best to live at peace with their neighbors, the Russians. This body included some of the wealthiest and most influential Turks in Constantinople. The events of the war greatly strengthened it. It is not improbable that it may be induced to enter into an offensive and defensive alliance with the Russians. I do not remember the names of others that were with Mahmood Pasha in the movement. It comprised the conservative class of Turks and is stronger now than before.

RUSSIA'S DOMESTIC CONDITION.

"Russia, with its vast extent of territory and its eighty million people, is on the whole, an agricultural country. She is slow and has not been quick to adopt the products of the invention of other nations, and Germany has got ahead of her. It is true that Russia's police system is capable of great abuses under a tyrannical emperor, but the present emperor should never be mentioned without praise. He is mild and gentle and just. His emancipation of the serfs, under the circumstances, was the boldest thing ever done. About 40,000,000 people were set free by the stroke of a pen. As with us in the emancipation of the negroes, the setting free of the serfs seemed to work badly, but no man in his senses could doubt the moral justice of the act. They were ignorant, just as the American slaves were when set free, but the emperor has established a free school system that will show its good effects on the next generation. From the emperor's act has grown an immense educational movement in Russia, which is patronized by every member of the imperial family and by all the nobility. While I was at St. Petersburg almost every issue of the newspapers would contain an official application from Baron So-and-So, to establish a free school on his estate. Schools, both of high and common grade, are being established all over the empire.

"It is a great mistake to judge the Russia of today by the Russia of twenty years ago. Under the present emperor great changes have been made and the worst abuses which existed under the reign of his predecessors have been removed. The atmosphere of opinion on the government is allowed with as much toleration in Russia as in America. No one is allowed to say anything in public against the emperor, but I have heard strong expressions of opinion from the nobles and other officials of the government.

THE CZAR'S RETURN FROM THE WAR.

"The whole government of Russia has been 'toasted down' from the Russia of twenty years ago. I witnessed in St. Petersburg the reception of the emperor upon his return from this war. After leaving his carriage to go to his palace the people crowded around him and pushed him about as Americans would a politician. The reception was the most enthusiastic I ever saw, and he seemed to enjoy it thoroughly.

"It is true that some of the poorer classes of Russians are very ignorant and the nation itself is not so far advanced in civilization as other European nations are, but it must be considered that a vast area of population there is to reach and civilize. The resources of the country are infinite. In the neighborhood of the Caspian sea there are rivers of petroleum running away, and the mineral wealth of the country is enormous. But the Russians have not the energy which Americans possess, hence the great bulk of this wealth lies undeveloped. They import petroleum from this country. The people are more conservative and careful in taking risks than Americans are, although many rise from the lowest conditions to positions of influence, and some make their fortunes rapidly. A shrewd ignorant fellow will crowd out there and become rich, just as they do in America.

RUSSIAN LACK OF ENTERPRISE.

"They have not the great inventive faculty of Americans and other people and they are not very quick to adapt the improvements of other nations to their own use. For example, in their immense grain trade they do not use elevators, but handle this product altogether with shovels. They lose time in this way, and when their grain does get to the market it is generally dry and sells for less than it would otherwise bring. Besides, it usually goes to market in bags, while in England and America they ship it in bulk, which makes it less liable to spoil.

"The people in the interior provinces of Russia are, some of them, very ignorant, while the higher classes in the cities are, as much enlightened as those of any other nation. Not many speak the English language, but there is and always has been a very friendly sentiment on the part of the Russians toward our country. The cause of some part of the population being so highly civilized and other parts rather benighted, may be accounted for in the fact that the race, spread over such an immense area of country, is not easily reached and centralized. But with their mineral wealth and other resources there is an immense prospective power belonging to them. It is this that makes other nations anxious and uneasy in issues like the present. It is this that Napoleon the First had before him when he spoke about his ultimate getting into his possession all of Asia Minor. The Russians develop slowly as in the case with all great nations. They are badly priest-ridden, and that, probably is a cause that keeps them back. Out of the three hundred and sixty-five days of the year I forget how many holidays they keep, but there are a great many, and giving of their time to these observances is an immense waste. But too much praise cannot be bestowed upon Alexander for his untiring efforts to promote the good of his people.—Phila. Times.

Austin (Texas) Gazette: In the wilds of Kinsh and Sashah counties, where rugged mountains are piled abruptly on level plains, where the cat's claw and the snake impenetrable barriers, excepting by narrow, tortuous paths, for years have dwelt a gang of white men as savage as the Indians, after whom they model in their mode of living. This gang for nine or ten years acknowledged Dick and Dell Dublin as their leaders. They halted at no crime they feared no law. Often they passed beyond the Texas to return painted as Indians, to rob, murder and swim on the credit of the red man. Seated in a suttler's cabin, partaking of his hospitality, these murderers would inspect with transfixed eyes the house which was soon to be visited by red-lipped ruin. Lieut. Reynolds has utterly destroyed these miscreants. One of the gang deserved its share of before yesterday. Dick Dublin is dead, killed by the rangers in a running arrest. Dell Dublin is in jail. One of the rangers' band are seized, and the rest are scattered into Mexico. Kinshah and Sashah counties are quiet.

Philippine, Come the Night so Fast

Philippine, come the night so fast! Let not the day be lost again! Though I am the weakest and feeblest, For love shall save us all.

The Christian's Reward

Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me. This commendation is made most sure and comprehensible. The time for His verdict is marked. It is now. Do not be anxious to have your services recognized on this earth. You will be terribly disappointed if you do. The men who live in Christ's stead are lonely men. They bear the sins, the sorrows and the woes of the world.

bitterly reproaches herself for past lack of repentance, and asks, "Oh, why was I so ungrateful while my child was spared to me? This new bereavement is a judgment upon me for my rebellion." And even were every one of our nearest and dearest taken from us, should not the Christian heart exclaim, My Saviour is left. He is the One whom my soul loveth, the chiefest among ten thousand, and altogether lovely. He will be my greatest joy throughout eternity, and He says to me now:

"Can I suffice for Heaven, and not for earth?"

We must indeed think of the past to profit by the experience it has given us, to repent of our sins, and to make reparation where we have injured anyone, but we must not let our life be in the past. We should use the past only to live better, to live more fully in the present. As regards the future, there is a certain provision for it that is the duty of the present hour; but beyond that, we should rattle anxiety and fear as not belonging to us. We should remember how often we have allowed ourselves to be distracted by dread of a future difficulty or sorrow, and when the time and place were reached, lo! the heavy stone was already rolled away, and angelic with blessings stood awaiting us. We may rest assured that if we do our part in the present, God will take care of the future.

HOT SPRINGS

One Thousand People Homeless and in Want

About one hundred and fifty buildings were destroyed by the Hot Springs conflagration, nearly all of them being business houses and residences. It is estimated that one thousand people are made homeless, and aid is asked for the poor. All the buildings are wooden structures. The loss is estimated at three hundred thousand dollars; insurance, twenty-five thousand dollars.

Fearless Lunatics

One of the most curious facts connected with madness is the utter absence of fear amid the insane. Whatever the kind of madness, tears are conspicuous by their absence, as much in the depressed and melancholic, or the excitement of mania, as in the utter apathy of dementia. If a patient in the lunatic asylum is discovered in tears, it will be found that it is either a patient beginning to recover, or an emotional outbreak in an earlier stage who is scarcely truly insane, while actually insane patients appear to have lost the power of weeping; it is only returning reason which can once more unloose the fountains of their tears.

War's Horrors

An article in the current number of Appleton's Magazine describes most vividly the action of the iron-clad New Ironsides, at the capture of Fort Fisher. After the stronghold of the rebellion had been captured, the writer went over the scene with a party of naval officers, and describes some of the horrors of war that came under his observation:

"While looking about I saw a delicate hand and wrist, covered with a knitted glove fastened about the wrist by a silken cord and tassel, pointing up out of the sand; and I could not help fancying that that homestead glove was the gift of a mother or sister to the young officer who was lying below—buried, possibly, by the very shell which had killed him. Against the heavy wooden side of an embrasure was crushed the body of an officer, who had evidently died by the concussion of a bursting shell. One side of his head and face was smashed in, and plastered, as to speak, against the wall, leaving the other side in relief, the profile and moustache standing out like a plaster cast. He must have been a very handsome man, and the side of his face which was exposed was not at all disfigured. I have never been able to account for so frightful an injury without disfigurement."

FARM AND HOME

Management of Swine

Few of our farm animals require more careful attention during winter than swine, and certainly none pay better for the care bestowed; and yet, many farmers who carefully stable their horses, and provide warm quarters for their cattle, calves and sheep, seem to think that hogs can take care of themselves. This they are perfectly willing to do, provided the material is at hand. That is, they will do the best they can under the circumstances. If they can find a stack they will burrow there and lie warm; if there is timber, they will carry straw or leaves to the densest thicket, and build a high bed enough so they may lie dry, so far as dampness from the ground is concerned. In fact, swine will exercise more tact and ingenuity to sleep comfortably than any other of the animals of the farm. Their lack of natural covering requires that they do this, and thus it becomes one of their strongest instincts.

Why Agricultural Colleges Fail

In writing to the American Farmer, A. Hansen, of Mississippi, remarks: "The appropriations for agricultural colleges all over the United States, with very few and rare exceptions, have been appropriated, and most of them misapplied, to the agricultural department of their institutions, making this department entirely subordinate and totally insufficient for the wants for which the donation was made. This is one of the reasons why the agricultural colleges of the United States, as a rule, are failures. Another reason is, that the majority of these institutions do not consider manual labor necessary; yes! many think it adverse to liberty and justice to compel the students to work after they pay for their board and tuition."

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Transients of New England Farmers

In a lecture before a farmers' club in Connecticut a few nights ago, Prof Levi Stockbridge, of the Amherst, Mass., Agricultural college, said that the profits of New England farmers, average fifteen per centum a year, and explained what he meant as follows: "I cannot do so well as you say, farmers do not see the 15 per centum in our business. Well, let us look a little. I want to know whether you farmers keep an account with your business. As nearly as I can learn, not one in a thousand New England farmer does. Well, the first thing for every business man to do is to compare the year to take an inventory. Reckon every acre of improved land, every acre of woodland from which you derive an income. Do you know the value of your land? Do you know the value of your stock? Do you know the value of your implements? Do you know the value of your farm animals?"

are usually kept in large droves, or in confined and dirty quarters, enfeebled soon comes on, and they and their progeny will contract disease that often becomes epidemic or contagious in its nature, and, as we know, will sometimes decimate the swine of a whole region of country. These most enfeebled, or most susceptible to disease, are swept away, and we again have a few years when swine become comparatively healthy. We call the disease cholera for want of a better name.

The Prairie Farmer throws out these hints more with a view to call the attention of farmers to the necessity of studying the habits of swine, than for the purpose of writing their peculiar requirements. It is one of their instincts, by which they keep themselves cool in the summer, and protect themselves from the attacks of insect enemies. If they have access to running water, they will fully as often be found there, bathing, in summer. We find them rooting in the earth. They are industriously seeking grubs and the larvae of other insects. They may run squeal about a bare or muddy yard, with bits of straw in their mouths. A storm is coming on, and then instinct leads them to build a bed high and dry. We may take any animal and make it so artificial as to tire to change even its instincts. It certainly speaks well for the hog, that while man has tried his best to make filthy in its habits, through centuries of abuse, he has not so succeeded when the animal has had a chance to help itself—[Prairie Farmer]

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from which you derive your income. But if you have a horse, you should have a horse and a pair of harness for pleasure and for use. As a rule, your horse should be kept in good condition, and your harness should be kept in good condition. This is the only way to get the most out of your horse and harness. If you have a horse, you should have a horse and a pair of harness for pleasure and for use. As a rule, your horse should be kept in good condition, and your harness should be kept in good condition. This is the only way to get the most out of your horse and harness.

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BEAUTY ORGANS. Beautiful \$500.00. Beautiful \$1000.00. Beautiful \$1500.00. Beautiful \$2000.00. Beautiful \$2500.00. Beautiful \$3000.00. Beautiful \$3500.00. Beautiful \$4000.00. Beautiful \$4500.00. Beautiful \$5000.00.

BROWN'S BRONCHIAL TROCHES. Coughs and Colds. "Brown's" Troches will relieve all the ailments which induce coughing, and give relief in all cases of Croup, Whooping Cough, Sore Throat, and Consumption.

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Volume Xi.

WILL BE MORE ATTRACTIVE THAN EVER.

NOW IS THE TIME TO SUBSCRIBE.

NEW and VALUABLE PREMIUMS for New Subscribers.

In the first issue in January the Discussion of Universalism commenced between the Editor of this paper and Mr. J. C. Burruss, the editor of the Universalist Herald.

- 1. The Scriptures teach the endless punishment of a part of the human family. We affirm. Mr. Burruss denies.

Mr. Burruss is regarded by all as the ablest representative of the system in the South, if not in the North also, and is both a scholar and a gentleman.

THE 7 DISPENSATIONS.

That have attracted so much attention, will be continued until completed; and it is the design of the writer to make it a complete treatise on

ESCHATOLOGY, I. E., LAST THINGS.

- 1. There is to be a Second Advent of Jesus Christ. 2. It is to be Personal, not Providential or Spiritual. 3. He will first come into "the air" for his Saints, quick and dead.

AN EXPOSITION OF OUR LORD'S PARABLES

Is another interesting feature of the paper for 1878. These will appear weekly until all the parables have been explained, and cannot fail to interest all Bible students.

BAPTIST FACTS.

- 1. It is a fact that whereas that would be considered as essentially Baptist, have existed in different parts of the world from the days of John the Baptist until now.

Business Department

Money Letters Received From March 11th to 15th. Tennessee—Thos A Jones \$2.70, J O Gardner \$2.00, Rev H C Owen \$1.00, J O Evans \$1.00, L B Shaw \$1.00, A B Brandon \$1.00, W F A Shaw \$1.00, J M Pardue \$1.00, B M Williamson \$1.00, Mrs Sara Pickler \$1.00, Eld Thos Gilbert \$1.00, J L Edridge \$1.00, T J Easton \$1.00, Sam W Bortner \$1.00, T D Rouchie \$1.00, S M Ham \$1.00, M S Seay \$1.00, F Copley \$1.00.

Special Notices.

BY UNIVERSAL ACCORD Ayer's Cathartic Pills are the best of all purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by physicians in their practice, and by all civilized nations, proves them to be not only the most effective purgative, but that medicinal science can devise. Being purely vegetable, no harm can arise from their use.

THE REVISED SCRIPTURES.

A competent Greek scholar, well versed in English, would be able to reproduce the Greek text much more nearly from the Revised than from the Common Version.

THE LUNG AND BODY BRACE.

I have worn the Lung and Body Brace since the fall of 1877, and I feel that I can write you with confidence that it is the best thing I have ever used for the cure of my cough and asthma.

ORDER DEPARTMENT.

Order Department. We are prepared to furnish any of the books of the Southern Baptist Publication Society at the catalogue price.

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Sufferers from Protruded Organs.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and in 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 superseded a 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.

I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ill-named aches that soon break down the best constitutions, which are caused by protrusions of the organs which support the abdominal contents. This is the only mechanical contrivance ever discovered that uplifts the abdominal rather than compresses it, as all trusses do.

It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic constiveness, and piles when all other means have failed. It invariably relieves all cases of prolapsus uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support.

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the action of fatigue, and leave me with a hoarse, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness. I now use it only when speaking, and then breathe my voice, and my throat would ever be afflicted with hoarse, husky, or weak tones of the back or lungs, should I wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of good voice and of a sound physical condition. It should be worn by every minister and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to subvert the growing weakness of...

Hundreds of old men yearly are using the Brace for weak backs with invariable success. I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ill-named aches that soon break down the best constitutions, which are caused by protrusions of the organs which support the abdominal contents. This is the only mechanical contrivance ever discovered that uplifts the abdominal rather than compresses it, as all trusses do.

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lungs and lumbarg they are invaluable. W. C. GRAVES, M.D., Crayfordville, Miss. I received the Brace for my patient, Mrs. Martin. She applied it, and it relieved her back immediately. I am well pleased with the Brace. It is the only supporter that I have seen or used in any case of protrusion of the back or lungs, should I wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of good voice and of a sound physical condition. It should be worn by every minister and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to subvert the growing weakness of...

THE FOLLOWING VERIFICATE FROM GOV. PORTER, WHO HAS THOROUGHLY TESTED THE MERITS OF OUR IMPROVED BRACE, SHOULD BE READ BY ALL SUFFERERS. He largely, if not altogether, owes his late election to the Brace. Notice what he says:—

Executive Office, Nashville, Tenn., December 21, 1878. Dr. J. R. Graves:—I have used the Brace for my late election, and I feel very well satisfied that it had done more for me in a week than I could have expected at all. The first time I used it I addressed a large crowd of people in the city, and I found that my voice was very much strengthened, and at the close of two hours' speech I was free from my usual feeling of weariness and exhaustion.

Key Respectfully, J. A. D. PORTER, MINISTER TITHTONY. I have used the Brace for my late election, and I feel very well satisfied that it had done more for me in a week than I could have expected at all. The first time I used it I addressed a large crowd of people in the city, and I found that my voice was very much strengthened, and at the close of two hours' speech I was free from my usual feeling of weariness and exhaustion.

THE ORIGINAL BRACE, MADE ONLY FOR LADIES, WAS TOO WEAK FOR THE SEX. I remedied it by an important improvement, as the following will show:—

Let All Take Notice. This to certify that the undersigned is the only manufacturer of the Hanning Brace for J. R. Graves, M.D., who made it, and are more durable, and an improvement over the present one. We sell to no one else. J. R. GRAVES, M.D., Office of Man'g Co., 10th St., N. O.

No other party in this city or the South sells my Improved Brace, unless he can show a written commission from me. TESTIMONIALS. I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to. The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e., the uplifting of the bowels, and relief of all causes of prolapsus of the internal organs.

I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred dollars for it. If she could not get another one of the same kind. S. TURNER, M.D., Hayneville, La., April 19, 1877. All the Braces which I have ordered give me great satisfaction. For all kinds of womb diseases, weak

would advise all speakers who feel fatigued and exhausted, to speak by all means to get them a Brace, before they have to stop speaking, as I had to do. I would not be without it for any consideration. DAVID L. COLEMAN, No. 1077 N. Main St., Memphis, Tenn.

THE UNREGENERATE AND THE REGENERATE CONTRASTED. BY O. WINSLOW, D.D. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. —Rom. viii. 5.

TWO different classes are here presented to our view in striking and solemn contrast. With regard to the first, a more accurate, and at the same time, a more awful, portrait of the carnal state of man exists not in any language than this. He is described as living after the flesh. And, lest it should be supposed, as by some it is, that a corrupt tree can bring forth good fruit, or, in other words, that holiness is the natural product of our unrenewed nature, it is added, who "mind the things of the flesh."

But, before we go more fully into the unfolding of this subject, we should remark that the term "flesh" has various significations in God's word, often decidedly opposite to that which it bears in the passage before us. For example, it is sometimes used to denote a softened disposition of mind: "I will give you a heart of flesh." (Ezek. xxxv. 26.) Again, it sets forth the tender and close union subsisting between Christ and his church: "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." (Eph. v. 29.) A yet deeper and more sublime signification it assumes when used to describe the mysterious incarnation of the Son of God: "The Word was made flesh." (John i. 14.)

But the sense in which the word is employed in the text under consideration is totally different to any we have quoted. It designates the fallen and carnal state of the unrenewed man. He is after the flesh; and his whole life is in accordance with the dictates of the flesh. Our Lord thus described it: "That which is born of the flesh is flesh." (John iii. 6.) That is, it is nothing more than carnal and corrupt. It is originally corrupt; and corrupt it remains, until it perishes: "When we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death." (Rom. vii. 5.) We are thus taken to the very root of all the depravity and crime which afflicts and degrades our common nature. It is not so much the outbreak of sin,—the wretchedness and woe, which, working upward, floats upon the surface of society, that presents to a spiritual eye the most afflicting view of man's fallen condition, as the fact that the root of all iniquity dwells in his nature; and that when he hates God, and opposes his government, and violates his laws, and injures his fellow-creatures, it is not an accident of his nature, nor the effect of a surprisal into sin, like that of our first parents, as it is the working out of an original and natural principle. It is the development of an innate and deep corruption, coursing its way upward, as we have said, from the concealed depths of his nature to the surface of his life. And thus, though the ethics of a man be sound, and his life be in harmony with the morality of his era, yet, in the absence of the Spirit's regeneration, he is still emphatically "after the flesh." He bears about with him an original principle of evil, whose existence links him to the flesh, the natural development of which is only suppressed by the laws of society, a consciousness of right and

CHARLES DIARRHEA. I received one of your Body Braces through Rev. J. W. Connely some time in November, and have been wearing it since that time. From my short trial of it I have equalled for my natural disposition, which is chronic diarrhea of twenty years standing, and which has rendered me unable to do any work since 1861. I consider this the best remedy ever yet offered for this ailment. A. M. GIBBS, Cedar Key, Fla.

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

WEAK BACK OR BRACE. Dear Bro. Graves: After wearing the Lung and Body Brace six days, I am prepared to say that I feel no pain for my weakness of the back or breast. I have been afflicted with both a spinal weakness and a weakness of the breast for some time, and I find great relief by the use of the Brace. I will say to all thus afflicted, buy you an improved Body and Lung Brace, and you will be cured. J. L. ATKINSON, New Orleans, Tenn., June 2, 1877.

DIRECTIONS FOR MEASURING. Take a tape, if you have not a regular measuring tape-line, and measure the inches BELOW the tip of the hips around the abdomen, and the inches around the chest. The Braces are all measured in inches, and can be adapted to any size. J. R. GRAVES.

Nov. 27 2415 1077 1070

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 30, 1878. New Series—Vol. XI. No. 18.

Our Pulpit.

THE UNREGENERATE AND THE REGENERATE CONTRASTED. BY O. WINSLOW, D.D.

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TWO different classes are here presented to our view in striking and solemn contrast. With regard to the first, a more accurate, and at the same time, a more awful, portrait of the carnal state of man exists not in any language than this. He is described as living after the flesh. And, lest it should be supposed, as by some it is, that a corrupt tree can bring forth good fruit, or, in other words, that holiness is the natural product of our unrenewed nature, it is added, who "mind the things of the flesh."

But, before we go more fully into the unfolding of this subject, we should remark that the term "flesh" has various significations in God's word, often decidedly opposite to that which it bears in the passage before us. For example, it is sometimes used to denote a softened disposition of mind: "I will give you a heart of flesh." (Ezek. xxxv. 26.) Again, it sets forth the tender and close union subsisting between Christ and his church: "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." (Eph. v. 29.) A yet deeper and more sublime signification it assumes when used to describe the mysterious incarnation of the Son of God: "The Word was made flesh." (John i. 14.)

But the sense in which the word is employed in the text under consideration is totally different to any we have quoted. It designates the fallen and carnal state of the unrenewed man. He is after the flesh; and his whole life is in accordance with the dictates of the flesh. Our Lord thus described it: "That which is born of the flesh is flesh." (John iii. 6.) That is, it is nothing more than carnal and corrupt. It is originally corrupt; and corrupt it remains, until it perishes: "When we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death." (Rom. vii. 5.) We are thus taken to the very root of all the depravity and crime which afflicts and degrades our common nature. It is not so much the outbreak of sin,—the wretchedness and woe, which, working upward, floats upon the surface of society, that presents to a spiritual eye the most afflicting view of man's fallen condition, as the fact that the root of all iniquity dwells in his nature; and that when he hates God, and opposes his government, and violates his laws, and injures his fellow-creatures, it is not an accident of his nature, nor the effect of a surprisal into sin, like that of our first parents, as it is the working out of an original and natural principle. It is the development of an innate and deep corruption, coursing its way upward, as we have said, from the concealed depths of his nature to the surface of his life. And thus, though the ethics of a man be sound, and his life be in harmony with the morality of his era, yet, in the absence of the Spirit's regeneration, he is still emphatically "after the flesh." He bears about with him an original principle of evil, whose existence links him to the flesh, the natural development of which is only suppressed by the laws of society, a consciousness of right and

wrong, a natural regard for his own well-being, and the over-ruling power of God.

But we shall, perhaps, form a more accurate idea of this affecting state, in the further consideration of its workings, upon the same principle by which we judge the species of a plant by its flower, or of a tree by its fruit. It is said that "they who are of the flesh do mind the things of the flesh." (2 Cor. v. 16.) They know him intellectually, historically, speculatively, notionally; and this is the extent of their knowledge of God. They may designate him "our Savior," and profess no other way to heaven; and yet, sad to affirm, all their conceptions of his glory, and all their views of his works, and all their protestations of attachment to his person, are those of one who, living in the flesh, "knoweth Christ only after the flesh."

"Do mind the things of the flesh." What expressive words! All their pursuits are fleshly. Those pursuits may be, in the world's view, noble, daring, refined; they may have a tendency to develop great mental powers, to call into exercise mighty energies, to elevate the taste, to soften and refine the feelings, and even, to a certain extent, advance the present well-being of society; yet is it a minding of the things of the flesh. Contemplate the enjoyments and pursuits of the carnal mind in what light you may,—the most intellectual and elevated,—they yet spring from the flesh, are bound by the flesh, and with the flesh they perish. This is your character, if not born again of the Spirit.

"It is not necessary that you mind all the things of the flesh in order to constitute you a carnal man. It is enough to fasten this character upon you, that you have given yourself over to the indulgence or the pursuit even so far as one of these things. A sinner may not be a debauchee, and neither the one nor the other may be an aspiring politician. But whatever the reigning passion may be, if it have the effect of attaching you to some one object that is in the world, and which, with the world, will terminate and perish; then still your mind is in subjection to an idol, and the death of the carnally-minded is your inheritance and your doom. Be not deceived, then, ye men who, engrossed with the cares, and observant of all the subtleties of business, are not addicted to the influences of dissipation; nor ye, heedless of wealth's accumulations, can mix an occasional generosity with the squandering of intemperance and riot; nor ye who, alike exempted from sordid avarice or debasing sensuality, have yet, in pursuit of an ascendancy over the mind and the measures of your fellow-men, made power the reigning felicity of your existence; nor yet even ye who, without any settled aim after one or the other of these gratifications, fluctuate in giddy unconcern from one of the world's frivolities to another. None of you mind all the things of the flesh; yet each of you mind one or the other of those things, and that to the entire practical exclusion of the things of the Spirit from the preference of your habitual regards. We do not charge you with a devotion of heart to all these things in the world, which are opposite to the love of the Father, any more than we charge you with idolatrously falling in obediency to all the divinities of a Heathen polytheism. But still, if only one of these divinities be your God, there were enough to constitute you an idolater, and to convict you of a sacrilegious disavowal of the King who is eternal and immutable. And so your one earthly appetite, though free from the tyranny of all the others,—your habit of ungodliness, though it be the only one that breaks out