

release. He anticipates a few more trials and troubles, a few more bitter annoyances, and then to rest forever from them all. When he bids adieu to earth, he leaves his corruptions behind him. He enters into immortality where moth and rust cannot corrupt, where evil lusts cannot annoy.

That happy state the fountain of nature is purified, the affections are fully given to God, every power of the soul is purified, and all is holy to the Lord. What a glorious transition!

3. The frailties and sufferings of life. These are very numerous, and they spring from many sources. The evil passions of nature—the sorrows of those with whom the Christian associates, the evils that abound in the world, the cares and responsibilities incident to an earthly existence, with the long catalogue of duties, crosses, trials, disappointments, and regrets, and a thousand other things, all help to embitter the cup of life. The heart is often wrung with bitter anguish, the eyes flow with tears, and the wallings of the soul go up to God. Every day some new spring of trouble is opened, and new sorrows flow in upon the soul.

1. Shall this state continue forever? Does the Christian desire to live here always, the subject of such distresses? No, he looks for a better day—a more happy existence. He contemplates the promises of God, and, fixing his hope upon heaven, he submits patiently until his release shall come.

But in heaven these nightgales are all over forever. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

Rev. xxi. 4.

4. The thoughts and imaginations of the heart. These, arising out of a corrupt source, are many of them polluted and sinful. How often do the most abominably wicked thoughts crawl into the mind. They even intrude themselves upon the devout worshiper, while engaged in his devotions at the throne of grace, and often dispel the most devout emotions. How great is their annoyance! How difficult to suppress! But in the rest that remaineth for the people of God, there is a full and glorious release from their annoyance forever. The fountain of thought and imagination will be purified, so that not a wicked or idle imagination will ever enter the sanctified heart in heaven.

In a word, whatever is unwholy, whatever is sinful, whatever is afflicting, whatever will help to embitter life, will be forever excluded. An impassable gulf will lie between these abominations and the glorified saint who shall be in the enjoyment of the heavenly rest. What a source of satisfaction in the Paradise of God, to be forever separated from all sin and suffering—to tear their annoyances no more.

5. The rest that remaineth for the people of God implies a possession of all the joys of heaven. The view we have thus far taken is of rather a negative character. We come now to consider the positive bliss of heaven. If rest implies a release from all the ills of life, it more fully implies all the bliss of heaven.

The Scriptures, however, do not give us a full description of heaven. They only afford us a partial outline, they only enable us to behold the surface. They give us the most elevated idea, however, that we are capable of comprehending. This is done mainly by comparison. Striking symbols are used, and through this medium we form our conceptions of its glory and happiness.

6. It is compared to a country—called the heavenly; Heb. xi. 16.

The land of Canaan was the land of promise; it was described by Moses as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig-trees, and pomegranates, a land of olive oil and honey." Deut. viii. 7, 8.

This goodly land was used as a figure of heaven. Abraham was called out of Mesopotamia and directed to the land of Canaan as an inheritance for his posterity. The children of Israel left Egypt and wandered forty years in the wilderness, and at the appointed time were marched in triumph into the land of promise, where they enjoyed a

release from their Egyptian ills and their wanderings in the wilderness. There they were enabled to rest in the land of promise, the land of Canaan, the land of the vine and fig-tree, the land of the olive oil and honey.

But Abraham and all who were spiritual looked beyond the earthly Canaan to the heavenly, from a temporal possession to an inheritance that is incorruptible and undecaying, and that fadeeth not away. Every Christian knows that earth is not his home. No matter what may be his circumstances in life, no matter what the extent of his possessions, he looks far beyond houses and lands to the inheritance of the saints in light. There he anticipates joys and pleasures that no earthly estate can give. There the ambrosial fruits of Paradise and the pure waters of salvation, the glorious robe of righteousness and the crown of glory, open before his mind, pleasures that cannot be conceived of during his stay on earth.

2. It is compared to a city. Not like a city that is reared by mortal hands, liable to decay and easily overthrown by enemies, but "a city which hath foundation, whose builder and maker is God." Heb. xi. 10. A city so graphically described in the apocalypse as the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. A city built of precious stones, with pearly gates and golden streets, having the fruit of the tree of life, and the pure stream of life flowing along its valley. Where there was no need of sun and moon to light it up, and no need of temple to worship, for God and the Lamb are the light and temple of it.

Whatever advantages and pleasures are gained in cities, whatever social intercourse and mutual protection, whatever honor and glory, all these are only faint images of the joys of heaven. In that celestial city garments never wear out, gold never becomes dim, joys never decrease, hope never meets with disappointment, but joy is un-sullied, happiness complete, glorious, eternal.

3. It is compared to a building. "A building of God, an house not made with hands, eternal in the heavens." 2 Cor. v. 1.

Here we have the idea of a temple in which to offer God sincere worship, and probably also the idea of a local habitation. In both these senses heaven is prefigured by a building. Our Savior said to his disciples, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." John xiv. 2, 3.

Is a building neatly fitted up, occupying a pleasant situation, possessed of every comfort, and inhabited by pleasant company, desirable in life? How much more desirable is that home of all the saints where Jesus dwells, and where sorrow and sighing never enter. Such is heaven. How delightful—how glorious!

Again, is the temple of God a delightful and profitable place—a place where prayers of saints ascend to heaven, and the smoke of incense rises in a cloud above the mercy seat? How much more glorious is heaven itself, where the shadow is lost in the substance, and the figure absorbed in the reality! Who can contemplate the loveliness, the beauty, glory and happiness of God's holy worship in heaven? Who can speak of the transcendent glory of that unnumbered band that waits upon the throne, and upon every new development of glory and every new acquisition of Christianity that inspires their heavenly songs?

4. It is compared to a kingdom. A kingdom of which Christ the Mediator is ruler.

When he was about to close his ministry on earth, and after he had conquered the victorious grave, he said, "All power is given unto me in heaven and in earth." Matt. xxviii. 18. And sitting upon his throne, he reigns in righteousness and glory. And, going forth in his majesty, "he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords." Rev. xix. 16.

The kingdom of David is its glory was made the apt emblem of the kingdom of Christ. In that reign Israel abounded with honor and glory. But

in how much higher sense is the kingdom of Christ the heavenly kingdom glorious! God and the Lamb are the occupants of the great white throne in that blessed kingdom, in oppressions and persecutions, and in all manner of afflictions. Every subject is a king and priest unto God, and all power and glory forever belong to all the redeemed saints on high. No rival princes wage a warfare upon each other, no angry disputes for power ever disturb the harmony of heaven. The angelic hosts and the redeemed millions of God's elect are so many faithful, peaceful, glorious subjects of a kingdom that knows no end. What a delightful contrast to the wars and quarrels of earth! What a glorious exchange from this world of political disputes and bloody wars, to heaven itself, where grace reigns and eternal joy pervades every heart!

But, leaving out figures, let us consider the joys of heaven more direct—

1. There will be an uninterrupted communion with all saints.

The communion of saints is one of the most delightful enjoyments which the earth affords; but these joys are sullied by various means. The natural frailties of nature—the differences of sects and parties—the hindrances of time and space—the influence of surrounding circumstances—all these mar the enjoyment of Christians on earth, and make the uninterrupted enjoyments of heaven more desirable.

But while the foretastes of heaven are so delightful here, what must be the fulness of that spiritual life, when all the saints of God of every age and nation shall have laid aside their mortality, and entered upon the life of immortal bliss, where all see eye to eye, speak the same things, join in the same anthems of praise, and where love flows in one perpetual never-ceasing stream from heart to heart. Where lines of separation are never drawn, Sabbaths never end, and congregations never break up.

2. Intercourse with the angels of heaven.

This, too, is another source of heavenly enjoyment. The thought that ministering spirits hover over the Christian, wait upon him, supply his wants, and help him on in his pilgrimage here, affords to his heart peculiar delight. But how much more when the veil shall be laid aside—when those invisibles shall become visible, and less with their presence, ever ready to join the saint of God in worship, and ever ready to echo his songs of triumph and praise to the name of God.

3. Communion with God and Christ forever and ever.

This is the grand source of all delight. This sweetens every cup on earth, inspires every hope, and induces that longing after holiness which characterizes all the saints. A moment's communion with God and Christ possesses more real pleasure than a life time of vanity and worldliness. The seasons when the soul enjoys communion with God, are the oases of life's moral desert—the most delightful moments that ever pass away during life's eventful history.

In the rest that remaineth for the people of God, this holy communion will be enjoyed fully and freely, without molestation or measure. It will be as a perpetual sunshine of grace and glory; every desire of the soul will be fully satisfied, and never, no, never, no, never, will there come a period when the soul will tire and faint, or when such communion shall end. Dwelling in the presence of God forever, fully saved, justified and sanctified through Christ, and eternally welcome to every glory and joy, there will be happiness full and unalloyed forever.

In conclusion, brethren, let us cultivate all the Christian graces, let us mortify the deeds of the flesh, and daily, hourly, seek to draw nearer and nearer to heaven. Let it ever be our motto, "to work on earth and rest in heaven," remembering that our toils will soon be over, and then heaven will be ours forever. Amen.

DIED.

At Center Hill, Miss., February 21, 1880, Mrs. Elizabeth Prudence Hurawny, daughter of the late C. P. Strickland, in the thirty-seventh year of her age.

LETTERS FROM THE PACIFIC—NO. 7.

EDITOR BAPTIST.—Despite all you said and did, and hoped prayed, and counseled when among us, it has come to pass. The new opposition paper, it is as well to call them by their right names—is in issue. It does the paper, *The Herald of Truth*. May it prove an appropriate name. It is a monthly, of modest price, not ponderous, in either proportions of page, once a month, ought not to contain much dilated matter to be worth even thirty cents.

The handling does not talk much right and surely, with our small population, and few Baptists, in this State, if there is not light in it, does we see little use in opposing its circulation. Surely one paper can keep the unity of the Spirit, in the bond of peace, as thoroughly as a larger number. Taking a...

BROAD COMMON SENSE VIEW

Of the situation, I cannot see any propriety in the birth of this offspring, except to relieve the burden bearers of its ante-natal existence. Were it not in possession of a few "State secrets"—which you know are always most appropriately kept, when their keepers are most numerous—I should be much puzzled to know of this so-called *Herald of Truth*, why it is instead of is not?

Let me whisper some of them in your ear. You know them, but some of your readers do not.

THEY HAVE A RIGHT TO KNOW

All that you and I do about it. We in California are the most consummate human complainers to be found on the face of the earth, and the Baptists are no more exempt than other people. A large portion of our membership, before coming here, were directly taught the doctrines of the Bible, as expounded throughout the South and West by the bold and erudite editor of the *TEXAS BAPTIST*, and many others had indirectly, yet quite as thoroughly, been refreshed and strengthened by draughts from the same fountain. You found, in this large class, an idea that the

ONLY BAPTIST PAPER

The *Evangelist*, was, while tilling the ground industriously, and plowing the land constantly, not quite so observant of the "Landmarks," as it ought to be. Wherefore, in order to prevent division, and to show, at the same time, that they were sounder in the faith than suspicion suspected, the managers of the *Evangelist*, readily and gladly transferred its editorial eye to one of the noblest, truest, most zealous sons of the Southwest, a true disciple and yoke-fellow of the great Tennesseean, once Green mountain boy, but now ripe in true Biblical scholarship.

It was, however, a mistake to suppose that the *Evangelist*, while conducting the *Evangelist*, found nothing in the strength, or strictness, of the teachings of the new editor to disturb them. They were in entire harmony with his doctrines, and gave him their hearty co-operation. They were, by thought, however, throughout all our borders, was at last secured. A vain presumption thought: In the midst of our exultant joy, we obtained...

DISTURBER OF ISRAEL

Arose from his forced retirement, and through talent richer and learning more ripe than his own, succeeded in elevating his banner, sounding his "call" and enlisting a few followers as "fifty cents a year advance." Now in all circumstances, where is the good common sense? where the Christian intelligence? where the spirit of harmony? Where the devotion to the Master's cause? I will not ask where the honesty—in this new opposition Baptist paper. And the query acquires force when we find that there are not half Baptists enough in the State to give a paper the support it ought to have, if all were united; and also that nine-tenths of the whole number, were content to—

LET THEM KNOW

But the daily developments are highly consolatory. Two years ago, there were no two advocates so pleased the excellence of his teachings, and

LETTERS FROM THE PACIFIC—NO. 7.

so rapidly increased and strengthened his friends, in this most unwise movement. THE BULLET SHOT INTO DR. KALLOCH'S BREAST was extracted from his arm. But it seems to have carried some parcels of cloth, or other organic matter, into the wound, and it does not heal. He has recently suffered much, and whether he is yet quite out of danger is somewhat questionable. He and his son conjointly ran the Temple service and the Mayoralty, with a success alike gratifying to his friends, and surprising to enemies.

Dr. Gray, temporary pastor of the First church, San Francisco, is being instrumental in a great and glorious work—though with little display—in that body. The gentlemen to whom the church owed some thousands, of a "floating debt," have donated the entire amount, thus leaving the church with no debt, but the mortgage, which they can care for if so disposed. Whether there are any "SCIENTIFIC FALLACIES"...

In Dr. Frost's removal from the First church, at the first capital, to that of the First church of the present capital; and of Rev. A. L. Cole to Dixon, or of the return from among the "wise men of the East," of Rev. H. W. Reid, and his oversight of the dock on Mount Davidson, usually called Virginia City, you will tell; I can refer to no other.

A young brother, born your native hills, has come via Waterville, Boston and Chicago, and is making his mark in Sonora. God bless him and the church he is attempting to help up the hill. It now stands 500 feet above sea level. And may both pastor and people, become like a city set on a hill.

REV. MORSE OF EAST OAKLAND

Has recently, by the help of some most extraordinary workers, outside of his church, as well as in, provided for the base-dolar of his church debts; and thus, more of our good churches is out of debt, and can go to work for the Lord in stead of the landlords.

REV. W. F. FARWELL, D.D.

Whom your migration from the East, with some new and interesting, to come to the West, a few months since, for the "farther culture" of holiness, among the "destinies of the Pacific Slope" and whom some of our best people took up, defended, sustained and placed in position, because his church in Pittsburg, and Rev. J. D. Fulton, D.D., of Brooklyn, wrote such lovely things about him, is under trial for his part, from the Supreme Court, for subscribing a witness. Suffice it that the "party" of that order, and power as a preacher, in the hands of Dr. F. so gushingly commended him to our confidence and love, will not be likely to produce any more "wonderful events" among the Baptists of this coast. San Jose is again vacant and the church is in correspondence with its mature in union—with your good friend and noble brother, W. A. Jarrel, of Illinois.

REV. DR. DE WITT AND PROF. MOXHAM

Recently from the East are holding revival meetings in Rev. Dr. Major Kallouch's Metropolitan Temple, with most marvelous success. Over one hundred and eighty have professed conversion, and this is only the ninth day. The *Call* of this a. m.,—a secular daily—says of the meeting last night: "Notwithstanding the inclemency of the weather, the audience room of the Temple was filled at an early hour. A searching discourse was preached from the text, 'Look unto me and be ye saved, all ye ends of the earth.'" And when in the midst of the sermon, Prof. Moxham said, "Look to Jesus," in his peculiarly expressive manner, it caused no break, not even a ripple of surprise passed over the large assemblage. So perfect was the harmony of this singer with the great work in which he engaged, and his divine gift is so understandingly used, as to give voice to the great heart of teacher or people, of saint and sinner." When Dr. De Witt invited inquirers and all interested to adjourn to the lecture room, the entire audience followed him. Central church, Oakland, is very anxious to secure their services, when they are through at the Temple. My lecture on—

THE CHINESE IN AMERICA A NATIONAL

After having been delivered at California College, Metropolitan Temple and in other prominent auditoriums, was a few nights since by special request, delivered in the large hall of the Capitol at Sacramento, where every seat was filled, and hundreds stood throughout the hour and twenty-eight minutes of its delivery. The Governor presided, and at the close—in other words—by unanimous vote the Honorable Senators, endorsed the Lecture and several of us for publication. It will be in pamphlet form and I will send you copy in a few days. Whatever the people cast of the mountains, they will, the great body of the people of this coast are so fully intelligent upon this subject that they will hereafter speak with one voice, until the terrible evil is abated. Abundant your readers that to condote for the Presidency, in this year of 1880, can have one of the twelve electoral votes from the Pacific State, unless they are actually pledged to bring the whole energy of the administration to bear against the further entrance of Chinese immigration. I shall be glad to hear of your success. Faithfully yours, W. A. JARREL.

WILLIAM KIFFIN A LANDMARK

Among the early Baptists of England the name of William Kiffin is prominent. He was born in the year 1610, and became a member of the merchant princes of London, and in every year of his life he was a member of an "Independent church," but by many others, he withdrew and joined the Baptist church, the first in England of the Particular Baptist order, of which Mr. Kiffin was pastor. Two years after that, in 1637, a difference of opinion respecting the propriety of preaching and letters—who had not the influence to preach to them—in which Mr. Kiffin took the negative side—occurred in a separate church in London, those who agreed with him withdrew and formed another church, which met in Devonshire Square. He was chosen pastor and remained that office till his death in 1701—one of the highest pastorates on record.

OBITUARIES

Harriet P. Smith died Feb. 3, 1880. She was the daughter of John P. and Mary Smith, and was daughter of Deacon John D. Smith, formerly of Daneyville, Tenn. She was born on February, 1851. Harriet was a model girl, and was baptized into the fellowship of the Assembly church by the writer in 1876. She was one of those self-sacrificing girls, who would make any sacrifice for the comfort and satisfaction of others, especially her parents and sisters.

LESSON

The contrast between the one who studies ancient history and the one who tries into the future, is the same as two men in a ship—one in the front and the other in the rear—one looking to where it is going, and the other from whence it came. The same difference is between the studying of the New Testament and the Old.

H. G. HAMMONS.

The best lesson you ever sent to this paper.

SETTING UP THE KINGDOM.

BY W. S. FAYTON, WARREN, ARK.

"In their days the just of heaven shall set up a kingdom."

I HAVE been requested to prepare a paper on the setting up of the kingdom. I suppose it was intended that my inquiry should be directed especially to the organization of the visible church of Christ.

In order properly to understand the subject it is necessary to distinguish between the church and the kingdom of Christ. Both are visible, but the kingdom is universal, the church local. The visible church is made up of the organized disciples of Christ who are accustomed to assemble in one place. The visible kingdom is made up of the aggregate members of all the visible churches of Christ united by the bond of Christian fellowship.

If this view is correct it will be seen that the setting up of one was the setting up of the other. So long as but one church existed the church and kingdom were identical, but as the churches multiplied the kingdom was enlarged and made to embrace all the local churches.

Some have supposed that the kingdom was set up and the church organized in Abraham. But is it a sufficient answer to these to remember the prophecy of Daniel who referring to the kingdom of Christ, says: "In their days (understood to refer to the Roman emperors) the Lord of heaven shall set up a kingdom." But the Lord himself fixes the time more definitely when he declares: "The law and the prophets were until John—since then the kingdom of heaven is preached." And when John began to preach he said: "Repent for the kingdom of heaven is at hand." (Gr. *engite*.) This term is used to express what is approaching and has already drawn so near as to be at hand. It is if John had said: "The kingdom of heaven is making its appearance. This could not be affirmed of an event long past, nor yet of one in the uncertain future.

If I should be asked at what particular time the formal organization of the church took place, I must answer that no such formal organization was necessary, nor in my opinion ever took place with that formality with which we now constitute churches. I have looked in vain for the traces of a single act that could be so constituted. According to my understanding, its organization is a thing of growth.

I think I discovered three distinct stages in the progress of its development. 1. The preparation of the first material. 2. The collection of that material about the person of Christ; and 3. The delivery of the laws by which it was to be governed.

Its development began with the preaching of John the Baptist; it attained consistency when the disciples gathered about Christ and chose him for their religious instructor and guide. Its code of laws were given in detached portions and is embodied in the historical portions of the New Testament in the Epistles and Revelations. When these were all delivered the work was completed; the kingdom was fully set up. After this nothing could be added to or taken from its constitution without offense against the head of the church.

1. The preparation of the first material. This was the work of the Harbinger. Before the kingdom could be set up there must be subjects ready to receive it. Before a church could be organized proper material must be prepared. There must exist baptized believers out of which it must be formed.

The mission of John the Baptist was to prepare this material, as is evident from the prophecies made in regard to him. He is represented as the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight a pathway for our God." The angel who announced the birth of John to Zachariah his father said (Luke 1: 6): "And many of the children of Israel shall return to the Lord their God. And he shall go before them in the power of Elias to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

Zachariah afterwards prophesied of his son, (Luke 1: 76): "And thou child shalt be called the prophet of the Lord to prepare his ways, to give knowledge of salvation to his people by the remission of sins through the tender mercy of God whereby the day spring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet in the way of peace."

This shows the kind of preparation he was required to make. A people must be made ready, prepared for the Lord—not merely apprised of his coming; but ready to join his standard when raised. He was to give knowledge of salvation to his people by the remission of sins through the tender mercy of God, coupled with baptism, the symbol of remission.

This preparation embraced several particulars:— 1. Instruction. He was to give knowledge of salvation, to give light to them that sit in darkness and the shadow of death. He must preach the gospel as the light of the world and Christ as the way of salvation.

2. Conversion. This instruction must be effective. He was to come in the power of Elias. The Holy Spirit was to attend his preaching. Their hearts were to be changed. This *metanoia*, translated repentance fully imparts. They were to be led into the way of peace—being justified by his grace they should have through our Lord Jesus Christ. The proof is abundant that they were converted persons—penitent believers in Christ, making a credible profession of their faith by bringing forth fruits meet for repentance. Paul declares that John preached faith in Christ (Acts xix. 4): "John verily baptized with the baptism of repentance, saying unto the people that they should believe upon him who should come after him,"—that is, on Christ.

3. Baptism. They were baptized of him in the river of Jordan, confessing their sins. Nor were these few or confined to one particular place, but they embraced persons from Jerusalem, from all Judea, and from all the region round about Jordan. This ceremonial was such a necessary preparation that Jesus himself submitted to it, declaring that it behooved him thus to fulfil all righteousness. If it had not obtained this relation to the church and kingdom, it would have been a ~~unnecessary~~ and unnecessary rite.

II. The second step in the process of development is the collection of the prepared material and its organization. After the baptism of Jesus and his return from the temptation in the wilderness, he began to preach, and many of the disciples of John resorted to him. Thus he gathered about him a company of persons who possessed all the characteristics of a church, viz.: a company of baptized believers, voluntarily associated under Christ as their head and teacher.

That his first followers had been disciples of John is evident from several considerations. It is expressly declared that some of them were, and the circumstances under which the ~~others~~ called shows them also to have been his disciples. It would have been a work of super-erogation if, after the Harbinger had made ready a people prepared for him, he had refused to use them. Moreover, when it became necessary to choose a successor to the ~~apostle~~ Jesus Iscariot, one qualification required was that he should be a person who had companioned with them from the baptism of John. Besides, the Lord himself submitted to baptism because it was necessary to fulfil all righteousness, and surely it was equally necessary for his disciples to do the same thing.

When he had gathered about him a sufficient number of disciples, he gave more regular organization by choosing and ordaining apostles, and shortly afterward by ordaining the seventy. Here, then, were all the essentials of a church or kingdom, properly qualified members or suitable subjects, voluntary association under Christ, the pastor and the teacher, with such subordinate officers as circumstances required, engaged in the work of propagating the gospel.

That the church existed at this time is evident from the fact that in Matthew xviii, he gives specific directions for the treatment of personal

offenses, and speaks of the church as an existing organization well understood by his disciples and having jurisdiction over its members.

Just before his crucifixion, after eating the Paschal supper with his disciples, he instituted the memorial ordinance of the Supper.

What more can I say to complete the church? Here was the ordinance of baptism, persons properly qualified to administer it—ordained ministers—association and the Lord's supper duly administered.

Besides, we find them engaged in performing acts as a church.

After the Lord's ascension we find them assembled in an upper room, continuing in fellowship and engaged in worship. (Acts i. 14-15.)

Not long afterwards we find the disciples assembled (one hundred and twenty in number) and choosing a successor to the faithless Judas Iscariot. (Acts i. 15-26.)

They were assembled as a church on the day of Pentecost when the miraculous gifts of the Holy Spirit were manifested.

Some hold that the church was not organized until after the day of Pentecost, but no such thing is intimated by the sacred writers, and the fact which I have already enumerated is against this supposition. Besides it is declared that those who gladly received the words of Peter, were baptized and the same day there were added unto them about three thousand souls. (Acts ii. 41), and it is said the Lord added unto the church daily its saved. (Acts ii. 47.) This speaks of the church as an existing institution, and no intimation is given that it was then first instituted. Indeed I cannot see how three thousand could be added to the church unless the church had already existed.

III. The last step in the process of development was the delivery of such rules and regulations as were necessary for its government.

It is not pretended that these laws were embodied in a single document and formally presented at the same time. But as the church took shape and circumstances arose from time to time appropriate directions were given and these served as a precedent for similar laws in future. During Christ's personal ministry these directions were declared orally and subsequently recorded by the apostles. But after his ascension his apostles were divinely inspired to set in order the things that were wanting. These directions are scattered throughout the Acts of the Apostles and embodied in the Epistles addressed to the churches, and to individuals, and constitutes a code contained in precepts and illustrated by examples, amply sufficient to guide the church in every essential of faith and practice.

With the Revelation of John closed the book of inspiration, and the work was complete. Everything necessary to the government and discipline of the church, and the methods by which the gospel was to be propagated, all the offices required, with their qualifications, the manner of their appointment, their rights and duties, all may be ascertained with unerring certainty.

These directions demand to us as the immutable constitution of the church, whose commands are imperative, and whose precepts are perpetually binding. No decree of councils, no edict of pope or prelate, no custom or tradition, however hallowed by antiquity, can supersede them.

BRO. MEEKS OWEN.

THE Mt. Zion Association of Missionary Baptists, now in session, do hereby certify that Bro. Meeks Owen is a regular ordained minister of the gospel, and is in good standing with the denomination in Arkansas.

Bro. Owen has been unfortunate in losing his eyesight, and owing to misfortune of various kinds, he is reduced almost to poverty.

Bro. Owen thinks of traveling for the next twelve months or longer, and asks a little help of his brethren, and all others whom he may meet with, to enable him to yet live.

Will ministers of the gospel of every denomination assist Bro. Owen in the above enterprise? Will friends and well-wishers be so kind as to pass Bro. Owen over free of charge?

Done and signed by order of the Association. W. S. WILLIAMS, Clerk. W. T. SMITH, Moderator. Jonesboro, Ark., Nov. 17, 1879.

The Baptist.

Editor and Proprietor: J. GRAVES, Arkansas Editor, Annover, Bradley Co., Ark. W. W. GRANT, Editor, Jonesboro, Ark. J. M. HANCOCK, Editor, Memphis, Tenn.

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Dissemination of Principles of Baptists.

- 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice.
2. As Baptists, we are to stand for the doctrine of Christ as the only and sufficient basis of our faith and practice.
3. As Baptists, we are to stand for the doctrine of Christ as the only and sufficient basis of our faith and practice.
4. As Baptists, we are to stand for the doctrine of Christ as the only and sufficient basis of our faith and practice.

Dissemination of Principles of Baptists.

The non-recognition of human authority as scriptural authority by addition, ministerial or ecclesiastical, or any other authority, is a principle which is essential to the very nature of the Christian religion.

A WORD ABOUT SUBSCRIPTIONS.

It has no doubt been suggested to many of our subscribers that it would be better to have a new subscription without the yellow fever belt, and therefore not liable to suspend. We wish to make this statement to our patrons:—

1. Though we have been three compelled to suspend while the yellow fever has been an epidemic in this city, and while our subscribers have failed to receive, they have not less a single number, nor we have announced to complete the volume at the number we left off, as we now do.

We wish to say, and have every friend and brother say it for us, that should the fever reappear next year, or any future year while we publish the paper, that we shall promptly remove to some point, and issue the paper regularly as usual of no more suspensions on account of epidemics. There will be no more suspensions on account of epidemics, as we are of the nature of health we wished it would be an epidemic, it was too late to think of moving.

THE SOUTHWESTERN BAPTIST UNIVERSITY.

WE fear that the Baptists of this State do not see how important it is that this school should have their sympathy and support. It is true that they admit it is a necessity, yet they do not evince any purpose essential to its efficiency and success. It must be admitted to all thinking men, that the school cannot do the work which this nation, and this age requires, without the means to furnish each department with competent instructors. That it may do this, the Baptists of the State must give it their sympathy and liberal support.

Were their hearts in the work of education, they would co-operate with those who toil to plant, nourish, and perfect institutions of learning.

God calls his people to work for him, not for themselves. They must work for him, and he will provide for them. A full sense of duty and the spirit of obedience will not allow us to use God's gifts for our own gratification and pleasure, when his cause needs and calls for them. Our God requires both the talent and the money of his people in the work of saving sinners. Let us every man and woman consider this work as first in importance in the happiness and well-being of mankind.

There are many departments, the chief of which is the publication of the facts of the gospel. That this may be properly and effectively done, much needful preparation is required. To meet this requirement, schools and colleges must be planted and liberally maintained. It is the preparation the necessity of the school is manifest, when we consider that it is the main location of the school to stimulate and quicken thought and inspiration for truth for its own sake. The mind of our youth must be made to this age of activity. It, however, cannot be done

without we have the school. It seems to us, looking at this matter as we do, that love to God and his truth must inspire his people with the purpose to plant schools of high order, and move them by prayer and liberal contributions of money, to uphold and strengthen them. And, we, it seems to us that they will, as they value and love the gospel, search out young men of piety and natural ability, and put them in the work of preparation in these schools, and keep them there until their minds are duly trained for high and holy work. We would urge, my brother, in view of the necessity of preaching the gospel, and dignity and glory of the work, that you think on these things, and settle before God and in the court of your own conscience, the question of duty.

The Southwestern Baptist University, at Jackson, Tennessee, is yet in its infancy, and it ought, it must, grow up to a true and healthful maturity; if it does not, it cannot do the work assigned to it. But, brethren and sisters, as growth has its conditions, and as these conditions are in your hands, in so far as this school is concerned, so it can only reach the point of enduring and healthful work in your hands. If it succeeds, and fills its sphere to the perfection and happiness of man, and to the glory of God, it will be because you will it. If, on the other hand, it fails, and the work to which your divine Father calls you remains undone, it will be because you would not heed the divine call. What, then, do you say? Remember, your answer, whatever it may be, will go up to God. Will you say, Lord, I will; or, Lord, I will not?

Brothers, you can now supply such conditions of the work as are now pressingly needed. Such as will enable the trustees to fill each department with ablest men. At the last meeting of the Board, Bro. G. W. Griffin was engaged as Professor of Logic and Philosophy, for half his time! Half his time? Yes, only for half his time! And that, too, for the simple reason, we were not able to pay for his full time. The Professorship had not been endowed, and the income from other sources was not sufficient to pay the Professor already engaged and this additional one. Yet it was considered important to have a Professor of Logic and Philosophy. It was believed that half of Bro. Griffin's salary could be secured without difficulty. This belief arose from two facts. First, there were notes—some bearing interest. Now it was confidently expected that in a case like this, men of God would pay interest. The second fact was the liberality of our brethren. That they would in a pressing time do as the Southern Baptists have frequently done—give money to pay the Professor of the Theological Seminary. But we regret to say that very little interest has been paid,—some refuse—and that a very small amount has been given towards the payment of the salary, consequently Bro. Griffin has received only a small part of that for which he has so faithfully wrought.

Now, brethren, we, as a trustee, and one interested in our school, and deeply so in this department, would urge all who made notes for the endowment of the Chair of Logic and Philosophy, to pay by all means the interest, if you have not already done so, for it will not do to let this brother work as he is now doing, without receiving what he has a right to expect. He must live by his work. Will you then say, No, he must work for nothing? He has sacrificed much for the school, perhaps more than any other in the last seven or eight years in our educational work. Now we ask, will the Baptists of West Tennessee—of Tennessee—permit him to fill this department, and render the valuable service he is now doing, without pay? Will he not go where he can get pay for his labor? Certainly he will, unless we can do for him what in justice ought to be done.

Can we dispense with his services, or that of some other one who can fill the chair, and the claim that we can give a first class education? We say no. We therefore insist that Bro. Griffin's department be fully sustained. Those familiar with the subject and the character of the instruction, know how to estimate fully the value of

professorship, and they are unwilling that it should in any way suffer neglect. Those brethren who will pay the interest on their notes can send the amount to Prof. G. W. Griffin, and say who will contribute to the salary, which we hope many will do, can read the amount to him at Jackson, or to this office.

BREVITIES.

Eld. C. B. Martin, so well and favorably known in West Tennessee as a pastor and evangelist, will in a few days leave his native State for Clinton, Mo. It is a great loss to our East Tennessee brethren, and a valuable acquisition to Missouri Baptists. We cheerfully recommend him to them, and wish him abundant success.

Bro. T. J. Bowas, the successful young pastor of the Central church of this city, was announced to preach at the first church on last Sunday night, but being unwell, and warned by his attending physician not to attempt to fill his appointment, he did not put in an appearance. The pulpit was, however, very ably filled by Bro. W. W. Tinker.

Bro. G. W. Granberry, the able office editor of this paper, has been confined to his bed for the past two weeks with a serious attack of mumps and hillens fever. His work has devolved upon very inferior and inexperienced hands, and we trust our friends will bear with us, and await patiently the recovery of Bro. Granberry, which we trust will be in a few days.

Rev. W. W. Tinker, pastor of the First church, Newport, Ky., preached at the First church, this city, on Sunday last. He is a young man, but the sermon he delivered on that occasion, although prepared on short notice, would have done honor to any old pastor. Bro. Tinker dropped in to see us on the morning of the 1st inst., and departed that evening for Pine Bluff, Ark.

Rev. W. A. Montgomery, who was unanimously called to serve the First church of this city as pastor, has accepted the call, and will enter upon the discharge of his duties on Sunday next. Bro. Montgomery is, in our opinion, the best man they could have secured for the place, and no doubt much good will result. We extend a cordial welcome to him and his, and bid him God-speed in his new undertaking.

SEVEN PASSAGES.—We propose to Mr. Barras that he present seven of the strongest passages in the New Testament which he relies upon to support the restoration of post judgment sinners to eternal blessedness giving to the discussion of each passage space equal to three columns in Mr. B's paper; and the discussion of these seven passages be added as an appendix to this discussion, whenever published. Will Mr. B. accept it?

The discussion on Universalism is drawing to a close. Mr. Barras asks two more letters on his affirmative, which we cheerfully grant; because if there is a passage in God's Word that teaches the final salvation of all the race, we are anxious to see it, and if he finds it we will joyfully accept it. Preserve your last paper, and we will reply next week to every issue, and notice every passage. Our readers will do well to make themselves familiar with all the points, for they will be called upon to meet them personally ere long.

KIND WORDS.—This is the only Baptist Sunday-school paper in the South. It is published by the Home-Mission Board of the Southern Baptist Convention, and edited by Eld. S. Boykin. Baptist Book House, Memphis, Tenn., is the regularly authorized agent for this excellent Sunday-school paper. Terms: Weekly, single copy, 5¢; clubs of ten or more, each 50¢. Semi-monthly, single copy, 5¢; clubs of ten or more, each 50¢. Monthly, single copy, 5¢; clubs of ten or more, each 50¢. The semi-monthly and weekly editions contain lesson papers, the monthly does not. Send for specimens gratis.

THE GRAVES-DISEASE DEBATE.—We would inform our readers in California and the Territories, that this work can be sent by mail, post-paid, for \$3.00; also Dr. Graves' ~~work~~ on Spiritualism, The Middle Life, post-paid, for 75 cents. Send for catalogue. Address Baptist Book House, Memphis, Tenn.

SUMMARY

Our brethren at Pine Bluff are expecting a visit from a minister of Kentucky soon. He is said to be a man of ability with a very small family. We hope to meet him when he comes to Pine Bluff. With the proper management the outlook is splendid for Pine Bluff now. All honor to those who have sacrificed to make it what it is.

Howling Allen, of Asher County, has resented property at Warren, and will remove there in a short time to join his children in the Centennial Institute. He expects also to bring a number of other pupils with him. Bro. Allen is a good man and a sound preacher, and we are glad to have him come to Warren.

Toledo, the county site of Dorsey county, is protected from the sale of spirituous liquors for the space of three miles from its incorporation. The Toledo Black, published at that place, complains of being very dry. The Baptists have the only church home in the place—a nice, new building, and what is still better, not under a weight of debt; the membership, though small, is composed of good material. Rev. J. H. W. Overton, is pastor.

We acknowledge the receipt of the Reflector, published at Nashville by J. B. Chevis & Co., and edited by Deak. Chevis and Wornack, of Tennessee, with an Arkansas Department, edited by our esteemed Bro. T. B. Esby, of Little Rock, Ark. The Reflector is a welcome messenger to our desk. We wish these brethren a large measure of success. We feel sure that their success will not millitate against ours. Bro. Esby seems to have a good opinion of us and we very cordially reciprocate his kind words and good wishes.

Bro. Rubenson, of the Arkansas Baptist, and Bro. Esby, of the Reflector, are both having oral debates with the Campbellites. The latter of these brethren we know to be true steel, and have no fears for the results; the same may be true of the former—his name is new to us. The first we ever knew of him we saw his name in the paper he edits. He seems to be pugilistic. But the Record says: "We know a good way to manage Campbellites. If Bro. Rubenson will, ask us, we will tell him." Tell all of us, Bro. Gambrell. We have had some debates with them ourself and found them difficult to manage, because they were like the fishman's flea, when we put our finger upon them they were not there.

Rev. R. N. Crawford, of McCook City, Miss., says in the Record: "I had remained in Tennessee and read only THE BAPTIST, I would have been a new Landmarker, but as I read the Record I am an old Landmarker; as I always wanted to be." This frankness on the part of Bro. Crawford we appreciate; but we fear that what he confesses as true of him is true of too many of our readers. They take for granted what the paper says, is true, and do not investigate in the light of the Bible to know the truth for themselves. While Bro. C. lived in Tennessee he believed what Bro. Graves said now he lives in Mississippi and believes what Bro. Gambrell says; but, unfortunately, they don't say like: "Go to the Book, Bro. C."

LANDMARKISM, NEW AND OLD.—Under this caption, Bro. Gambrell, of the Record, is writing a series of articles upon the question, "How administer the right, by virtue of authority vested in him by his ordination and sanction by the church, of which he may be a member; to baptize penitent believers upon a profession of their faith, without the special approval of each applicant for baptism, by some given church?" Bro. Gambrell takes the affirmative of this question, and we suppose Bro. Graves will take the negative. The question is one of practical importance and should be thoroughly investigated. Let it come, brethren, we want to know the truth. We feel sure these brethren can bring it out.

AN INVITATION TO EAST TENNESSEE. AMONG the many invitations to visit East Tennessee this spring, we select two, in addition to the card of Dr. Mays. Once and again, God bless him, as indication of the wishes of Baptists:—

DEAR BRO.—I see that you are contemplating a visit to East Tennessee soon. I am glad to see it, and hope you will not disappoint us. I am of the opinion that much might be done, both for the up-building of the church and also for the people. The Old Battle Flag is almost in my vicinity, and there are more subscribers to it than any other paper (Baptist) in the State has at this point. So come along and give us a taste of those and one encouragement. I am on my feet for the first, as you have done and all will be well with you here.

DEAR BRO. GRAVES—I have just received the BAPTIST that you expect to visit East Tennessee this spring. How I do wish you would come! I have about to write asking you to make your arrangements to stop off, I am sure, on your way from the Convention at Knoxville, but if you are coming sooner, so much the better; of course you will not leave Sweetwater out of your list. You must let me know sometime before you come so it may be widely published. Many old citizens of this county have expressed great desire to see and hear you preach.

Sweetwater, Tenn., Jan. 23/1880. The invitations of Dr. Montgomery and others have been recent and frequent, and we assure one and all that we do not appreciate their kindness, and have concluded to spend the month of April or May in East Tennessee. We propose to hold a series of mass-meetings, passing up to as far as Mosey Creek, or higher, if desired, on the west side of East Tennessee; and passing down on the eastern side, on the old Georgia road. We will preach daily, Monday through Saturday, at 11 o'clock, or at 8 o'clock, as the brethren may desire; at points twenty-five or thirty miles apart, depending upon the brevity of each next appointment to come for us with a buggy, as we shall bring no vehicle with us. Now all the churches in East Tennessee wishing a visit will indicate it at once to Bro. Montgomery at Nashville, Tenn., or to me at Sweetwater, Tenn.; and let me know the time to arrange the order of preaching, he will indicate the order of best acquaintance with the State to serve the churches. Brethren writing will indicate their positions and county, and distance from their county seat and the railroad. The appointments, when arranged, will be published in this paper, and can be published by the brethren in their county papers. We hope to see the larger part of the Baptists of East Tennessee in this visit.

BREVITIES

The Calvary Baptist church, of New York, recently took up a collection for Foreign Missions amounting to \$12,000. Well done!

Owing to the continued absence of our editor-in-chief, the Reply to Mr. Durass's Letter will not appear until next week.

In Washington City, two priests, Revs. F. W. Wood and B. L. Quinn, converted from Romanism, are creating great interest by their exposure of the errors of Catholicism.

Dr. Jno. Bateman, a former pastor in this city, now serving the church at Early Grove, Miss., honored us with his presence on the 27th ult. The Doctor is looking hale and hearty, and seems to be enjoying good health. He is always welcome.

The famine in Central Russia, according to the cable dispatches, far exceeds in horrors that in Ireland. In some provinces, which are generally large exporters of grain, the distress is so great that people are selling their children and committing suicide.

Mr. Spurgeon, in his sermon Feb. 15, said England's rulers were making bloody wars and oppressing nations; that they encouraged and comforted themselves with the reflection, "We are a great people, and by jingo, do what we like; it will all come right in the end." But they should remember that pride goeth before a fall.

Prof. M. A. Marlin, of Jackson, Miss., and one of the proprietors of the Record, paid us a visit on the 27th ult. He was en route to Fernando, to be in attendance upon the Union Meeting of the Cold Water Association, which met at that place on Friday before the fifth Sunday, ultimo. We are always ready to extend a cordial welcome to him, or any of our brethren who visit us. In our report of the concert given by the Central

Baptist church, this city, on the night of the 20th ult., it was our duty to state that something was being done for all classes, and we had no doubt there are many who wish the original spirit was not, but the necessary correction had to be made. It was our duty to state that the original spirit was not, but the necessary correction had to be made. It was our duty to state that the original spirit was not, but the necessary correction had to be made.

Our esteemed contributor, Bro. J. M. Wood, of Georgia, has just received the BAPTIST that you expect to visit East Tennessee this spring. How I do wish you would come! I have about to write asking you to make your arrangements to stop off, I am sure, on your way from the Convention at Knoxville, but if you are coming sooner, so much the better; of course you will not leave Sweetwater out of your list. You must let me know sometime before you come so it may be widely published. Many old citizens of this county have expressed great desire to see and hear you preach.

During our absence we see that the Herald has come out of Nashville, into the proprietorship of Bro. W. D. Mayfield, our late pastor in Memphis, and Rev. Chevis, late of Georgia. We extend the hand of the most hearty fellowship to these young business men, and pledge to use our best endeavors to keep their paper in the peace, and work for the best interests of the denomination. Through we do not believe that two papers, much less four, are by any means the best for the highest welfare of Tennessee Baptists; yet we recognize the right of every man in the State to have a paper of his own if he can afford the luxury. The brethren are aware that we are not in the least opposed to old differences, etc., and we do not doubt their intention, and therefore we kindly suggest, and nothing more, that they pull down the red flag, let hanging at their mast-head, viz., "Our paper now has the largest circulation in the State of any Baptist paper in Tennessee," etc. If you claim that you do know it to be so, publish your list and those of THE BAPTIST and the Baptist Messenger, and let the question be settled. If not, let the red flag and not the fault of another. If we ask too much show us where in.

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

There is a place where spirits blend.— Where friend holds fellowship with friend. Though sundered far, by faith we meet A bond one common mercy-seat.

Bro. GRAVES—I want you to present in your Sabbath evening prayer-meeting, our church at Mayo Creek, Texas, for the united and earnest prayers of every Christian who reads your paper, that our church may become united, and that we may have a glorious revival of religion. Our church has been gold and on the decline for some time, and there has been no revival in our church in several years.

OUR APPOINTMENTS IN LOUISIANA, COMMENCING MARCH 11. BRO. GRAVES:—The Arcadia Baptist church asks the fulfillment of your promise in March next—days lectures, to embrace the fourth Sabbath. Of course this begins your work on Wednesday. We prefer the appointment on your return from Rocky Mount. I here append a list of day appointments on the way to Rocky Mount. I give good time, for it may be needed:— Rayville, Thursday night, March 11. Oak Ridge, Friday, 11 o'clock, March 12. Bastrop, Sunday, 11 o'clock, March 14. Farmerville, Monday, 11 o'clock, March 15. Shiloh, Tuesday, 11 o'clock, March 16. Homer, Thursday, 11 o'clock, March 18. Rocky Mount, Friday, 11 o'clock, March 19—Lectures:— Minden, Tuesday, 11 o'clock, March 23. Arcadia, Wednesday, 11 o'clock, March 21—Lectures:— Vienna, Tuesday, 11 o'clock, March 30. Arcadia, La., Dec. 31, 1879. D. L. BUNT.

We accept the list, and will promptly fulfill it. V. The brethren will all unite in securing as large congregations as possible at each point. Let us have mass-meetings. This visit is not on an agency, but to preach Jesus and him crucified, and the things pertaining to the kingdom of God. Come out, brethren, if possible, and let us meet once more this side the "rest that remaineth."

WALL ROLLS, OR, DAIRY BIBLE READING. D. O. You have to get some one of these reading collections of texts of Scripture arranged for every day of the month? Is it where you are sure to see it each morning? And is it fastened each day, so that its timely suggestion or its en-

couraging promise comes home to you with its peculiar appropriateness, in all freshness of inspired and inspiring help? There is comfort in the words thus brought to the mind, and there is comfort also. Hearts that were aching with the burden which the restless night had not removed, have been soothed with the sweet assurances of the unflinching love and the matchless tenderness of the divine friend, as the morning light shone on the daily text. When the troubled soul has questioned, "Is there no relief from this burden?" There are three of these Wall Rolls, viz.: "Thoughts for the Day," with Bible readings for a year—price, 70 cts.; "Light on Life's Path"—price, 75 cts.; "Morning Sunbeams," selected by Mrs. E. Proutie, specially for the younger members of the family—price, 75 cts. Sent by mail on receipt of price. Address: Baptist Book House, Memphis, Tenn.

NOW, BROTHER HERALD!

IN self-justification we copy this from the Herald Baptist:— "The Religious Herald hits Dr. Bright under the fifth rib after this fashion: 'How can Dr. Bright know that his Ecumenist has many thousands more readers than any other Baptist paper? Unless he absolutely knows it to be true, he should not continue to say it.' "The Herald says, 'that we (the Herald) and the Mississippi Baptist Record have constituted among the more intelligent Baptists equals to that of all the other Baptist papers in the South.' How can the Herald 'know' this? and 'unless' it absolutely knows it to be true, it should not continue to say it.' And 'how' can the Herald know the character of the readers of other papers—whether they are 'the more intelligent Baptists' or the more ignorant? Is it not likely that Dr. Bright has as many ways to learn and to 'know' what he has to say as the Herald has? Is it not true that both boast a little too much? The rest of us are simply doing the best we can."

THE QUEEN OF THE COOK-BOOKS.

The Queen of the Cook-Books of Cookery and Housekeeping—Buckeye Cookery and Practical Housekeeper.

is now in press. It has blessed thousands of homes, and will bless thousands more. Common sense, practical, suited to the purse of plain people as well as the rich, and in every way a treasure to the housewife. Price, in waterproof binding, with red edges, \$1.75. This book is sold only by agents, but we have made arrangements with the publishers to club it with THE BAPTIST. Any one sending us \$3.50 will get both the paper and book.

MISSION AGENTS OF BIG HATCHIE ASSOCIATION.

The following brethren were appointed by the Executive Board as agents in the churches following their names to collect mission funds. The Board earnestly urge the churches to make special collections for Associational missions in January and June. All collections for this purpose to be forwarded to the Treasurer of the Association, J. W. Justice, Memphis, Tenn.:— S. M. Provence—Brownsville. J. R. Graves—First church, Memphis. J. W. Justice—Central church, Memphis. J. W. Lipsy—Germantown, Collierville, New Hope, Eudora, and Prosperity. S. H. Phillips—Ebenezer, Alexandria, LaGrange and Grand Junction. T. J. Hunt—Anloch. J. W. Shelton—Ararat. J. B. Canada and W. R. Wall—Boaver Creek. L. H. Milliken—Bethel, Bolivar, Bethlehem and LaFayette.

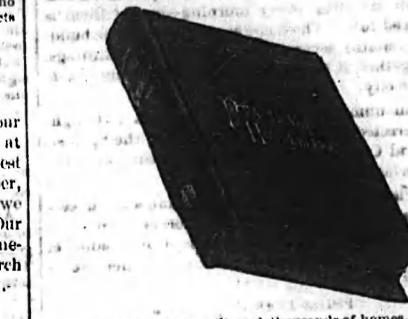


COMMUNION SET. PRICE, \$22.00.

For sixteen new yearly subscribers at 250 each, we will give this beautiful Communion Set, manufactured by one of the best houses in Philadelphia. It consists of one two-quart tankard, two ten-inch plates, two cups, gilt bands, TRIPLE-PLATED. Fourteen new subscribers at 250 each, we will send a smaller set. Price \$20. Consisting of five pieces, same quality,—three pint tankard, eight-inch plates. Where the full club cannot be raised, we will allow \$1 from the price on each subscribers sent. We would call special attention to this Communion Set, which has found its way into a large number of churches in all parts of the country, and has been most enthusiastically received. We consider this the best offer ever made to our churches, owing to the very liberal terms given as by the manufacturers. If your church is in need of a communion set, you could not do a better thing than to appoint some good agent to work for THE BAPTIST, and thus to secure it.

THE QUEEN OF THE COOK-BOOKS.

The Queen of the Cook-Books of Cookery and Housekeeping—Buckeye Cookery and Practical Housekeeper.



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M. Davis—Egypt. J. B. Canada—Bethel, Collierville and Hebron. G. W. Griffin and J. J. Tharp—Macon. W. J. Anderson—Fulton. N. H. McAdams—Mt. Lebanon. W. H. Barksdale—Chillicothe church, Memphis. J. H. Borner—Eaton, Pion and Dyersburg. W. G. Stumper—Grace, Pleasant Plain, Society Hill, Walnut Grove and Bethesda. J. P. Kincaid—Woodlawn. E. C. Faulkner—Eaton, Ripley and Hermon. A. J. Kincaid—Salem, Big Creek, Mt. Pleasant and New Bethel. R. G. Parrott—Covington, Ridge High, Bethel and Brighton. Jas. W. Curlin—Westland, Denmark, Zion and Maple Springs.

THE BAPTIST FOR 1879-1880.

4000 Workers wanted at \$1.00 per month. The Letters on Universalism will appear regularly until finished. Popular Science and Religious Knowledge by Dr. Frost of California. These will be a rich feast to every thinking Every minister should be posted, for he will have them to meet the needs of his congregation. The 7th Session of the Synod. This series has entered upon by far the most interesting part of this Dispensation, the Friday of the World's Great Week. There will now be considered all the prophecies that remain to be fulfilled before the coming of the Lord. 2. All the events predicted to take place in connection with and immediately following the Coming. 3. Saturday of the World's Week—the Millennium and the teachings of the Scriptures concerning that age—who will remain upon the earth—the employment of the Saints. 4. The Apostasy at the close, and the fate of the wicked. 5. The Final Judgment—who will be judged, and the end of the wicked. 6. The Conflagration. 7. The new heavens and the new earth—the home of the redeemed. 8. The consummation of Christ's Redemptive Work, and the consummation of the Father—the giving up of his kingdom to the Son. 9. The 7th Age, Ages of Ages, the World's Eternal Sabbath—OUR HEAVEN. IV. A valuable Historical Article in each number of the paper. The Paper will be filled each Sabbath by some one of our ablest and soundest preachers, and this feature alone will be worth many times the subscription price of the paper to every subscriber. The Family Department and Children's column will receive special attention. VII. News from the States, which for the past year has been continued. VIII. In the Historical Department all the great issues and questions which have and deeply concern the welfare of the denomination will be discussed, and the Educational and Miscellaneous interests of the State will be advocated. IX. All the correspondents will be engaged throughout the month, and a Semi-Monthly Letter from California from Dr. G. D. Wheeler will interest every reader, and no reasonable effort or expense will be spared to make THE BAPTIST both valuable and interesting, while it will continue to be, as for thirty years past, a sound exponent of the truth on all points of doctrine. No ability, no transcendence, no sacrifice, no can compensate the lack of this one feature of the paper.

Reduction in the Price.

The subscription price of the paper will be reduced from \$2.70 per annum to \$2.50. To all who will renew, and to all who will subscribe during the month of JANUARY. Six months subscriptions will be taken at \$1.25 per annum. A Definite Effort Proposed. We should be disabused indeed, if after working so long for thirty-three years, we had not secured at least 1000000 new friends. Would it be too much to ask one of these to procure us a new subscriber before the year 1880, and thus secure their own papers gratis? Then are there not at least 1000 more who will secure each 5 new subscribers and receive a credit for seven months? Then 1000 more who will make the effort to secure one new subscriber each, and receive a credit of three months, or any one of the 50-cent books advertised by the Baptist Book House. Then the last 1000 on our list certainly can secure each one 6-month subscriber at \$1.25 and receive a 25-cent book. We know that we proposed only what can be done, if the friends of the BAPTIST will only gain their consent to work a month to extend its circulation. All papers are loudly calling upon their friends to work in aiding their circulation, and none offer more liberal remuneration. Every Baptist who desires to see the paper survive these hard times—the brightening aspect of the present, and "hold the fort" here in the center of the Great Valley will help now.

WAY-NOTES FROM FLORIDA.

St. Augustine, Fla., Feb. 14.

AFTER a rest in the Eden spot on the St. John's river, Palatka, we took boat after dinner and sailed down to Tooeol, where we took cars for St. Augustine, some fifteen miles distant. This is the most expensive railroad on the continent—18 1/2 cents per mile, and 60 cents back fare from depot to hotel—\$2.50 for fifteen miles travel! This tariff keeps thousands annually from visiting St. Augustine.

Of all the places on the continent that we have visited, this is the most interesting. It is the quaintest and most thoroughly old-fashioned settlement in the United States.

It is the oldest European settlement in the United States, and its history carries us back almost to the middle ages. It was founded by the Spaniards in 1565, more than half a century before the landing of the Pilgrims at Plymouth, and was from the start a place of note, and the scene of interesting historical events. First a Spanish settlement, then captured by the English, to be again retaken by the Spanish in 1640, it continued for nearly one hundred and fifty years to pass through many vicissitudes under the different rule of English, Spanish and French, until in 1819 it was transferred by Spain to the United States. During the late civil war, its former fortune seemed to follow it, for it changed hands three different times. All these changes have left many interesting marks behind them; and the traditional "oldest inhabitant," of which St. Augustine has not a few, points with fond pride to places and buildings of much historic interest.

"The aspect of St. Augustine," says Mrs. Beecher Stowe, "is quaint and strange, in harmony with its romantic history. It has no pretensions to architectural richness or beauty, and yet it is impressive from its unlikeness to anything else in America. It is as if some little, old, dead-alive Spanish town, with its forts and gateway and Moorish bell-towers, had broken loose, floated over here, and got stranded on a sand bank. Here you see the shovel hats and black gowns of priests, the convent with gliding figures of nuns, and in the narrow crooked streets meet dark-browed people, with great Spanish eyes and coal-black hair. The current of life here has the indelible dreamy stillness that characterizes life in old Spain. In Spain, when you ask a man to do anything, instead of answering as we do, 'in a minute,' the invariable reply is, 'in an hour,' and the growth and progress of St. Augustine have been according."

The principle streets of the city are very narrow—less than one rod wide, we measured one and found it only thirteen feet wide; the overhanging balconies from opposite houses nearly touch each other and shade the street; families can sit on their respective balconies and converse with each other. The population of this old city is about twenty-five hundred. By far the larger part, like Niagara City at the falls, derive their support from boarding visitors and selling shells and fancy articles, mementoes, etc., to those who come to spend their money.

By far the most interesting feature of the town is Fort Marion. This old Spanish fort was formerly called San Juan de Pinos, and afterwards changed to "San Marco." At the change of flags in 1821, it received the name of "Fort Marion," which it now bears. It was begun in 1020, and completed in 1756. The material used in its construction is almost entirely coquina, a concretion of fragments of shell quarried on Anastasia Island, opposite the city. The labor on it was performed principally by Appalachian Indians, who alone were forced to work on it for sixty years. Conspiracies from Mexico also contributed to the work.

It is one of the strongest fortifications in this country, requiring an armament of one hundred guns and one thousand men as a garrison. It has never been taken by a besieging enemy. It is in all respects a castle, built after the plan of those in the middle ages of Europe. In modern military parlance, it is known as a "four bastion fort."

The inscription over the gate, or sally port, of the fort, is as follows:

"Reinando En España El Rey Don Fernando Sexto

Y Siendo Gov Y Caph Gendefe C N Avedelof Y S V prov, Elmalraai De Campo D Alonso Frnadle Bidiase condvoicetes. T Tl oelan O. D. 1756, Diriendo Las rohrel Copyalero, D. Pedro De Brass Y Garay."

Translation:—Don Ferdinand the VI., being King of Spain, and the Field Marshal Don Alonso Fernando Heredia being Governor and Captain-General of this place, St. Augustine of Florida, and its province. This fort was finished in the year 1756. The works were directed by the Captain-Engineer Don Pedro de Brass Y Garay.

So heavy were the drafts made upon the home government, and for so long a time, that the Home Secretary asked the Engineer if he was not erecting the fort of solid silver, rather than rock! It is a striking structure, with its castellated battlements, its formidable bastions with their frowning guns its lofty and imposing sally port, surmounted by the royal Spanish arms, its port-cullis, moat and drawbridge, its circular and ornate sentry-boxes at each principal parapet-angle, its commanding lookout tower, and its stained and moss-grown massive walls, impress the external observer as a relic of the past. It is the only thing of the kind in the continent and well deserves a visit.

Next to the fort the great attraction is the Sea Wall, which beginning at the water battery of the fort, extends southward for nearly a mile, protecting the entire ocean front of the city. It, too, is built of coquina, (kokena,) with a granite coping four feet wide, and furnishes a delightful promenade of a moonlight evening. Near the south end of the wall are the United States barracks, which is among the finest and most complete in the country.

Near the center of the city is the "Plaza de la Constitucion," a fine square, on which is located the principal public buildings, notably among which is the Catholic Cathedral. This building was commenced in 1798; it has a unique belfry containing four chime bells in separate niches, which are rung every morning—one of them is marked 1682. The floors are concrete. The building contains several fine old Spanish paintings. Altogether, it is one of the most interesting objects in the city.

A monument in the Plaza, eighteen feet high, was erected in 1812 to commemorate the Spanish Liberal Constitution. The monument bears the following inscription:

"Plaza de la Constitucion, promulgado en esta Ciudad de San Augustin de la Florida oriental, en 17 da Octubre, de 1812. Siendo Gobernador el Brigadier D. Sebastian Kindalan, Caballero de la orden de Santiago.

PERA ETERNO MEMORIA,

Elayuntamiento Constitucional Erigio este Obelisco dirigido por D. Fernando de la Plaza Arredond, el Joven Regidor Decana Y Francisco Robira, Procurador Sindico. Ano de 1813."

Translation:—Plaza of the Constitution, promulgated in the city of St. Augustine, East Florida, on the 17th day of October, the year 1812. Being then Governor the Brigadier D. Sebastian Kindalan, Knight of the Order of Santiago.

FOR ETERNAL REMEMBRANCE,

the Constitutional City Council erected this monument under the supervision of D. Fernando de la Plaza Arredondo, the young municipal officer, oldest member of the corporation, and Francisco Rohira, Attorney and Recorder.

The Palace, the residence of the Spanish Governor, is now used as the post office and United States Court. The United States barracks, now occupied by troops, was formerly a Spanish monastery.

The old Huguenot Cemetery and the military burying grounds are interesting places. In the latter are three pyramids, built of coquina, and stuccoed whitewashed, under which lie the remains of Major Dade and 107 men, who were massacred by Osceola.

The massacre of the Huguenots and the revelations of the old dungeon of the fort must be reserved for to-morrow. I must go out for a walk upon the sea wall and see the tide roll in.

CHRIST'S APPEARANCE TO THE FIVE HUNDRED.

DR. JACKSON, at the Seculary, has proposed, by the help of "Clark's Harmony," to answer our query to Bible students, viz.: When and at what place Christ appeared to more than five hundred brethren at the same time? He says:—

The appearance of Christ to above five hundred of his disciples at one time, was between the eighth and fortieth days after his resurrection. The place was on some mountain in Galilee. Jesus, on the Mount of Olives, in his last discourse to his disciples before his crucifixion, told them that he would go before them into Galilee. (Matt. xxvi. 32; Mark xvi. 7.) Sometime after the eighth day following his resurrection, probably all of his disciples went into Galilee expecting to meet him, in accordance with his promise above referred to. And there, on some mountain, he met them and gave them the great and last command, "Go ye into all the world," etc. (Matt. xxviii. 18-20; Mark xvi. 15-18; Luke xxiv. 46-49; 1 Cor. xv. 6.)

Now upon turning to Matt. xxviii. 16, we find that only the eleven disciples—apostles—went away into Galilee, and to these alone he gave the commission called the Apostolic Commission.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Matt. xxviii. 16-20.

Upon consulting Mark xvi., we find that it is expressly said that he appeared unto only the eleven apostles, and to these alone does he give the commission.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils: they shall speak with new tongues. Mark xvi. 14-17.

Our brother refers to Luke's recorded appearance of Christ (xxiv. 46-49), which was not upon any mountain in Galilee, but to his meeting with the eleven in a house in Jerusalem.

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done to him the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. Luke xxiv. 33-45.

A new paragraph, and the relation of his last conversation with his disciples, and his ascension, is introduced at verse 49. See Luke's full account of Christ's ascension, Acts 1. Christ ascended from Mt. Olivet, and not from any mountain in Galilee.

The liberal man will seldom cherish sorrow, but the base are uneasy even under benefits.

NEWS FROM THE STATES.

Tennessee.—Bro. Jos. B. Patton has been elected Missionary Evangelist of the Cumberland Association, and will enter upon the discharge of his duties at once. "The Southwestern University is in full tide of success. The number of students from abroad is quite large. The very able faculty, led by that veteran educator, Prof. G. W. Jarman, are doing splendid work with the material in hand. The University is worthy of the confidence and support of every Baptist in the State. The church is growing steadily in members and moral power. Recently, thirty-two have been added by baptism, and additions by letter are frequent. The congregations are uniformly large, attentive and thoughtful. The church has freed itself from debt, and the next movement will be for the completion of its spacious and elegant house."—H., in Reflector.—"If there is a church on this globe doing all it ought, it is the Cleveland Baptist church. We have thrown out our old organ and bought a new one; repaired our house, baptistry, etc., all without asking contributions from without or boring the community with suppers and concerts."—J. S. Thomas, in Reflector.

Mississippi.—Eld. W. E. Tynes, preached to the Society of Missionary Inquiry of Mississippi College on the 1st inst.—"Eld. A. A. Lomax will serve the Old Bethany church this year. This is the church so long served by Eld. Norvel Robinson, one of Mississippi's greatest preachers."—Record.—"Bro. Landers is lying very low. We are in deep suspense about him. If he goes, it will be a very heavy loss to us. The physicians entertain very little if any hope of his recovery. His life we feel is altogether in the hands of the Lord and we are begging that he be spared to us. Can you not join us?"—W. E. Tynes, in Record.—"Dr. Stalen was ordained to the deaconship of New Prospect church on the second Lord's day in February.

ALABAMA.—Rev. H. C. Taul has been called to the pastorate of the Wetumpka church.—The Baptist church at Providence is undergoing thorough repairs. Rev. B. Williams is their pastor.—The Methodists of this State have determined to publish an organ, to be known as the Alabama Christian Advocate.—"Rev. P. M. Callaway has been appointed evangelist of the State Mission Board for Southeast Alabama, and Rev. W. H. Daniel has been appointed evangelist for the Rock Mills and Cary Associations."—Alabama Baptist.—"Dr. Woodfin, of Virginia, has accepted the care of the First Baptist church, Montgomery, and will enter upon his charge March 1st.—"The Adams street Baptist church, Montgomery, has been holding a series of meetings during the past week. Bro. Howard proposes to continue for sometime longer. The church is rapidly growing under his pastoral administration."—Alabama Baptist.—"Dr. Renfro has tendered his resignation as pastor of the Talladega church, to take effect, July 1st.—"A Baptist sapper in Birmingham, last week, netted about \$50.

LOUISIANA.—Bro. McGee has declined the call of the Okeburg church, Texas, and will remain at Minden.—Eld. A. Wyndham, of Rocky Mount, is quite sick, with pneumonia.—"Eld. J. A. Hackitt is working away at the new house of worship in Shreveport. He and his people are 'making head slowly'—surely. The builders are doing a commendable thing in preparing nearly all the material at home. Shreveport can put up almost anything requisite to a finished building."—G. W. Hartfield, in Baptist Record

GEORGIA.—A new Baptist church house is being erected in Geneva.—"Rev. T. B. Cooper has accepted the call of the Newington church to preach to them once a month.—"Rev. J. C. Starns was regularly ordained a minister of the gospel in the Baptist church at this place on Saturday. We understand that he has accepted a call to a church in Alabama."—Douglasville Star.—"The Union Meeting of the Houston Association was held with Mount Pleasant church, Pulaski county, on Friday before the fifth Sunday in February.—"The Board of Trustees of the Bap-

list Female Seminary at Gainesville have appointed Rev. H. M. Lane their agent to solicit funds and pupils.—"Delegates from five churches met at Gillsville, Banks county, November 28th, and formed a new Association, which was designated the Gillsville Baptist Association. Eld. E. S. V. Briant was elected moderator, and H. M. Breaker, clerk. The constitution adopted is thoroughly Baptistic."—S. B., in Index.

TEXAS.—Bro. W. W. Harris is in very feeble health, and is at present sojourning with Bro. Dodson, in San Antonio.—"Rev. J. S. Dill has received a call from the church at Paris.—"Rev. W. H. Carroll has been called to serve the church at Longview, and has accepted.—"Bro. Klefer is in this city at work with our German brethren. He is making an effort to raise money to build a cheap, neat house of worship, and is succeeding admirably. When he exhausts the resources of the Germans in Houston, he will call on the brethren of the State for a little help. The German Baptists of this city need a house, and we believe that the money will be raised to build one."—Baptist Herald.—"Dr. Rogers is doing a noble work for the church in Marshall.—"Bro. Hendry, Missionary of the East Texas Association is making an extensive tour of Henderson and Van Zandt counties.

KENTUCKY.—"The appointment of the Home Mission Board and Sunday-school Institute, that was to meet here in Fulton the fifth Sunday in February is changed to meet at Mayfield the third Sunday in March."—Gleaner.—"Rev. A. F. Baker, of Winchester, is conducting a meeting with the church at Owenton. The prospects are good.—"We are grieved to learn that the health of Rev. T. M. Daniel, of Bagdad, is very precarious. His people are very anxious about him."—Recorder.—"Rev. W. W. Tinker, has been overworked, and his people, feeling that he needs a little recreation, have started him on a trip to Arkansas."—The meeting in the Walnut street church, Louisville, is still in progress. Dr. Hillbreth has done some very good and faithful preaching and has made many friends.—"Rev. Wm. Davis, a member of the Mt. Carmel church, Jefferson county, commenced on the 13th inst. a meeting in Union Hall at the corner of Fulton and Preston streets, this city, [Louisville.] A revival interest broke out, and seventeen have professed conversion, ten others who have had membership in churches outside of the city have handed in their names. The congregations are good and the interest is increasing."—Recorder.

SOUTH CAROLINA.—"At an impromptu meeting the question of the State Mission agency was under discussion, and upon a vote being taken as to who was the most efficient man for the position, we vote for O. F. Gregory."—Cor. Rap. Courier.—"I find a great deal to do for the Master in this destitute section. Can get but a few of the people out to preaching. At some places while I am trying to preach to a few, others are shooting or doing other similar acts on Sunday. I wish all of the up-country people knew just how some of these people live and how religion stands."—J. T. Hiers, Missionary of State Board on coast of Colleton, in Courier.—"Rev. W. A. Therrell, the newly elected pastor of the Baptist church, will move into our town this week, and commence the duties of his charge. The church will be opened on Sunday, where preaching will take place morning and evening. We trust that his labors may be richly blessed in this branch of his Master's vineyard."—Orangeburg Democrat.—"Bro. J. G. Landrum, now seventy years old, is hale and vigorous. He is preaching to his first love churches—pastorate over fifty years long. I was truly glad to meet him and find him so well."—W. H. S., in Courier.

MISSOURI.—"We came near saying, 'We regret to learn of the burning of Providence church, near Liberty.' On second thought we will say we are glad an opportunity is now afforded the people of that neighborhood to do themselves credit by putting up a church-building that will be convenient and tasteful."—Central Baptist.—"A protracted meeting is in progress at the Baptist church in Marshall, conducted by Revs. Tutt and

Hutcher.—"I have just closed a meeting of four weeks at Lake church, five miles south of St. Joseph. My father preached five sermons for me. Thirteen were added to the church—ten of whom I baptized last Sunday in the lake.—"On Monday I baptized a young man. Two were received by relation. We hope others will join. Pray for us."—J. T. Williams, in Central Baptist.—"A good meeting is in progress near Joplin, conducted by Bro. Bruton. Ten additions to time of last report.—"Bro. G. A. Crouch, of Chillicothe, has closed a meeting at Gallatin; ten baptized, thirteen additions, and the church revived. Bro. Crouch has accepted the pastorate of this church for half his time. The General Association aids in his support. This is a hard field and needs help."—Flag.—"Eev. Mr. Berry, while in Stockton last Wednesday night, organized a Baptist church, for which Rev. Maulpin, of Bolivar, will preach the first Sunday of each month."—Stockton Journal.

THE INFLUENCE OF THE LECTURES IN ALABAMA.

WHEREAS, Upon an invitation of Union Springs church, the Rev. J. R. Graves, LL.D., visited said church for the purpose of delivering his series of lectures on the ordinances of the church; and therefore,

- Resolved, That we, the members of said church in conference assembled, hereby tender to Dr. Graves our endorsement of his lectures, and the doctrine therein contained.
2. That in our opinion, our church has not only been edified and built up in doctrine, but also benefited spiritually by his coming amongst us.
3. That we commend him as a Christian minister and gentleman, and his lectures and sermons he delivered to us, to all other churches of our faith and order.
4. That a copy of these resolutions be furnished Dr. Graves for publication, and a copy be placed in the hands of each of the editors of the Union Springs Herald and Alabama Baptist, with a request that they publish the same.

Done by order of the church in conference. M. N. ELEY, Moderator. Union Springs Baptist church, Feb. 22, 1880. Remarks.—The above expressions, we must confess, are very grateful to us. They are from one of the most intelligent and cultivated churches we have ever preached before. May God continue to bless them. We publish because some have been prejudiced against the lectures.

ANNUAL CELEBRATION OF THE APOLLONIAN LITERARY SOCIETY.

THE Apollonian Literary Society of the South-western Baptist University, held their annual celebration of the 22nd of February on Friday evening, February 20th, in the First Baptist church. The order of exercises was as follows:—Prayer—by Rev. Dr. Hamilton. Declaration—Mr. S. S. Thomas.

Debate—Question: Resolved, That a monarchy is a stronger and more stable form of government than a republic. Affirmative, Messrs. W. T. McDonald and W. D. Bene; negative, Messrs. C. G. Gardner and J. W. Blackard. Declaration—Mr. W. T. Harris. Although the evening was inclement, there was a good audience, and the exercises very complimentary to the society, as well as to the institution to which it belongs. Jackson, Tenn., Feb. 21, 1880.

INFORMATION WANTED.

BRO. GRAVES—In the preparation of a little historical work which I am writing, I need some information that I do not know how to obtain unless you aid me. I wish to know something about the life and character of Eld. Wm. Whitehead, who was a prominent minister in the Pearl River Association, Mississippi, 1820. His name occurs in Benedict's History of the Baptists, p. 769. Will you ask some brother in Mississippi whom you know would likely be able to give me the needed information? Please ask him to send a short sketch, at least, of his life—where and when he was born, and where and when he died, etc., etc., to—Eld. R. L. DAVIS, Youngs X Roads, Greenville Co., N. C.

Will not some brother in Mississippi respond to Bro. D's request? The Mississippi Record will perhaps publish the above.

Family Circle.

A CORRUPT JUDGE OUTWITTED.

CHIEF JUSTICE PYNE, who was appointed Chief Justice of the King's Bench in 1894, had the reputation of being influenced in his judicial capacity by gifts. He had lauded property on the banks of the Blackwater, in Munster, called Waterpark, to which he repaired after the fatigues of the Munster Circuit. Being of a bucolic taste, he cultivated good breeds of cattle, and was noted for the value of his stock. The trial of a very important record, in which the claims of a Mr. Weller were opposite to those of a Mr. Nangle, was fixed for the Cork Assizes. On the day before that on which the Chief Justice was to leave Waterpark for Cork, he received a present of twenty-five splendid heifers from Mr. Weller, the defendant in the action. The Chief Justice returned a very gracious message to Mr. Weller by his steward, who came in charge of the cattle. This man was treated with great courtesy. He returned home to his master well pleased with the urbanity and kindness of Chief Justice Pyne. The judge set forth next day for Cork. When driving along in his coach-and-six, passing near Rathcorane, where the bridge spans the Bride river, the road was blocked up by a drove of cattle. The Chief Justice looked out and beheld a prime herd of most valuable short-horns. He beckoned to a man who was driving the cattle to approach him and demanded:—

"Whose beasts are these, my man?" "They belong, please your honor, to a great gentleman of these parts, Judge Pyne, your honor," replied the countryman. "Indeed!" cried the Chief Justice, in much surprise, "and where are you taking them now?" "They were grazing in my master's, Mr. Nangle's farm, your honor; and as the assizes are coming on at Cork, my master thought the judge might like to see that he took good care of them, so I'm taking them to Waterpark, to show them to the judge."

The judge felt the deficiency of Mr. Nangle's mode of giving his present. Putting his hands in his pocket, he presented the herdsmen with a guinea, said he was Judge Pyne, and that as his master, Mr. Nangle, had taken such good care of his cattle, he, the judge, would take good care of him.

At parting, he desired the herdsmen to give the animals to his steward at Waterpark, and bade his coachman drive on, which he did.

During the hearing of the action of Nangle vs. Weller, the bearing of the Chief Justice seemed, at first, quite in favor of the defendant, and that gentleman nodded often to his attorney, as much as to say, "It's all right; I have secured the judge." But as the case went on, and it was the province of the Chief Justice to charge the jury, he put the case so strongly for the plaintiff that, to the dismay of Mr. Weller, the jury brought in a verdict for Mr. Nangle without leaving the box, and the judge certified for immediate execution. No exceptions were taken to the judge's charge, and the case was won. When on his return from the Munster Circuit, the learned judge arrived at Waterpark, his first question was:—

"Are the cattle all safe?" "Perfectly, my lord," replied the steward. "Where have you put the beasts I received when leaving for the Cork Assizes?" "They are where you left them, my lord." "Where I left them—that is impossible!" exclaimed the Chief Justice. "I left them on the road near Rathcorane."

The steward was puzzled. He thought the wife of the Chief Justice were not so clear as those of a Chief Justice ought to be.

"Come," said Sir Richard Pyne, putting on his hat, "I'll have a look at them myself."

The steward led the way across the lawn to a grassy paddock, and there were found within twenty-five heifers cropping the grass, as happy as if their late master retained his property. "I don't mean these," said the Chief Justice

rather testily. "I want to see those fifty short-horns which came after I left home." "Bodad! the long and short of it is, them's all the cattle on the land, except what we bred ourselves, my lord!"

And so it was. The sagacious Mr. Nangle had so timed the departure of his cattle as to meet the Chief Justice on the road. He had properly drilled his herdsmen, who, with the tact of his country, relished the plot of "doing" the judge, for Mr. Nangle had no great faith in the integrity of that functionary. The judge's coach was no sooner out of sight, than the herdsmen turned his cattle, and before nightfall they were once more in the familiar folds of Mr. Nangle, where they were reared.

The Chief Justice felt that he had been outwitted, but of course had no power of showing his disappointment.—Chambers' Journal.

TOO MUCH TO DO.

TOO much to do, befalls its direct effect on the busy worker, exposes him to certain inconveniences apt to escape the notice of others. One of these is the effect produced on his memory. One who leads a rushing life, who has to hurry from one thing to another, and from one person to another without a moment's interval, cannot have a vivid remembrance of many things that happen in his experience. He is necessarily liable to forget in a way that another cannot understand. Many a busy physician has found himself at times in serious trouble from this cause. He has made a promise to a patient, but before the promise had hardened in his memory, some exciting case has hurried him away, obliterated the impression, and the promise has been forgotten. Authors' memories have been known, from a similar cause, to play them strange tricks. We know an author who was engaged in writing a book amid many other absorbing occupations. For some weeks the book had to be laid aside. When leisure came he resumed it, as he thought, at the point where he had broken off, and got through a considerable chapter, when, to his mingled amazement and amusement, he found in his drawer another manuscript, almost precisely similar, the existence of which he had quite forgotten. So strange and incredible are these tricks of memory, that sometimes the most honest of men, if examined in a court of justice, would hardly be believed.—Merrill's Magazine.

SIR WALTER SCOTT'S DOG.

SIR WALTER related the following anecdote: "The wisest dog I ever had was what is called the bulldog terror. I taught him to understand a great many words inasmuch that I am positive that the communication betwixt the canine species and ourselves might be greatly enlarged. Camp once bit the baker who was bringing bread to the family. I beat him and explained the enormity of his offence, after which, to the last moment of his life, he never heard the least allusion to the story, in whatever voice or tone it was mentioned, without getting up and trotting into the darkest corner of the room, with great appearance of distress. Then if you said 'the baker was well paid,' or 'the baker was not hurt after all,' Camp came forth from his hiding place, capered and barked and rejoiced. When he was unable, towards the end of his life, to attend me when on horse-back, he used to watch for my return, and the servant used to tell him 'his master was coming down the hill, or through the moor,' and although he did not use any gesture to explain his meaning, Camp was never known to mistake him, but either went out at the front to go up the hill, or at the back to get down to the moor side."

PRECIOUS NAME.

THE venerable Dr. Wisner, of Ithaca, as it is related used to tell of a little girl who kept coming to him, while superintendent of a Sunday-school, with a request to be transferred to a neighboring class. For a time she would not give her reason. "Is not your teacher kind?" "Yes, very." "Does she not know the lesson, and tell you a great many good things?" "O, yes."

"Does she make the lesson interesting?" "Yes, we all like to hear her talk, but—" "But what?" "Well, sir, I can't help hearing what Miss—, the teacher of the next class, says to her scholars, and I find myself listening to her instead of our teacher." "Why is that?" "O, sir, she'll tell the time talking to them about Jesus, and it sounds so good and sweet, my teacher scarcely ever talks to us about Jesus!"

THE STUPID BOY.

NEVER set a boy down for stupid because he does not make a figure at school. Many of the most celebrated men who have ever lived have been set down by some conventional pedagogue as dunces. One of the greatest astronomers of the age was restored to his father by the village schoolmaster with these encouraging words: "There is no use paying good money for his education. All he wants to do is to lay on the grass on his back and stare at the sky. I'm afraid his mind is wrong." Scientific men have often been flogged for falling into brown studies over their books, and many an artist of the future has come to present grief for drawing all over his copy-book, and surreptitiously painting the pictures of his geography. Your genius, unless musical, seldom proves himself one in childhood, and your smug and self-sufficient piece of precocity, who takes all the medals, and is the show scholar of his school, often ends by showing no talent beyond a yard stick. Sir Walter Scott was called stupid as a child, and it was not even considered to his credit that he was fond of "stic trash" as ballads, and could learn them by heart at any time. That boy who really worries you by being so much unlike his bright brothers may be the very one who will make you proud and happy some years hence. Take that for your comfort.

IN ONE LIFE TIME.

SOME one has recently written, "I am an old man yet in material things I have seen the creation of a new world. I am contemporary with the railroad, the telegraph, the steamship, the phonograph, the sewing machine, the steam plow, the friction match, gaslight, chloroform, nitroglycerine, the monitor, the calorific engine, the California gold discoveries, the oil well discoveries, gutta serena, canned fruits, the electric light, the telephone, etc. These are some of the footprints of material progress of the present generation. Do you think the moral world will remain the same as before? That society will remain unmodified by those changes? If you do let me call your attention to the fact that the same generation has seen the abolition of slavery on a grand scale, the ascendancy of republican America, the opening of China and Japan, the institution of women's fairs, and the agitation for the freedom of women. And the march is steadily on, with accelerating motion. What is its meaning? Where will it end?"—Baptist Weekly.

PEARLS.

There is no choice of words for him who clearly sees the truth. That provides him with the best word.

Never speak ill of your neighbor, for it is certain that nine times out of ten we are nearer the truth in thinking well of persons than ill.

Out of one hundred men you run against, you will find ninety-five worrying themselves into low spirits and indignation about troubles that will never come.

A man of virtue is an honor to his country, a glory to humanity, a satisfaction to himself, and a benefactor to the whole world; he is rich without oppression, courteous without deceit, and brave without vice.

Men who see into their neighbors are very apt to be contemptuous; but men who see through them find something lying behind every human soul, which it is not for them to stir in judgment or attempt to sneer out of the order of God's manifold universe.

Baptist Book House

THE INHERITANCE BAPTISTICAL. This book by the Prince of Writers, Dr. H. H. Rogers, is one that every Baptist should have. Its scope is charming. Price, in cloth, \$1.50.

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Life of Jesus. By George Miller, of England. Being a narrative of the Lord's life and work, showing the wonderful results of implicit trust in God. Price \$1.50.

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New Cyclopaedia of Practical Hymnology. By Rev. Elihu Foster. Embracing the best selections of all subjects and from the most eminent authors. Price \$5.00.

Post's Cyclopaedia of Prayer. Adapted to Christian teaching and embracing Allegories and Anecdotes, Bible Types and Figures. Two volumes. Price \$5.00 each.

Baptist Succession. By D. B. Ray, author of Text-Book on Campbellism. A fund book of church history. This work is a valuable contribution to the literature, being a collection of historical facts, with copious table of contents and side-notes. The pages, 225. Price, in cloth, \$1.75.

Carson on Baptism. This is one of the ablest works on the subject extant. No student can afford to be without it. Octavo of over 500 pages. Price, \$2.00.

Church-members' Hand-book. A plain guide to the doctrine and practice of Baptist churches. By Wm. Crowell. 50 cts.

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Practical German. Plans for Sermons by W. W. Wythe. Limited paper. Price, in cloth, \$1.50. This is not a book of skeleton sermons for lazy young ministers, but a book calculated to aid in the preparation of sermons.

Parker's Hand-book. By W. Everett. Comprising selections of Primitive arranged for various occasions of church duty; together with select formulas for marriage, etc. and rules of order for churches and other ecclesiastical assemblies. 75 cts.

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Manual of Parliamentary Practice. By E. S. Mott, D.D. Rules and sources of law in deliberative assemblies. 51 pages, 75 cts.

Baptist Church Directory. By Edward T. Hinson, D.D. A guide to the doctrine and practice of Baptist churches. 287 pages, 50 cts.

Address all orders to the BAPTIST BOOK HOUSE, Hecobah, Tenn.

SECULAR ITEMS.

Count Sitka, first secretary of the Italian League, is dead.

Jas. R. Keene has contributed two thousand pounds to the Duchess of Marlborough's Irish relief fund.

The total subscriptions to the Irish relief fund, according to the report of the Mansion house committee, amount to £276,733.

The Paris Globe asserts that France has entered into negotiations with England and the United States with the view of terminating the war between Chili and Peru.

Col. Comaroff, shot recently while in company with the chief dragoman of the Russian embassy, died of his wounds on the 2nd inst. The assassin escaped.

Postmaster-General Key says that unless the word "fraudulent" is stricken out of sections 3323 and 3611, revised statutes, it will be impossible to stop registered letters addressed to lottery managers.

The State Democratic Executive Committee of Mississippi has called a Convention, to meet on the second of June next, for the selection of delegates to the National Democratic Convention, called to nominate a Presidential ticket.

An attempt was made to assassinate Gen. Melkoff, chief of the new supreme executive commission of Russia, on the 3rd inst. He was fired at by a young man with a revolver, but, fortunately, was missed. The would-be assassin was immediately arrested by the Cossacks.

Germanstown, a village situated on the M. & C. R.R., fifteen miles east of Memphis, has filed a charter of incorporation at the office of the county register. Their object is to enforce order and quiet in their midst, and to secure themselves against things which are obnoxious and troublesome, and which cannot be reached by any other power than the municipal laws of an incorporated town.

There is not the least doubt that the terrible frequency of late years of Paratyphoid, typhoid, and the worst forms of organic disease is mainly attributable to the quantity and constant use of the medicines of the day. Take Summons Liver Regulator, a purely vegetable medicine, containing all the virtues of Calomel without any of the injurious tendencies so justly dreaded by mankind. It will be found prompt to start the secretions of the liver, and give a healthy tone to the entire system, without salivation or any danger. When used as a cathartic it is no wise disorder the system, nor does it produce any nausea or sick stomach when about to purge. It is so mild in its action as not to interfere with business or pleasure. Beware of imitations gotten up on the popularity of Summons Liver Regulator.

Substitute for Bark and Shuck Collars.

A young farmer wishes to know the best substitute for common bark and shuck collars that are so soon worn out. We answer: Take stout onaburgs and make a pad for each hame, shaping them somewhat like a common leather collar. Before stuffing tack them on with carpet tacks to the inside edge of the hames leaving the top end open. Then stuff them with any material, such as waste cotton, rotted moss, cow hair. The parts under the hame hook should be protected by pieces of old leather tacked on. If well made and occasionally repaired, the pads will last two years and never hurt the shoulders.

Montreal Heard From.

Montreal, September, 27, 79. Messrs H H Warner & Co.—Dear Sirs: I was afflicted for many years with terrible suffering which arises from dyspepsia. My physicians gave me no relief, and much against my will I was induced to give your Safe Bitters a trial. It gives me great pleasure to inform you that my health is completely restored, though I have taken but four bottles; my appetite is good and I now suffer no inconvenience after eating hearty meals, while before nearly everything I ate caused me great distress and uneasiness. I can cheerfully recommend your Bitters to all.

H. L. MOSELY.

Facts for Farmers.

A cross between fine blooded light Brahmas and Partridge Cochins will produce the largest fowls known.

Loss of appetite, thirst, diarrhoea, general weakness and blueiness of the comb are the principal symptoms of chicken cholera.

Fowls may eat too much meat for health, but milk they may drink, ad libitum, and those who have it cannot put to more profitable use than making soft food for poultry.

To destroy pin-worms in horses, give an injection of salt and water two or three days in succession, then administer a ball consisting of half an ounce of aloes and one drachm of calomel.

Young stock fattens much more readily than old stock. Pigs, when they have attained their growth, fatten at a less cost than when older. The same is true of steers and all other animals.

For scabby legs in poultry, take equal parts of lard and kerosene oil, and thicken with sulphur into a paste. This should be rubbed upon the legs until the scabby parts come off, when they should be smeared with sweet oil.

It is Worth a Trial.

"I was troubled for many years with Kidney Complaint, Gravel, etc.; my blood became thin; I was dull and inactive; could hardly crawl about, and was an old worn out man all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood and kidneys are all right, and I am as active as a man of thirty, although I am seventy-two, and I have no doubt it will do as well for others of my age. It is worth the trial.—(Father)."

Charcoal as Manure.

Although charcoal is nearly pure carbon, a large constituent of all vegetation, still it is not claimed that this substance furnishes direct food for plants. Its action is thus described by Lebig: "Plants thrive in powdered charcoal, and may be brought to blossom and bear fruit, if exposed to the influence of rain and atmosphere. Charcoal is the most unchangeable substance known. It may be kept for centuries without change. It possesses the power of condensing gases within its pores, and particularly carbonic acid; and it is by virtue of this power that the roots of plants are supplied with charcoal as in humus, with an atmosphere of carbonic acid, which is renewed as quickly as it is abstracted. Plants do not, however, attain maturity, under ordinary circumstances, in charcoal powder, unless moistened with rain or water. Rain-water contains one of the essentials of vegetable life, a compound of nitrogen, the exclusion of which entirely deprives humus and charcoal of their influence upon vegetation."

Stop that coughing; if you do not it may kill you. A bottle of Dr. Bull's Cough Syrup only costs you 25 cents, and its timely use may save your life.

Vainness is Increasing.

Every relic of the long continued depression—the seven lean years—now happily gone by, is passing away. Prices are advancing, and every purchased thing costs considerably more than a year ago. The farmer who values his farm and stock may justly put up the figures from 25 to 50 per cent. His income must be made to increase in proportion, and this must be done to a great extent by increasing in every possible way the productive value of his property.—American Agriculturist.

A Distinguished Member of Congress.

Hon Wm D Kelley, who had suffered for years from Chronic Catarrh, accompanied by an almost daily emission of blood, was induced to try "Compound Oxygen" for relief, and the benefit received was so great that the letter to the undersigned he says: "You are authorized to give any degree of publicity to my case, for that the use of your gas of late value has so far restored my health that I am not conscious of having discharged any blood for more than a year, and that my cough, the

THE PRIME FAVORITE

Of all the Baptist Hymn Books

The Service of Song.

No Baptist Hymn Book or Psalter, that is so generally used as this.

All the leading churches are adopting it.

It is a service of song—prepared by Baptists only.

Every Baptist should feel proud of the service of song.

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Special Notices.

Hollenberg's Music House.

H. G. Hollenberg of the Great South western Music House desires to inform his friends and patrons in Mississippi, Alabama, Arkansas and West Tennessee, that his store is reopened with a fresh and splendid assortment of pianos and organs of the most renowned makers, such as Chickering and Steinway, Mason and Hamlin, Burdett, New England, and is ready to fill all orders in the music line with his customary promptness and satisfaction.

J. T. Prior, California.—The most earnest prayer of our heart is that the Master will, through the brethren, help you over this last hard place. On your letter we bowed and prayed—God help you.

J. F. Bowen, East Tennessee, sends \$10 for new subscribers. Thank you, Bro. B. We send the paper one year to all active ministers for \$2, or for two new subscribers. Push this idea.

W. L. Stanton, Atlanta, Ga.—No Omnipotent yet found. Our labors in Florida and Alabama were severe, but manifest good was accomplished. The appointments in Louisiana were laid over from last fall, and must be filled in March, and then there.

J. H. Ulmer, Hardsville, B.C.—There was a dividend of 5 per cent. declared but one year, to be paid in books within twelve months. The Society is now suspended and in the hands of a trustee.

An Important Business Change. The Rochester Daily Union and Advertiser says:—

Negotiations have for a considerable period been pending between H. H. Warner, the proprietor of the celebrated Warner's Safe Remedies, of Rochester, and the consolidated Fire Extinguisher Company, of Chicago, Ill.

For the benefit of freedom and all interested in protection of property from fire, we note the fact that the above named company now owns and controls all the interests heretofore held by the Fire Extinguisher Co., of Chicago, Ill., and the Great American Patent Co., of New York, N. Y.

The whole will be under the management of the enterprising gentleman, H. H. Warner, who is the one that has made so popular, the world over, Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes Cure, Warner's Safe Bitters, and others of the Warner Safe Remedies.

There cannot be found in our country a man possessing greater energy and pluck than does the one named, or one that can more successfully conduct the business of this "Fire Extinguisher Co." Mr. Warner has as well a high estimate of the value of "printers' ink" as an accessory to an increase of business; the same excellent lever will doubtless be used to further the interest of the company. It was certainly a wise and judicious move on the part of the stockholders of the Extinguisher Co. in making H. H. Warner their President, Treasurer and Manager. This one act alone is sufficient to prophesy for the company an unbounded success.

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J. T. Prior, California.—The most earnest prayer of our heart is that the Master will, through the brethren, help you over this last hard place. On your letter we bowed and prayed—God help you.

J. F. Bowen, East Tennessee, sends \$10 for new subscribers. Thank you, Bro. B. We send the paper one year to all active ministers for \$2, or for two new subscribers. Push this idea.

W. L. Stanton, Atlanta, Ga.—No Omnipotent yet found. Our labors in Florida and Alabama were severe, but manifest good was accomplished. The appointments in Louisiana were laid over from last fall, and must be filled in March, and then there.

J. H. Ulmer, Hardsville, B.C.—There was a dividend of 5 per cent. declared but one year, to be paid in books within twelve months. The Society is now suspended and in the hands of a trustee.

An Important Business Change. The Rochester Daily Union and Advertiser says:—

Negotiations have for a considerable period been pending between H. H. Warner, the proprietor of the celebrated Warner's Safe Remedies, of Rochester, and the consolidated Fire Extinguisher Company, of Chicago, Ill.

For the benefit of freedom and all interested in protection of property from fire, we note the fact that the above named company now owns and controls all the interests heretofore held by the Fire Extinguisher Co., of Chicago, Ill., and the Great American Patent Co., of New York, N. Y.

The whole will be under the management of the enterprising gentleman, H. H. Warner, who is the one that has made so popular, the world over, Warner's Safe Kidney and Liver Cure, Warner's Safe Diabetes Cure, Warner's Safe Bitters, and others of the Warner Safe Remedies.

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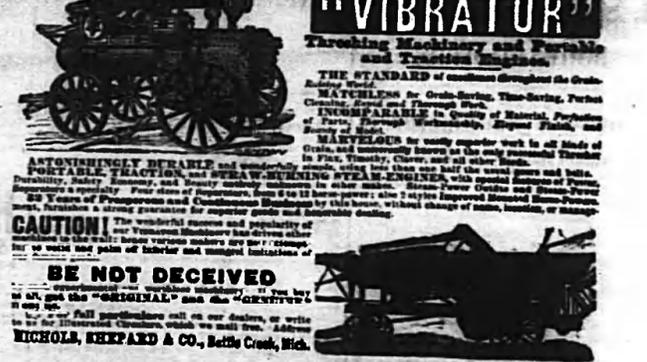
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Old Series—Vol. XXXVI. MEMPHIS, TENN., MARCH 12, 1880. New Series—Vol. XII, No. 37.

Our Pulpit.

IMMANUEL. A SHORT SERMON BY J. M. FENDLETON.

And they shall call his name Immanuel, which being interpreted is, God with us. Matt. i. 23. WE learn from the context that the birth of Christ was to be miraculous. His body was to be produced by the Holy Spirit, and a virgin was to be his mother.

IMMANUEL. The term being interpreted, or rather translated, is, God with us—that is, God is with us.

1. WHAT IS IMMANUEL. Most obviously it implies— 1. God incarnate. One part of the great mystery in the Bible is the mystery of godliness: God was manifest in the flesh, justified in the Spirit; seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

2. Great love for man. This induced the incarnation. It may be said that the Father and the Spirit loved man too. Even so, and they sanctioned the incarnation, giving it most cordial approval, but the incarnation pertained to the Son. How great his love, making him willing to be-

come the man Christ Jesus! It was a voluntary condescension when the Son of God became the Son of Man—the Son of Mary. A mere man would stoop very low in assuming the form of a worm and crawling on the earth. In this case, however, there would only be a union of the finite with the finite; for finiteness belongs to all creatureship. It has to do with angels as well as insects.

3. God reconcilable to man. In 2 Cor. v. 19, we read that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "God in Christ" is the same words as that of man.

4. In a state of fellowship with him. The fellowship results from the union, and is very precious. It is the blessed privilege of the Christian to be in fellowship with God.

5. In a state of communion with him. Communion changes his moral relation to God, regeneration changes his moral relation. The former changes his state, the latter his heart. A change of heart brings about spiritual union with God. Man in his natural state is alienated from the will of God. Salvation reclaims him from his alienation and unites him to God. This union is so intimate, that in reference to it we have in 1 John iv. 16, the remarkable words which defy paraphrase: "He that dwelleth in love, dwelleth in God, and God in him." What a blessed union is this!

6. In a state of acceptance with him. All in whom the purpose of the incarnation is accepted are brought into this state. They are accepted in the Beloved. Eph. i. 6. Christ becomes to them the end of the law for righteousness. Rom. x. 4. He is made to them wisdom, righteousness, sanctification, and redemption. 1 Cor. i. 30. This righteousness is received by faith. Phil. iii. 9. Those receiving it are brought into a state of justification with God.

7. In a state of union with him. Justification changes man's legal relation to God, regeneration changes his moral relation. The former changes his state, the latter his heart. A change of heart brings about spiritual union with God. Man in his natural state is alienated from the will of God. Salvation reclaims him from his alienation and unites him to God. This union is so intimate, that in reference to it we have in 1 John iv. 16, the remarkable words which defy paraphrase: "He that dwelleth in love, dwelleth in God, and God in him." What a blessed union is this!

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11. THE BLESSED CHARACTER OF THE INCARNATION. If the term Immanuel means that God is with us, then we may be with him. We may be with him as follows:—

1. In a state of acceptance with him. All in whom the purpose of the incarnation is accepted are brought into this state. They are accepted in the Beloved. Eph. i. 6. Christ becomes to them the end of the law for righteousness. Rom. x. 4. He is made to them wisdom, righteousness, sanctification, and redemption. 1 Cor. i. 30. This righteousness is received by faith. Phil. iii. 9. Those receiving it are brought into a state of justification with God.

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