

While the ordinance teaches that we need cleansing, it also teaches that we are cleansed. As one comes out of the water, by that act he proclaims his belief that there is a fountain that cleanses from sin. His act is the echo of the sentiment of Zion's song:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lost all their guilty stains."

Emerging from the wave washed all over with the emblem of purity, by the act itself he says, (and oh, how impressively!) Not of myself can I be made clean; something out of myself, something extraneous from my soul as this water is from my person, must remove the stain of my sin. As this ablution of the body is copious enough to remove every impurity, leaving not a spot untouched, so the spiritual washing which it represents is ample enough to cleanse from all sin, and to present the soul to God "without spot, or wrinkle, or any such thing." Oh, give me the symbol that teaches that "the blood of Christ cleanses from all sin!" As I hope to be made wholly pure—as I hope to be one of the spirits of the just made perfect—give me a sign which will show that I am washed all over in the precious blood of the atonement. Let me not be satisfied with less than this. Let me have a symbol that will set forth not only the truth, but the whole truth. If the thing signified be total cleansing, let the sign represent totally—let it indicate the glorious fact in all its plenitude. Let me have an ordinance that will sweetly harmonize with my feelings, when I say to my Savior,

"Purge me in that sacred flood,
In that baptism of thy blood;
Then thy Father's eye shall see
Not a spot of guilt in me!"

3. But more. "Know ye not that so many of us as are baptized into Jesus Christ are baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead, so we also should walk in newness of life." Thus, in baptism we proclaim not only that there is a cleansing, but that the death and resurrection of Christ are the grounds of it. Let me never see one buried and put out of sight beneath the wave, without remembering the promise as eloquently teaches, that the Lord of glory, whom throned in the heavens, lay buried in the earth; that this humiliation was for me, and that that act was the finishing stroke in the work of atoning for my sin. Let me never see one emerge from the watery tomb without remembering that Christ is risen; that I have a living Savior; that he who stood by the sepulchro and said, "Mary!" calls me by name too; that he who died to save me, lives to love me; that he who shed his blood for me, lives to plead its efficacy! "If Christ be not risen, then is our preaching vain, and your faith is also vain." But Christ is risen, and the act of emerging from the water is attested by him to remind us of the fact. Thanks be to God for the glorious fact, and thanks for this visible remembrance—this silent, but impressive, preacher of it!

4. But baptism teaches another lesson. "As many of you as have been baptized into Christ have put on Christ." The expression, "as many of you as," is equivalent to the phrase, "all who." So, then, "all who have been baptized into Christ" are the persons of whom it is affirmed, that they have "put on Christ." What is meant by putting on Christ? It means to clothe one's self (using a strong figure) with the spirit and character of Christ, as to present to all beholders nothing but a Christ-like appearance. It implies, then, that we are conformed to his image, totally consecrated to him, and united and identified with him. "Know ye not that so many of you as were baptized into Jesus Christ were baptized into his death?" We are dead to the world, to all its cares, and business, and joy, and fully—dead to all but Christ. We are buried out of sight of the world—we thereby renounce the world. Hereafter we are nothing for it. It has no hold upon us; Christ is our all and we are his. The world should have no more hold upon our affections than on a dead man, who has no affections. We rise to newness of life—to a new

world, as it were, of which Christ is the centre and sun. You see one descend into the water. By that act he proclaims to you that he is done with the world, that henceforth he stays in it only in obedience to his Master's will, and only to promote his glory, and to enjoy its blessings only according to the word of God, and that all its forbidden pleasures, its hopes, its lusts, its covetousness, he utterly renounces. You see one arise. By that act he declares that it is his intention to walk in the newness of life. As he comes up dripping from the wave, he says, "I have given myself to the Lord. I have given him my time, my talents, my heart, my personal services, my fortune—the whole of it—and all that I have, and all that I am." Oh, it is a solemn vow that we make before God in baptism! A declaration to God, before the world, that we are his—our lives and our fortunes consecrated to his service! How great a consecration of this ordinance for any one to receive it who makes no such promise, or who does not appreciate any of its teachings! There were none such among the Galatians, for the apostle says, "As many of you as have been baptized into Jesus Christ have put on Christ"—that is, all who have been baptized into Christ have professed his spirit and his religion. And, my brethren, how fearful is the condition of those of us who have not fulfilled the solemn vow taken upon as voluntarily in baptism! Our whole bodies were submerged in token of total, not of partial, consecration. Have we given our whole souls to the Lord? Do we keep back from the Lord any of that time, the thought, the affection, the energy, or the money that belongs to him? Remember, when you gave your whole body to the wave, you gave your whole self and all your possessions to the Lord by the most solemn act of your life—an act far more solemn than the oath you take in a court of justice, for that is to men calling God to witness, but this is an oath to God calling men to witness. If you prove recreant to this solemn and awful vow, are you not deceived in supposing yourself fit for the kingdom of God? Here is the oath of allegiance to the Almighty, not only spoken, but acted, that it may be the more impressive; and if, after that, there is any part of your life or fortune that is not dedicated to God, and considered as his and not yours, you have violated the most awful obligations that a human soul can take upon itself. True, such a sweeping principle as this may sweep many a one out of the church who is in it, but the church of Christ would not be the loser by such a loss. In the last day, it will be found to sweep many a one as the chaff before the whirlwind. Brethren, when you see one buried with Christ in baptism, remember that once you, by the same act, professed a determination to walk in newness of life. If you had never made such a vow in your baptism, this ordinance that you will presently witness would not remind you of your duty, and carefully could not remind you of a broken vow, none having ever been made. But you did make it, the act was your own, and not another's. You acted for yourself, and not another for you without your knowledge. You were not unconscious, but in the full possession of mature faculties, you acted knowingly, understandingly, and deliberately. Let the spectacle you are about to witness remind you of what you have done.

5. This ordinance also teaches us that Christ is our pattern. It is an imitation of his example, as his obedience to his command, that we submit to this rite. Beautifully depicted by the poet is the scene, when the forerunner of the Son of God administered this impressive, rite in Jordan's stream.

It was a cool spot in the wilderness,
Touched by the river Jordan.

Through a long aisle of willows, dim and cool,
Stole the clear waters with their musical flow,
And hushing as they spread into the light,
Circled the edges of the pebbled bank.
Slowly, then rippled through the waves away,
Lifting his head above the arms of the will,
Whispering the river's song. Trees near the flood
Of oaks, and with a multitude around,
Who from their dense foliage came out to hear,
He stood breast high amid the running stream.

Baptizing as the Spirit gave him power.

Silent upon the green and sloping bank
The people sat, and mused if he were Christ.
The rippling stream
Still turned its silvery courses from his breast:
As he divided their thought, "I but baptize,"
He said, "with water; but there cometh One
The latest of whose times I may not dare even to name."
He will baptize with fire and with the Holy Ghost!" And lo! while yet
The words were on his lips, he raised his eyes
And on the bank stood Jesus!

He waited to go in, but John forbade,
And hurried to his feet and stayed him there.
And said, "Nay, Master! I have need of thee,
Not thou of mine!" And Jesus with a smile
Of heavenly sadness, met his earnest looks,
And answered, "Suffer it to be so now;
For thus it becometh me to fulfill
All righteousness." And, leaning to the stream,
He took around him the apostle's arm,
And drew him gently to the midst.

The world
Was thick with a dim twilight as they came
Up from the water. With his clasped hands
Laid on his breast, the apostle silently
Followed his Master's footsteps; when lo! a light
Brighter than the sun, and softer than the stars,
Yet as bright as the sun, and softer than the stars,
Enveloped them, and from the heavens away
Parted the dim blue ether like a veil:
And as a voice, faintly, sweetly,
Spoke from the midst, "This is my much-loved son
In whom I am well pleased," a snow-white dove,
Feasting upon its wings descended through,
And shading a swift music from its plumage,
Circled, and fluttered to the Savior's breast!

Presently you will see the same right administered, the example of which was set, eighteen hundred years ago, by our great exemplar and lawgiver. Let it teach you that in this, as in all things else, Christ is our pattern. As God once said to Moses, "See that thou make all things according to the pattern showed to thee in the mount," so let us remember that in this ordinance Christ says to us, "See that thou do all things according to the pattern that I showed thee in the river Jordan."

6. This ordinance also teaches, that by faith we are united to Christ. As one's body is plunged into the water and enveloped, and as it were lost in it, so his soul, if he be a true believer, is buried in Christ, and as it were enveloped in his soul, and thus united with it, and thus made the object of God's everlasting love, and therefore forever safe, happy and blest. "For ye are dead," says an apostle, "and your life is hid with Christ in God" (Col. iii. 3). Dead to the world, and hid from its sight in baptism, but our life, our soul, is hid with Christ in God. As the whole body is received into the embrace of the wave, so the soul is received into the bosom of God. The perishable is immersed into the emblem of purity—the imperishable, into purity itself—"baptized into Christ." There is profound significance in the phrase. Thank God that the simple act of faith immerses the believer into the bosom of his love. Thus is immersed our Savior's prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

7. Baptism teaches also the union of Christians. Not only are they united to Christ, but to each other. As substances, however different, yet if plunged beneath the same fluid, will all come out of it subject to its action, and, therefore, in that respect alike, and all of a color, as it were—so Christians, however various their characters, if their souls have been baptized into Christ, will "all be one," and will all bear the mark of his love upon them, and thus be in uniform—in the uniform of "one Lord, one faith, one baptism."

8. Furthermore and lastly. By this ordinance we profess our belief in the final resurrection of the body as well as in immortality of the soul. "Christ is risen from the dead," says the Scripture, "and become the first fruits of them that sleep." Others had risen from the dead before him, but they died again. Christ was the first who rose from the power of death entirely—the first who rose to immortality. He is the first fruits of those—the first sheaf, as it were, which is an earnest of the whole harvest, as an apostle elsewhere says, "Christ the first fruits—afterward they that are Christ's at his coming." The first sheaf is of the same nature as those that will follow; so, if we know what the first is, we may

know what to expect in the rest. Christ, then, rose with an immortal body, glorious as the sun when he shineth in his strength, which was received in a cloud up to heaven out of sight. This was the first sheaf, and the others will be like unto it; "for he shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." As we have borne the image of the earthly, we shall also bear the image of the heavenly." "If we have been planted together in the likeness of his death," as we are in baptism, "we shall be also in the likeness of his resurrection." An apostle also says, "If the dead rise not at all, why are they then baptized for the dead?" That is, if there be no resurrection from the dead, why are we commanded to use a symbol which teaches that there is a resurrection? So, then, as you see one arise from the water, glittering with ten thousand drops of the element that best reflects the light of heaven, you are taught that the child of God will rise from the grave, resplendent with glory, and clothed with immortality. With this precious hope before us, we can say, "O Death, where is thy sting! Oh Grave, where is thy victory?" "Thanks be to God giveth us the victory through our Lord Jesus Christ," "who burst the bars of death, and triumphed o'er the the grave!" As you see one's body raised from the watery tomb, thus in the last day will that same body triumphantly rise and proclaim its victory over death and hell.

The Almighty does nothing without a reason. If this be so, the ordinance of baptism has not been arbitrarily selected, or struck upon at random. It must be that there are some special and valuable ends to be accomplished by this act; and it must be that no act but this can accomplish these ends, otherwise it would not have been singled out in preference to all others; and it must be, that if any other act be substituted for this, these ends are defeated, and the ordinance becomes at once meaningless and useless. For the most part, we can see but a little way into the motives of the Almighty; but in this instance, having seen how strikingly and how beautifully the ordinance of baptism typifies nearly all the leading doctrines of the gospel, we are prepared to appreciate something of the divine wisdom in prescribing this particular ceremony above all others, as the initiatory rite into the Christian church. It teaches us, in impressive and forcible manner, the necessity of a total cleansing—in other words, the doctrine of total depravity. It teaches that there is such a total cleansing, that we may be cleansed from all sin, and that the whole soul may be washed and made clean—in other words, the doctrine of a complete atonement.

It teaches that the death and resurrection of Christ are the grounds of that cleansing. It teaches that Christ is our pattern and exemplar. It teaches that we are united to Christ, made one with him, and thus objects of everlasting love. It teaches that we are united to each other, and are all fashioned alike. It teaches that, as the result of all this, there will be a glorious resurrection of the saints to immortality. What a speaking fact in baptism—how instructive a preacher! It seems to be an exponent of the whole Christian system. How it condenses, without crowding, a world of thought into a small compass! What a complete epitome—what a miniature gospel is this one fact, beautiful in its minutest particulars, on which each feature of the evangelical system is accurately typified! Who does not recognize the likeness of the gospel in the ordinance of baptism? That which I have spent an hour in endeavoring to set forth, will now be tacitly preached over again before your eyes, succinctly recapitulated all in a moment by the watery symbol. The bosom of the deep reflects the image and the light of heaven, but the more honored wave of baptismal water reflects the better light of the heaven of heavens—the truth of the word of God. What a significant deed is this! Let men tax their ingenuity to find one other single act that will symbolize so many gospel truths. In vain are the inventions of men substituted for the designs of God. Here is a rite

so impressive that none who ever saw it ever forgot it. These men which you have this morning heard you may forget, but the sermon which you will presently see, you never can forget; nor will the recipient of the rite ever inquire of others for information as to this part of his history. In baptism you behold a rite which never loses its interest, but is gazed upon for the thousandth time as at the first, and even with a fresh and increasing interest—a rite so attractive that all classes of people, the pious and the thoughtless, the aristocrat and the plebeian, the poet and the sage, all come up in multitudes to witness it, and thus bear testimony (many of them unwillingly, and more of them unwittingly) to its beauty and its impressiveness—a rite which, for eighteen hundred years, has never lost that hold upon the mind of man which it had at its institution, when Jerusalem and all Judea, and all the region round about Jordan, flocked to the river-side to behold it—a rite overpowering in its interest and yet majestic in its simplicity, and not set off with the pomp and gewgaws that would gratify a depraved taste—a rite which to the pure and intellectual, is beautiful, because is appropriate and expressive; for all such are aware that without appropriateness there can be no beauty—a rite which all three persons of the glorious Godhead have delighted to honor; for, while the Father spoke from heaven and sanctioned it, the Son submitted to it in the river Jordan, and the Holy Ghost visibly descended and shed the unction of his wing over the scene—a rite which, though silent, is eloquent, which, though dumb, is eloquent, and which will be a preacher of the doctrine of the gospel as long as rivers shall find their way to the sea, or as ocean's waves shall wash the shore. Hallelujah! Amen.

TO THE PASTORS AND BRETHREN OF BARTHOLOMEW ASSOCIATION, ARKANSAS.

DEAR BRETHREN:—I have just mailed to the clerk of each church in your Association, a circular letter, in which your Executive Committee would call your attention again to the fact that we are very anxious to put a subscription in the hands of each church, for which we should feel truly thankful, take courage and renew your Christian work with more energy than ever before, as we have less time to work.

One dark, long winter is now, perhaps, far spent. The genial, balmy days of spring will soon be upon us. While we are clearing away our fields, preparing for a future crop, let us not forget that the Lord's vineyard needs attention also. Can we, will we, let the Lord's vineyard waste and go to ruin, while we selfishly cultivate our own? Can we reasonably expect the Lord of the harvest to bless the labor of our hands, and to fill our garner with plenty, while we promiscuously withhold from him the mere pittance which he demands of us?

Your Executive Committee, your servants, ask you for a contribution to those Missions in March. Brethren, please let us hear from you; have the circular letter read before your church, and act upon the request it sets forth.

Now, that the spring is about to open, we want, if possible, to send a subscription to our debtors. We want to be able to report at least something placed now calling for aid and the bread of life. We want to be able to report at least something done at the close of this Association year. But, brethren, as you read these lines, bear in mind that we can do nothing without your assistance. Then let us be up and doing while the daylight shines.

Send all contributions to A. W. Files, Hamburg, Ark. Yours fraternally, A. J. FAWCETT, Chairman. Ex. Com.

Hamburg, Ark., Feb. 15, 1881.

MEN AND MONEY.

THE Board of Foreign Missions is in pressing need of two first-class men—men of intellect, education and deep piety—to send to China. No others can meet the positions to be filled. While it is hoped that the lives of Drs. Crawford and Yates may be long spared, it is of the last importance that each should have a strong young man by his side, to be his assistant now, and his successor hereafter. Dr. Crawford was promised

Rev. J. H. Eager; but the Board, sending him to Rome, feels bound, at the earliest possible moment, to redeem their pledge of a co-laborer to our missionary at Tung Chow. Dr. Yates has been laboring for more than thirty years at Shanghai, and, as he has done for many years, stands there alone. His constant lament is that our people seem oblivious of their obligations to the heathen. In a letter of Nov. 29th he writes: "O for a revival on the subject of Foreign Missions among all the churches at home. We need men and women by the score, and means to support and provide homes for them, while they study the language and tell of Jesus's love for a lost world. And how easy would it be to provide all that is needed, if all the churches felt an interest in the extension of Christ's kingdom, and made it a religious duty to do something monthly—even if it were no more than an average of what my native church is doing, viz., ten cents per member? Will not the pastors of churches teach their people their obligations to Christ and the world? I have an ardent desire to see these good brethren and talk to them about Christ's kingdom, and the condition of the world."

At the last meeting of the Board of Foreign Missions, who are much concerned at their vain appeals for more men and means, special prayer was made for the reinforcement of our China Missions. Will not pastors invite their churches, at least on the first meeting in each month, to pray the Lord of the harvest to send more laborers into the harvest; and to lead his people to provide amply for those who go into the field? The poorest saint of our personal acquaintance gives a dollar, accumulated in pennies, quarterly, to Foreign Missions. With more of their silver and gold—and their copper, too—consecrated to the Lord, might not many have more of the heavenly grace of this poor and holy woman? "Give, and it shall be given unto you." Richmond, Va. H. A. TURK, Cor. Sec.

A WORD FROM OLD VIRGINIA.

BRO. GRAVES:—Another year has past and some in which thousands of the human family have gone to reap their rewards, while God is the great reaper and sower, for which we should feel truly thankful, take courage and renew your Christian work with more energy than ever before, as we have less time to work.

THE BAPTIST continues to make its welcome weekly visits laden with good news, furnishing us with fifty sermons a year, which are worth many times the price of the paper. I have been a reader of THE BAPTIST upward of twenty years, and I consider it better now than ever before. I have sent you the money to set the figures forward to 1882, and will try and send the same amount of as many subscribers as I can obtain.

I am looking soon for a Baptist Book House, which I want to sell to a reading and thinking people. We need more good, sound Baptist literature scattered throughout the land, to set the people know what Baptists are. There are many Baptists in the church who cannot tell why they are Baptists, and it is so in Presbyterianism, too; but I do not wonder why they could not give a good reason for their faith. I want to work in my Master's vineyard this year, and I think one part of the work he calls me to do is to put Bibles and Testaments, and all the good, sound Baptist literary books and tracts I can into the hands of the people.

I have read "Old Landmarkism," and am well pleased with it, and think it should be in the hands of every person seeking after truth. I want to sell as many copies as I can during this year. I wanted to read it the second time, but I loaned my copy to a very prominent member in our church to read, and he said it was truth, and he did not wish to return it until he read it the second time, and, if it suited me, he would keep it and pay for it. Yours truly, W. M. LOCKHART.

New Garden, Russell county, Va., Jan. 21, '81. REMARKS:—When one copy of THE BAPTIST becomes circulated in Virginia, others are wanted, and where one copy of "Old Landmarkism" is brought, a demand is created for a dozen. The masses of our people are sounder in the faith than many of their ministers and some of their editors. Bro. L. could do no better this year than to disseminate Baptist literature of the right sort.

The Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BEFORE THE EYES OF THE GENTILES.—Ps.

J. H. GRAVES, Editor and Proprietor.
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THE SUPPER A CHURCH ORDINANCE.

No. III.

Definition of Church Ordinances.—1. Can only be administered by a church. 2. Participated in by members of the church administering it. 3. The church, or each, alone responsible for its right performance. The supper demonstrated to be a church ordinance. 1. Each church absolutely independent under Christ. 2. Each church is made the guardian of the ordinance, and enjoined to prevent the disqualification from partaking of them. 3. The symbolism of the supper determines it beyond question to be a church ordinance, since it symbolizes church relations with the body celebrating the rite. Christ appointed it as a church ordinance, could not have allowed his churches the right to contravene it. The churches of the first ages observed it as a church ordinance.

4. IT WAS INSTITUTED BY CHRIST TO BE OBSERVED AS A CHURCH ORDINANCE.
I claim it as an

AXIOM.

That a church ordinance must be instituted by Christ.

AND

That the symbolism of the ordinance was instituted by Christ.

Should we observe ordinances originated by man, our worship would be unacceptable to Christ, and as such it would be sinful. Christ has said,—

"In vain do they worship me who teach for doctrines the commandments of men."

Should we change the symbol of an ordinance by the slightest modification, we would violate it; and to violate the symbolism of an ordinance in the least, is to violate the ordinance.

"Ye do make the commandment of God of none effect through your traditions."—Christ.

That Christ did institute the Supper to be rigidly observed as a church ordinance, Prof. Curtis declares:—

"So when our blessed Savior instituted the Supper, as he did, upon one of those Paschal occasions, it was, we say, as a church ordinance that he ordained it."

And he justly says, to claim the right to change it in the least, is to claim the right to legislate. If it is ever a symbol of particular church relations professed with those Christians with whom we visibly celebrate, as he declares, then to celebrate it with those not members of the same church, is to violate the symbol and change what Christ hath appointed.

6 THE LORD'S SUPPER WAS OBSERVED BY THE APOSTOLIC CHURCHES (A. D. 100) AS A CHURCH ORDINANCE; I. e., as a symbol of church relations.

Paul, we have seen, could not have delivered this ordinance unto the churches as he had received it from Christ, unless he had delivered it unto them as a church ordinance; for it is admitted that Christ ordained it as a church ordinance. (Curtis and others).

The apostolic churches could not have observed this ordinance as Paul delivered it unto them,

unless they had observed it as a church ordinance—I. e., by one church only, and with the members of one church only.

But the churches did observe this, as well as the other ordinances, as Paul delivered them, because he praised them for so doing.

To the church at Corinth he wrote,—
"I praise you, brethren, because you keep the ordinance as I delivered them unto you." (1 Cor. xi. 2).

To the church at Colossae he could say,—
"I rejoice, beholding your order and the stability of your faith."

The church at Thessalonica he only exhorts:—
"So then, brethren, stand firm and hold fast the ordinances you were taught, whether by our word or letter."

Which clearly implies they had been, and still were, faithful in their observance.

The church at Corinth for a season perverted the design of the Supper, and Paul promptly rebuked it and again set it in order, and we must believe that he corrected every departure from his instructions.

But suppose I grant that he did not deliver it to the churches as a church ordinance, and symbolizing the relations of all the participants to one and the same church.

Still I claim that the positive instructions Paul gave to the churches forbade them from inviting to their tables the members of all existing churches, without personal knowledge of their faith or character, as is the practice of this age.

He placed the Supper under the sole custody of each church, and commanded it to purge away from it all leaven of malice or wickedness. He taught them that false doctrine of all description, and all ungodly conduct, (1 Cor. v.), and all works of the flesh, (Gal. v.), was leaven that must not be allowed to defile the feast.

"Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw from every brother who walks disorderly, and not according to the instruction which you have received from us." (2 Thess. iii. 6).

If it is claimed that this was spoken to the church with reference to her own members, I will grant it, and demand if it does not equally teach that those not members walking disorderly should also be withdrawn from? That there might be no doubt, read the 14th verse:—"But if any one obey not our word, signify that man by an epistle, and have no company with him, that he may be ashamed." All will admit that this command forbade them to invite all false teachers, as well as ungodly and disorderly brethren, to the Lord's supper.

With these instructions before us, let us here and now decide if the churches in the days of Paul could intercommune:—

1. Could the church at Corinth invite all the members of—

THE CHURCH AT JERUSALEM

To eat with her?

Paul had faithfully warned this church against a certain doctrine as subversive of the gospel, and called it "leaven," and against certain teachers, whom he called "false brethren," admitting them to be church-members, and they even claimed to be apostles of Christ. He thus speaks of them:—

"For such as are false apostles, deceitful workers, transforming themselves into apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed into the ministers of righteousness." (2 Cor. xi. 13-15).

Though these were church members and professed ministers, yet they were the enemies of the cross of Christ, whose end was destruction. (Phil. iii. 18).

The doctrine which Paul so reprobated was, that the Gentiles, as well as the Jews, must needs be circumcised and keep the law of Moses, as well as to believe on Christ, for salvation—a Judaized Christianity.

These false teachers belonged largely to the church at Jerusalem. They first visited the church at Antioch and caused divisions:—

"And certain men which came down from

* The most approved rendering.

Judea taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." (Acts xv. 1).

The church appointed brethren to go up to Jerusalem and inquire of the apostles and elders if this was the true doctrine. They found a strong party which endorsed it:—

"But there rose up certain of the sect of the Pharisees which believed, [they were members in good standing], saying, That it was needful to circumcise them and to command them [I. e., the Gentiles], to keep the law of Moses." (Verse 5).

After "much disputing," a letter was agreed upon condemning the doctrine. This is a clause of it:—

"Forasmuch as we have heard, that certain went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law, to whom we gave no such commandment."

Here is a frank confession on the part of this church that these heretical brethren belonged to it, but it did not do its duty—exclude them—or the Gentile churches would not have been troubled with them. This leaven allowed to remain soon leavened the whole lump, for some eight years afterwards, when Paul visited Jerusalem, James and the elders confessed that the number of Judaized members had reached to many thousands, and it seems that it was here that his life was imperiled by false brethren:—

"For thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law." * What is it then? [I. e., what is to be done?] for the multitude must needs come together: for they will hear that thou art come," etc.

That these false teachers and many thousands of brethren, who were accounted by Paul false, and whose doctrine was "leaven," were members of the church at Jerusalem, is thus confessed by James and the elders, and that Paul positively commanded the churches to withdraw from them altogether, and to have no religious fellowship or association with them, and to purge them away from their tables.

This point, then, is established beyond successful contradiction.

THE CHURCH AT ROME

Could not have invited the members of the church at Jerusalem, nor those of the churches of Galatia, to eat with her; for these churches, if not filled with these Judaizing teachers, had themselves been largely "baptized" and "removed into another gospel," and was leavened by this heresy. Hear Paul's entreaty:—

"Now I entreat you, brethren, to watch them who are making factions and laying snares, contrary to the teaching which you have learned, and turn away from them; for such like ones as they are not in subjection to our anointed Lord, but to their own appetite; and by kind and complimentary words, they deceive the hearts of the unsuspecting."

The command to turn away from these and all "such like ones," was certainly a command not to eat with them.

This must be the conclusion of every unprejudiced reader—that it would have been in open violation of Paul's instructions for those churches to have invited all members of sister churches to participate with them in the celebration of the Supper, since all those "false brethren," "false teachers," "false apostles," "ministers of Satan," "subverters of the gospel," "enemies of the cross of Christ," the very characters he commanded the churches, in the name of the Lord Jesus Christ, to "withdraw from," to "avoid," to "have no company with"—no, not to eat—belonged to Baptist churches. There certainly could not have been any intercommunion between the churches during the lifetime of the apostles.

1. It not as unscriptural and as sinful for the Baptists of this age, as for those of that, to violate these plain instructions?

A WORD PERSONAL.

I AM not a stranger to the readers of THE BAPTIST, and have not been for the last twenty years; and yet I have never held such a relation to the paper as demanded special care, except once or twice, when the editor was absent. It is now proposed that I assume a portion of responsibility

with the editors, and become a more constant contributor. In consenting to this arrangement, I hope to do good in two ways: 1. By relieving the over-taxed editor-in-chief, that he may have more time for his special work already laid out. 2. By giving more prominence to the practical duties of the denomination in promoting the interests of education, Home and Foreign Missions, Sunday-schools, temperance, personal and family religion.

My creed was chanted by the angels on the birth-day of Christ: "Peace on earth and good will to men." That is the spirit of Christianity, and in that spirit I propose to write for this paper and do all my work. I am in favor of free and honest discussion of all subjects, to elicit truth, but truth should be sought in love as well as "spoken in love." Of all things, a religious paper for a family should breathe the spirit of Christ, and carry with it healing and inspiration.

C. R. HENDRICKSON.

CHANGES.

OUR readers will see Bro. Searcy's farewell in this paper. The committee entrusted with the question of a State paper by the Convention, have decided to make the venture, and Bro. S. does not wish to occupy a position that would be construed into opposition. We give him a hearty hand-shake in parting with him. Our association for the past years has been most pleasant. We have agreed on all subjects as nearly, perhaps, as any two thinking men ever did. He has enjoyed our utmost confidence as a man of honor, and a Christian gentleman and devoted brother in Christ. He shall ever have our prayers for highest usefulness and happiness.

C. R. HENDRICKSON.

Our readers will also see, this week, a name added to our corps editorial which they are already familiar, and whose productions have always been not acceptable, but prized by them—Dr. C. R. Hendrickson, of Jackson, Tenn.

His is the pen of a ready writer, and seldom has he written a line that he has reason to wish unwritten. As a facile and forcible writer, he has few equals, and as a sermonizer, no superior in the State. Our readers will agree with us that his connection with this paper is a decided acquisition. He will more especially look after and see that the missionary enterprise, State and Foreign, the Sunday-school work, and our University interests, have their full share of attention. It will be our united effort to make the paper, in every respect, all that the needs of the denomination demand. While its religious "News from the States" will be full, and all our State interests kept before the people and advanced, the paper will in the future, as in the past, aim to create and encourage sound denominational principles and policy, without which all claims of "progress" is deceptive and fraudulent.

The spring is opening, and we earnestly call upon every friend of the Old Banner, both within and without this State, to aid us in adding at least 1,000 new names to its list. It will enlarge the sphere of its usefulness, and strengthen the hands and hearts of its editors and publishers. Let all see what can be done in the month of March.

DR. W. J. CROOK.

TO late for last issue we received the notice of the death of this most excellent man, friend and brother. We knew him to be all the tribute below testifies of his character. He was one of the first and best of men as a physician and a citizen, and Trustee of the Southwestern Baptist University, at Jackson. His loss will be greatly felt by his church and Association, as well as by his country. We take this from the county paper: "He was a fine physician, a splendid citizen, and a noble man. He was the very life of his town, foremost in all good works and leading in all proper enterprises. God never wrote true manliness on a nobler brow. In every relation of life he was brave and true and kind. As a soldier of the 'lost cause,' as a citizen amid gloomy surroundings, as a physician who went and came at the behest of duty, and as a man, he was in every rela-

tion most excellent. He lived to see a fair town grow up around him, a town that he did more than any man living or dead to build up, a town whose matchless morals and splendid trade, is a fit monument of his example, energy and enterprise." The last words of our brother on earth were a Doxology, "To God be all the glory and honor and dominion forever, Amen!" His first in paradise were the same.

To Sister Crook and his aged mother we tender our profoundest sympathy—the hope of life and the staff of age has been removed—God is left as a refuge in time of trouble.

DR. JOHN D. SMITH.

Through Bro. J. A. Crook we also learn of the death of this aged brother, who for so many years has been one of the most prominent working members of his Association and the strong pillar of his church. For years past Bro. S. has been confined to his house, and a good deal of the time to his bed, and his departure did not take his family by surprise. In the language of Bro. Crook, "He was one of the pioneers of the Baptist church in Henderson." Public spirited, liberal, as honor to the community and church in which he lived. He died on the 25th of January a great peace, as the perfect man in Christ Jesus dies. May God's blessings rest upon the stricken family that is left to mourn a father and husband.

SUMMARY.

J. D. S.

Rev. F. W. Earle sends \$5.55 from Macedonia church, for Foreign Missions. We want to hear from all our churches.

Rev. J. Zimmerman was excluded from the fellowship of Macedonia church, Dallas county, Ark., on Saturday before the second Sabbath in December 1880. He is evidently an impostor, and should be known to the churches as such. Reference, Rev. J. B. Yeager or Deacon W. F. Dawson, Princeton, Ark. Baptist Record and Texas Baptist, please copy.

NEWS FROM THE STATES.

Alabama.—Rev. W. R. ... has been appointed a collector of the State Board for ... Georgia.—Rev. F. Armstrong, of Camden, has been appointed a collector to the Bethel Association. ... Tennessee.—The Baptist ... presented in its issue of last week, a picture and biographical sketch of Elder Joseph H. Borm, of Dyersburg. We understand that they intend publishing one each week, which will be very interesting. ... Texas.—Elder J. B. Eudora and J. W. Oliver, recently conducted a meeting at Trinity's Mill, which resulted in the conversion of sixteen souls and eleven additions to the church. ... Virginia.—Elder J. J. W. Mathis has removed to Kingsland, Ga. ...

of the best members of the Synodical church, died on the 10th inst., of typho-malarial fever.

Missouri.—A good meeting is in progress in the church at Carrollton, conducted by the pastor, Elder J. D. Murphy, assisted by Bro. G. W. Hatcher, of Miami. Elder J. D. Murphy is engaged in a meeting at Love Lake, Missouri, miles south of Miami City, on the Sabbath next. Fourteen have been received for baptism, and about thirty have professed conversion. ... North Carolina.—On the third Sunday in January I went to add Bro. Wells in a meeting at Eden church, which continued two weeks and closed with glorious results. ... South Carolina.—Rev. J. B. Hawthorne, D.D., pastor of the First Baptist church, Richmond, Va., is visiting Charleston, for the benefit of his health. ...

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Texas.—Elder W. E. Penn went to a meeting at Palestine on the 10th inst. ... Tennessee.—The Baptist ... presented in its issue of last week, a picture and biographical sketch of Elder Joseph H. Borm, of Dyersburg. We understand that they intend publishing one each week, which will be very interesting. ... Texas.—Elder J. B. Eudora and J. W. Oliver, recently conducted a meeting at Trinity's Mill, which resulted in the conversion of sixteen souls and eleven additions to the church. ... Virginia.—Elder J. J. W. Mathis has removed to Kingsland, Ga. ...

BLUE CROSS.—All who see the X on their paper this week, will take notice that we shall drop from the list, all who have not renewed during the week, following. We are compelled to do this to save expense. We hope no one will mistake our motive, and write complainingly of us, for dropping their name. If any, who wish the paper continued, will drop us a postal card, we will continue them for a short while, until they are prepared to remit the amount. Brethren and sisters, do not wait for the Blue Cross, but renew or send us a card, telling us not to stop. Otherwise you may miss several copies of the paper, and thus lose a complete file. We cannot promise to send back numbers, but will endeavor to do so, when requested. See the new club rates, published in this paper, and go to work.

Eld. T. J. Rowan, of the Central church, this city, filled the pulpit of the First church on last Sunday morning, to the gratification of the church and congregation. His discourse was eminently practical, and delivered with naturalness and force. The young pastors of the two churches are working together with the greatest cordiality, and greater harmony between the Baptist forces in this city will be the result.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. (Prov. xxi. 13.)

BIBLE CLASS.

First Question.—The Scriptures teach that there was an organized church at Troas at the time of Paul's last visit.

PRIZE.—One of the following books: Pulpit Cyclopaedia, 614 pages; Life of Jesus; Life and Letters of Mrs. Jackson; Travels in Asia, by Dr. Malcolm.

URSIAN.—Broth. Rowan, Venable and Barksdale. Decision to be rendered the first week in March.

Second Question.—The Scriptures teach that the redeemed will inherit, and reign in, heaven above, the seat of God's throne.

PRIZE.—A copy of THE BAPTIST for five years.

Third Question.—The Scriptures teach that all departed saints are redeemed and glorified, and in the presence of God in heaven above, the seat of God's throne.

PRIZE.—Same as for second question, or Critical and Explanatory Commentary on the Old and New Testaments, two volumes, by Dr. Jamieson, Fausset and Brown, Scotch and English critics and scholars; 1,647 pages. Illustrated. Truly valuable.

URSIAN.—Mrs. Hendrickson and Griffin, and Prof. Irby, D.D. and Dapron, of Jackson, Tenn. Decision to be rendered the first week in April.

It will be seen that it is an *impossible* proof that is required, and not the opinion of commentators or theologians, and the weight of Scripture testimony will govern the umpire. If any one can show that was the general belief of all associated orthodox Christians in the first century, that shall be weighed as preponderant testimony.

Prefering short citation to long case, we shall limit each writer to two pages of synopsis per article, or its equivalent in space, and in three articles on each question, if we wish the space, to furnish proof and review a competitor's position.

Silent and Apparently Contradictory Scriptures. While we want to hear from our brethren, to keep the class engaged we will give two passages:

Luke 12: 48. "And he shall rejoin over the house of Jacob forever; and of his kingdom there shall be no end."

1 Cor. xv. 24. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when all shall have paid down all rule, and all authority and power."

John 1: 1. "Who through faith obtained kingdom, wrought righteousness, obtained promise." — the promise of life. And these all, having obtained a good report through faith, received not the promise."

John 1: 1. "If I have witness of myself, my witness is not true."

John 1: 1. "I have witness of myself, yet my record is true: for I saw whom I came, and witness I go; but ye cannot tell whence I came and whither I go."

Miss Lizzie Tarbrough, at Big Rock, Tenn., joins the class, and submits the following passages, and remarks:

"I would like to offer some passages to the Bible Class. They are Matt. xvi. 28; Mark ix. 29, 30; and Rev. xxi. 12."

WAS THERE A CHURCH AT TROAS?—AFFIRMATIVELY.

DEAR BAPTIST:—As no one seems to be willing to reply to Bro. Reed's speech on the "Troas question," and your *MEMO* generously offered me other chances on the affirmative side, (for which I thank you), I offer this as an answer to his article, and further vindication of the church at Troas; and if I do not prove his "unquestionable reasons" to be soft "points" of error, I'll quit the question. Bro. Reed need not have gone so far back to start with Paul to Troas, as from Antioch on his first trip he did not reach Troas, so far as record goes, for after his first mission trip he was sent to Jerusalem, by the church at Antioch to the elders and brethren, about the question of circumcising the Gentile converts. (Acts xv. 2.) It was on his second mission trip, when he and John Mark, separated, and Paul took Silas to go and visit all the places where he went the first trip. (Acts xv. 38-40). It was on this trip "confirming the churches and delivering the decrees to keep," that they came to Troas, and this time was when the cry was heard and door opened in Macedonia, and not when he went there (Troas) to preach Christ's gospel. This I propose now, to prove.

Please notice when Paul was at Troas this time, Timothy and Silas were both with him, and this was in the year 53, A.D. Three preachers at Troas at one time, and none of them preaching is unreasonable. But they went to Philippi, thence to Athens, thence to Corinth, in 54 A.D. (Don't forget this date). From Corinth to Ephesus, from Ephesus to Jerusalem to keep the feast, (Acts xv. 22) and back to Antioch, 22 verses. Thence to Ephesus. (Acts xix. 1). Here, in the year 58-59, Paul staid about two years, during which time he wrote his first Letter to the Corinthians, and sent it by the hand of Titus, and ordered him to report the result of his first Letter to him at some point, en route from Ephesus to Macedonia.

Now, notice. It was on this trip, from Ephesus, about in the year of 60, that Paul went down to Troas, to "preach Christ's gospel and to meet

Titus" to hear the results of his first Letter to Corinth, when the door of the Lord was opened to him in Troas, and not in "Macedonia," as Bro. Reed said. While here, preaching, his patience wore out, because Titus did not come, and having "no rest," he went to Macedonia, and found Titus, and then broke out in that effusion of thankfulness found in 2 Cor. ii. 14, and while here, he wrote his second Letter to Corinth in 60 A.D.

This unmistakably, proves a second trip to Troas not recorded by Luke. I hope brethren, on the negative side of this question, will notice this in particular, as from Paul's first trip to Troas in 60, to the time he wrote his second Letter to Corinth, was about six years. And, if Acts xx. 2, does not prove that he exhorted the brethren at Troas, I would be pleased for some D.D., to honestly tell me, where "those parts," and "them" whom Paul exhorted were? If one of the places or parts, and brethren, or them, were not at Troas?

From here, after bidding brethren farewell, he went to Greece, thence to Macedonia again, and bade farewell to the churches as he went, as he and his company—(church) was on their way to Jerusalem—having finished his work as a traveling missionary. Now he comes the third time to Troas, and has a few days after "anleaven bread" at Philippi. Those sent ahead, being Gentile converts, did not stay with Paul and other Jews, as they did not eat the Passover. So the first Lord's day after the Passover occurred, while they were at Troas, and was the time to eat the Lord's supper, and so Paul and his traveling church, celebrated the Lord's supper at Troas and at the last time Paul was over there.

W. M. RAYMOND.

Pecan, Delta county, Texas, Feb. 5, 1881.

THERE WAS A CHURCH AT TROAS.

I. That there was a church at Troas, is evident from the fact that there was the material for a church there; and from the fact that whether there was the material, the apostolic preachers, in obedience to God's law, organized a church.

"When I came to Troas to preach Christ's gospel, and a door was opened to me of the Lord." (2 Cor. ii. 12). 1. Paul was led by the spirit to Troas to preach. He did not lead himself in the work, but God led him. 2. If led by the spirit to preach there, unless the spirit made a blunder, or he disobeyed, he surely preached there. (So Neander agrees). 3. God there opened a door of usefulness—to make converts—to Paul. 4. It is, therefore, from these facts exceedingly probable that converts were made there as the result of this brief stay. 5. Not meeting Titus at Troas, the Spirit used to help limit his stay there, to follow his leading to Macedonia. (Compare Acts xvi. 8-10 with 2 Cor. ii. 12, 13). (a.) 2 Cor. ii. 12 as above explained; (b.) the fact that "he took leave of them," proves he remained long enough to have converts, and that he did have them. To bring out the force of "taking my leave of them"—*apologia*, taking leave is from the verb *apologao*. Robinson says: "In New Testament, to separate oneself, and so to take leave, to bid farewell." (N. T. Lex.) "To bid farewell." (Eng. Gr. Con.) In every one of its occurrences in the New Testament, it is used for an affectionate taking leave of family or brethren. Thus: "then took his leave (*apologia*) of the brethren;" "bade them farewell;" "taking my leave of them." (Acts xviii. 18, 21; 2 Cor. ii. 13). The meaning and usage of the Greek for taking leave confine it to only such an affectionate taking leave that it must refer to taking leave of, not strangers, but Paul's converts at Troas.

2. The New Testament records that there were converts at Troas at the time of Paul's visit recorded in Acts xx. (a.) The most reasonable purpose of the seven disciples going in advance of Paul and awaiting him at Troas, was to visit the disciples at Troas. (See Acts xx. 5). (b.) Paul's remaining a week at Troas, as recorded in Acts xx., was, in all probability, to strengthen and better set in order the disciples at Troas. In verse 2nd we learn he was, in that round, especially engaged in giving "them much exhortation." (c.)

Carpus, with whom Paul there left his cloak and parchments, seems to have been a disciple. (2 Tim. iv. 13). (d.) "The disciples there came together to break bread." (Acts xx. 7). The man who can imagine that these disciples were not the disciples at Troas, has the imagination of Don Quixote. The facts I have presented, showing there were disciples at Troas; the facts that the chapter distinguishes between the disciples at Troas and the visiting brethren, by mentioning the latter by names, with many other facts too numerous to mention, settle it that the word "disciples," in Acts xx. 7, certainly point out especially the disciples at Troas. Paul's going without his baggage rather proves there were disciples at Troas; (one above, since) he would not likely trust his only cloak and parchments with the enemies of the gospel. Remember that the unconverted were not then so favorably disposed to help preachers as now. The statement that Paul preached only on Sunday night in Troas is against his practice, since, he would not spend seven days with a people so anxious to hear him, as to care for him, his companions, his baggage, listen to so long a sermon, and, that seven about—if not so—his only opportunity of ever preaching to them. His sermon on Sunday night is especially mentioned, because it was his last meeting there, and, because of its accompaniments. It is then clear that there were disciples residing at Troas. Baptists agree that Matt. xxviii. 19, 20, etc., make it obligatory to organize all proper material into churches; so the first preachers did. Wherever there was the material, the first preachers organized churches. There was the material at Troas; there was, therefore, a church at Troas.

II. That there was a church at Troas is evident from the fact that the disciples at Troas are recorded as meeting to observe the first day of the week in church capacity. (Acts xx. 7). The way this meeting is here especially mentioned, is justly understood by commentators and advocates of the change from the seventh to the first day of the week as settling the first day of the week as the "Christian Sabbath." It is justly regarded as such by writers on close communion, too—by nearly all—as undoubtedly settling a meeting of the church at Troas. It is so recorded as to leave the impression that this was the custom of the church at Troas. All the meetings of the disciples recorded in the acts and the epistles for public worship were in church capacity. The disciples at Troas so met; they, therefore, met in church capacity—a church.

III. That there was a church at Troas is evident from the fact that, "upon the first day of the week the disciples there came together to break bread"—to observe the supper. (Acts xx. 7). That this was the Supper, is clear; 1. From the fact that they are recorded as having met together in order "to break bread." If this was a common meal, it would not have been necessary to come together to take it; nor would it be especially mentioned. 2. Its being recorded that they met together on the "first day of the week to break bread," most certainly leaves us to no other conclusion than that this was the Supper. The Supper was never taken by any of the disciples in apostolic times where there was no church. It was observed at Troas; therefore, there was a church at Troas. On the argument of this essay I claim "Maloom's Travels in Asia" as my prize.

W. A. JARREL.

WAS THERE A CHURCH AT TROAS?—SUMMARY OF THE ARGUMENTS PRO AND CON.

The discussion of this question closing with this issue, we propose to sum up the arguments pro and con, in submitting the question to the umpire.

The affirmants do not claim that it is anywhere asserted in the Scriptures that a church was ever planted at Troas, or that there is the slightest allusion to one by name, or, to any one as a resident member there; but it is claimed that the probability is so strongly in favor of it, and the circumstantial and inferential evidences so clear, that it amounts to a moral certainty that there was church there at the time of Paul's last visit. (Acts xx.)

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1. That Troas was a city of historical and commercial importance, and Paul visited and planted churches in such wherever "a door was opened."

2. That upon this second visit to Troas it is gathered (3 Cor. ii. 12, 13) that Paul came for the express purpose of preaching the gospel, and that a door was opened unto him of the Lord, which we are to understand means success in making converts to Christianity, and that Paul doubtless baptized these and organized them into a church.

3. That Paul evidently referred to brethren in Christ and church members by "them" in the expression, (3 Cor. ii. 13) "So taking leave of them."

4. That it is reasonable to suppose when there is material for a church, there exists a church, and that we find resident disciples at Troas in the expression, "When the disciples came together to break bread." (Acts xx. 7).

5. That this meal was the Lord's supper, and not a common meal; and, therefore, since the Supper is a church ordinance—cannot be eaten without the presence of a church—there must have been a church at Troas, otherwise the act of Paul and these ministers was in contravention of his own specific directions given to the church at Corinth, which cannot be reverently supposed.

6. That Christians of every age, learned expositors and critics, have uniformly regarded the passage (Acts xx. 7, 8), as probably, if not certainly, referring to the Lord's Supper, must stand until the contrary is proved.

That these considerations establish it as a moral certainty that there was a church at Troas at Paul's last visit.

THAT THERE WAS NO CHURCH AT TROAS.

It is urged,—

1. That it is not admitted to be presumptive of the existence of a church at Troas, because it has been claimed and believed by expositors and critics for many ages, since they may have had a theory to maintain that required a church, to favor it.

2. That this argument is as potent to establish *Scripturalism* and *antiquity* of infant baptism, since the vast majority of commentators, expositors and critics think it highly probable, if not certain, that there were infants in the household of Lydia and the Phillippian jailor, and others, and also in the church at Corinth from the reading of 1 Cor. vii. 14.

3. It is denied that the burden of proof is upon those who hold contrary to the general belief, but that it always lies upon the affirmants of a proposition whatever that may be, and if they fail to establish their affirmation by conclusive evidence, it goes for nothing.

4. They claim that the first consideration urged by the affirmants is almost conclusive against them, for, if a church had been planted by Paul during his ministry in so important a city in Asia, the fact certainly would have been noticed by his faithful historian, Luke, when the planting of churches in less important places is mentioned; but there is not the slightest allusion to any church at Troas, or any disciple residing there, by Luke in the "Acts of the Apostles," nor by Paul in any of his letters, or by any other writer. This unbroken silence is almost conclusive against the general belief.

5. But the negative hold that the assertion that Paul established a church here the second time he visited Troas, is palpably groundless, because his second visit was his last visit, and the exigencies of the affirmants require a church in existence upon his arrival at Troas on his last missionary tour—which was his second visit. Since this is the stronghold of the affirmants, the following stubborn facts are leveled against it:—

FACTS.—1. It is assumed and admitted that if a church existed at Troas at the time of Paul's last visit, he must have planted it during one of his previous missionary tours.

2. Paul made but three missionary tours that

"This has been and is the fact. 1. By those who would establish the Lord's day Sabbath as against the Jewish seventh day. 2. By those who wish to establish the fact that the church is a church ordinance. 3. By those who wish to establish the fact that the church is a church ordinance. 4. By those who wish to establish the fact that the church is a church ordinance. 5. By those who wish to establish the fact that the church is a church ordinance. 6. By those who wish to establish the fact that the church is a church ordinance. 7. By those who wish to establish the fact that the church is a church ordinance. 8. By those who wish to establish the fact that the church is a church ordinance. 9. By those who wish to establish the fact that the church is a church ordinance. 10. By those who wish to establish the fact that the church is a church ordinance. 11. By those who wish to establish the fact that the church is a church ordinance. 12. 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CONDEMNED.

Alum Baking Powders in Court—Continued
Testimony of Scientist.

(New York Times.)

Within the past two years, a bitter controversy has been waged between manufacturers, on account of the use of alum as a cheap substitute for Cream of Tartar, by many manufacturers of baking powders. The handsome profits yielded by using the substitute have induced dealers as well as manufacturers to push them into the hands of consumers, sometimes under definite brands, frequently by weighing out in bulk without any distinguishing name.

Are such powders wholesome? The Royal Baking Powder Co., who make a Cream of Tartar baking powder, declared that they are injurious to the public health, while others who make alum powders claim that they are not. The whole matter as to the effects of these alum powders, has finally been brought into the courts, and the case was tried in the Superior Court of New York city before Chief Justice Sedgwick, reported substantially as follows in the New York Sun:—

Conclusion of a Little Trouble Between a Chemist and an Editor.

The suit of Dr. Henry A. Mott against Jabez Burns, has brought to light the fact that this country produces at least forty-two different kinds of baking powders. Neither Mott nor Mott has been found guilty of making the baking powder, but Burns, who is the editor of a periodical called the *Spice Mill*, has been severely indicted for libel in his efforts to make his papers spicy. Dr. Mott, it appears, is a chemist, and at one time was employed by the United States Government to analyze different specimens of baking powder which had been recommended for adoption to the Indian Bureau. Dr. Mott reported in favor of the cream of tartar baking powder for the Indians, and against the alum baking powder. The chemist analyzed forty-two kinds of baking powders.

The jury were out about half an hour. Then they came in with a verdict awarding Dr. Mott \$5,000, to which the Court made an additional allowance of \$150.

As the public have a large interest in the wholeness of whatever it is called upon to use as food, the following extracts are introduced from the testimony of some of the prominent men as to the injurious effects of alum powders.

Dr. Mott:—

Q. Were you employed by the U. S. Government?

A. I was, sir; was employed as chemist, to analyze all the articles of food; to express an opinion as to the analysis of their healthfulness and purity.

Q. Please tell the jury the Baking Powders that you examined while in the employ of the Government?

A. It would be difficult to remember them all; I could refer to my books; I examined twenty-eight powders; was given sixteen at first.

By the Court:—

Q. Give your best recollection.

Q. And one of the powders included was Dooley's Baking Powder?

A. Yes, sir.

Q. And the Charm?

A. Yes, sir; the Charm and Patapoco.

Q. Please state in which powders you found alum?

A. I found alum in Dooley's, Patapoco, Charm, Vienna, Orient, Anson, Lake Side, Twin Sisters, Super-Tive, King, White Lily, Monarch, One Spoon, Regal, Imperial, Honest, Economical, Excelsior, Charms, East's, Giant, and the Queen.

Q. Now, these powders mentioned in your communication in the *Scientific American*—Dooley's, Standard, Patapoco, Charm—Baking Powder manufactured by C. E. Andrews, of Milwaukee, you stated you found burnt alum; if you will please name the respective powder that you have examined—was it patash or ammonia alum, you found?

A. In the Patapoco, Charm, and in

the Andrews, it was ammonia alum. Q. What is the gas usually furnished by Baking Powders?

A. The object of Baking Powders is to furnish carbonic acid gas.

Q. Will you state to me again what other gas besides carbonic acid gas, is proper to be evolved from a baking powder?

A. A limited amount of ammonia gas.

Q. I notice in your article that you say starch is a proper ingredient to put in a baking powder?

A. Starch is a proper ingredient to prevent the decomposition of baking powders?

Q. Recurring to the question that has been asked you upon this suit—the result of these examinations which you have made—is it your opinion that alum in these various compounds, in Baking Powders such as you have examined, is injurious?

A. It is my opinion, based upon actual experiments on living animals.

Charles F. Chandler, called on behalf of the plaintiff, being duly sworn, testified as follows:—

Q. Dr. Chandler, you reside in the city of New York?

A. I do.

Q. Your business is that of a chemist?

A. It is.

Q. You are and have been Professor of Chemistry in several colleges?

A. I have.

Q. Please state how long that employment of yourself has been, and with what colleges you are now connected?

A. I am at present Professor of Chemistry in the Academic Department of Columbia College; the School of Mines, Columbia College; the New York College of Physicians and Surgeons, and the New York College of Pharmacy.

Q. You are President, also, of the Board of Health, are you not?

A. I am.

Q. In your various employments, have you had frequent occasion to examine the question of the wholesomeness of food, and the beneficial or injurious effects of its ingredients?

A. I have.

Q. I will ask you in regard to the use of alum with soda, in a baking powder, whether or not it is neutralized—is there any injurious constituent of alum left?

A. There is an injurious constituent left after the mixture of alum and bicarbonate of soda.

Q. Without using any nicety of chemical terms, what is your opinion about the use of alum in a baking powder, in combination with bicarbonate soda and other ingredients, for raising bread, whether injurious or not?

A. I think it is dangerous to the digestive organs, and liable to produce serious disturbance of the liver of the individual making use of such powders.

Henry Morton, President of "Steven's Institute," called in behalf of the plaintiff, being duly sworn, testified as follows:—

Q. You are President of "Steven's Institute?"

A. I am.

Q. And have for many years been a chemist?

A. I have.

Q. Have you had occasion to examine the substances which are used in the composition of Baking Powders?

A. I did.

Q. Is that it, sir? [handing can].

A. Yes, sir; that is it.

Q. Well, what kind of alum did it contain?

A. It contained potash alum.

Q. Did you make any extract of that alum, to show the kind?

A. I did; I extracted a large quantity of it as potash alum, and it is in that bottle which I have now here [showing bottle]; that is potash alum which came out of the alum Baking Powder that was in that can.

Plaintiff's Counsel offers said can of Dooley's Baking Powder in evidence.

Q. Now, sir, have you made any experiment in the bread made from Baking Powder, to see whether there was any soluble alumina in the bread itself?

A. I have; I took a portion of this powder and mixed it with flour in the directed proportions, and baked a small loaf with it; then I soaked this loaf—the interior part of it—in cold water, and made an extract, in which I readily detected, by the usual test, alum—that is alumina in a soluble condition.

Q. Does any Baking Powder in which any alumina salts enter, contain alumina, in your opinion, which can be absorbed in the process of digestion—are not such objectionable?

A. Very decidedly objectionable in my opinion.

Q. Why do you say—from what system of reasoning do you make it out—that because alum is injurious, alumina is injurious?

A. Because the injurious effects of alumina, when it gets into the stomach and reacts on the organs, are the same; this hydrate of alumina meets in the stomach the gastric juices, and reacts with the same as alum would; it forms, in fact, a kind of alum in the stomach with those acids, and whatever alum would do, it would do.

Dr. Samuel H. Johnson, Professor of Chemistry in the scientific school, Yale College, being duly sworn testified as follows:—

Q. You have had much to do in the examination of substances that enter into food, and the adulteration of food?

More or less, yes, sir.

Q. After the use of alum with soda in a baking powder, in your opinion is there any injurious substance left?

A. In my opinion there is as injurious substance left.

Q. What, sir, two years ago, was the prevailing opinion among scientific men, as to the effect of the use of alum in baking powders?

A. As far as my acquaintance with scientific men is concerned, my personal opinion is derived from my investigation and from reading; I should think the opinion was that alum, or any compound of alumina, would be decidedly injurious.

Q. Do I understand you to say that any baking powder in which there are aluminous salts, or any resultant from alum which could be absorbed in digestion, is objectionable and injurious?

A. Extremely so.

Prof. Joseph H. Raymond called, sworn, and testified as follows:—

Q. Would you be good enough to state your profession?

A. I am a physician, sir, and a Professor of Physiology.

Q. You also were, and have been for some time, Sanitary Superintendent in Brooklyn—is not that so?

A. I have, sir.

Q. Now, Sir, I will ask your opinion, from this experience, whether the use of alum with soda in a baking powder, is injurious or not in its physiological effects?

A. I consider it to be dangerous. Q. You examined this question for the Board of Health in Brooklyn some years ago, did you not?

A. Two years ago, sir, in December.

By the Court:—

Q. What was the result of your investigation as to the use of alum in baking powder?

A. The result of my investigation at that time was this: That the changes which took place between the time that alum baking powder was put in the bread, and the time the bread was eaten, the chemical changes were so little understood by chemists, that as physician and physiologist, I considered it a dangerous experiment.

Mr. Mott, the government chemist, in his review of the subject in the *Scientific American*, makes special mention of having analyzed the Royal Baking Powder, and found it composed of pure and wholesome materials. He also advises the public to avoid purchase; baking powders as sold loose or in bulk, as he found by analysis of many samples that the worst adulterations are practiced in this form. The label and trade-mark of a well-known and responsible manufacturer, he adds, is the best protection the public can have.

SIMPLE AND EFFECTIVE.—About one pound of copperas (sulphate of iron) at a cost of a few cents, put into a water closet, will entirely deodorize it; five pounds dissolved in a bucket of hot water, thrown down a cess pool, will have the same effect. There is no unpleasant odor from it, as there is from chloride of lime or carbolic acid. The above is worth knowing, especially at this season of the year. If repeated once a month or oftener, if necessary, there will be no trouble from "sewer gas" or other effluvia.

THE ROAD TO HEALTH.—Cleanses the stomach, bowels and blood from all acids and acrid accumulations, and you remove the cause of most diseases and thus promote good health and save doctor's bills. The most effective and reliable remedy for this purpose is Simmons' Liver Regulator. Read what a physician of twenty years' practice says:—

"Your medicine is steadily gaining popularity, and is one of the indispensable in every family that has given it a trial. No other remedy within my knowledge made all its claims. I have been practicing medicine for twenty years and have never been able to put up a vegetable compound that would, like the Liver Regulator, promptly and effectively move the liver to action and at the same time aid (instead of weakening) the digestive and assimilative powers of the system."

L. M. HINTON, Washington, Ark.

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One Cent will buy a Postal Card, On which send your address and receive free a 100 page book, which treats of all diseases of the Liver, Stomach, Jaundice, Catarrh, Uterus, Malaria, etc. Address Dr. Sanford, 124 Broadway, N. Y. (Mention this paper.)

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Settling Milk.

It seems now to be admitted by all scientists in dairy management that the sooner we can cool the milk the quicker will the process of creaming commence, and by keeping it at a low temperature the more perfect it will be. I would advise, therefore, that until the deep-setting system is adopted, which I foresee it will be at a not very distant period, the milk should be cooled as soon as it is drawn from the cow, and before it is set for creaming. This process is more rapidly and more efficiently done by passing it over a milk refrigerator, when that can be used; but where that is not in use it can be cooled very fairly by the process adopted in Holland, viz.: By putting it in tin or brass vessels to stand for a short time in a cistern in cold water. If the shallow system be followed, I am disposed to recommend the pans pressed out of a solid piece and not jointed, as being about the most generally useful. Glazed earthenware is used but unless of good quality and well glazed, I do not recommend it, and when of a good quality it is expensive, and being very easily broken it is a costly item. Enamelled iron pans are used, but are liable to the objection that the enamel does not wear well, and that they are cumbersome and expensive. Wood keeners have been very generally used in Ireland and on parts of the continent, but I think that, owing to the labor required to keep them clean, they must be superseded, which I find is rapidly happening. I have already described the deep-setting system; and so far as experience goes, it would appear as if it is probably that it will be more largely adopted as it becomes known.

WHITE SPONGE CAKE.—The whites of ten eggs beaten to a stiff froth; one and a half cups of granulated sugar, one teaspoonful of cream of tartar sifted four times with one cup of flour. Beat the sugar and eggs together, stir the flour in lightly but thoroughly, and bake forty minutes in an ungreased pan.

GINGER CAKES.—One pint of best New Orleans molasses, one tablespoonful of soda, stirred into one pint of buttermilk; a piece of lard about the size of a hen's egg, one teaspoonful of ginger, and flour enough to make as soft as can be rolled out. Cut in cakes and bake in a hot oven.

TEST CATERPILLARS.—Farmers can not do better than put in a few days on their orchards, cutting out not only the eggs of the *Climacampa*, or tent caterpillars, but of any other insect pest that may come under notice.

Editorial Notices

Dr. Wm. Allen Green, Mason, Ga., writes: "I cheerfully state that I have tested the virtue and efficiency of Golden's Liebig's Liquid Extract of Beef in my private practice in cases of general debility, weakness, depression, dyspepsia, loss of appetite and nervous afflictions, when medicine had proven more than useless. I have found it the best remedy I ever used."

REMOVAL.

Mr. V. B. Thayer, the popular and enterprising jeweler, has removed his place of business to 205 Main Street, (old Barnum stand), where he is located at the most fashionable corner. He has opened up his new stand with one of the finest stocks of watches, clocks and jewelry to be found in any city in the South, and believes these who contemplate purchasing to give him a call and see for themselves that great bargains are offered. Mr. Thayer is a master jeweler, and can execute special orders promptly, and at remarkably cheap rates. While he keeps a full line of goods of the best quality and latest and most artistic designs if you wish anything not in stock, he will have it made for you at short notice. His object is to give satisfaction to his customers, and he guarantees to do this both in quality of goods and low prices. Remember the place, 205 Main Street (old Barnum stand), opposite Court square.

THE BAPTIST.

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Order Department.

JAS. S. MARSH, Order-Dept.

The Lung and Body Brace.

THE BRACE BY MAIL.—To enable us to send the Brace by mail, we have had a descriptive circular printed, giving full directions for putting on and wearing; also how to put together, as we have to take it apart when sent by mail to avoid breaking. By this means, those who live at a distance from an Express Office, can have their sent to their homes. A circular will be sent to anyone sending no postal card.

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

Entered at the Post Office at Memphis, Tenn., as Second Class Matter.

Old Series—Vol. XXXVII.

MEMPHIS, TENN., MARCH 5, 1881.

New Series—Vol. XIII. No. 38.

Our Pulpit.

THE BELIEVER'S TRIUMPH.

BY OCTAVIUS WINSLOW, D. D.

"Who is he that condemneth? It is Christ that died, yea rather, that is alive again, who is even at the right hand of God, who also maketh intercession for us." (Rom. viii. 34). WE have remarked that the soul of the apostle rose with the sublimity of his theme. It was impossible not to perceive, as we followed him in his masterly and conclusive argument, how his mighty mind kindled with fresh rapture, as each successive step conducted him towards its magnificent climax. It may truly be said to be the "mighty work of a mind acting in all the dignity of independent greatness, and fired and elevated by a principle no less commanding than the love of Jesus." He had thrown down the undaunted challenge, unaccepted, and now he breathes the final triumph—"Who is he that condemneth?" Let us briefly follow him in the different parts of the mediatorial work of Christ, which he exhibits in the passage, as constituting the ground of the believer's triumph.

"It is Christ that died." Upon this fact we have somewhat descanted elsewhere, in explaining the doctrine of the believer's justification. The object of the writer in introducing it again, was to connect the Christian's exemption from condemnation

in the working out of the great plan of the church's redemption. To this, as its center, every line of truth converged. It was as suffering Messiah, as an atoning High Priest, as a crucified Savior, as a conqueror, returning from the battlefield with garments rolled in blood, that the Son of God was revealed to the eye of the Old Testament saints. They were taught by every type, and by every prophecy, to look to the "Lamb slain from the foundation of the world." Christ must die. Death had entered our world, and death—the death of the Prince of Life—only could expel it. This event formed the deepest valley of our Lord's humiliation. It was the dark background—the sombre shading of the picture of his life, around which gathered the light and glory of all the subsequent parts of his history. But in what character did Christ die? Not as martyr, nor as a model, but as a substitute. His death was substitutionary. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us." (1 Thess. v. 9, 10) This great truth, the apostle, we find in another place, appropriating to himself. "The Son of God who loved me and gave himself for me." (Gal. ii. 20). Here was the personal application of a general truth. And this is the privilege of faith. There breathes not a babe in Christ, who may not lay his head upon this glorious truth—"Christ gave himself for me." Contemplate now the conclusiveness of this reasoning for the non-condemnation of the believer. Since Christ bore our sins, and was condemned in our place; since by his expiatory death the claims of divine justice are answered, and the holiness of the divine law is maintained, who can condemn those for whom he died? Oh, what security is this for the believer in Jesus! Standing beneath the shadow of the cross, the weakest saint can confront his deadliest foe; and every accusation alleged, and every sentence of condemnation uttered, he can meet, by pointing to him who died. In that one fact he sees the great debt cancelled,

the entire course removed, and the grand indictment quashed—and "no condemnation to them that are in Christ Jesus," are words written as in letters of living light upon the cross.

"Yea rather, that is risen again." This is the second part of the mediation of Christ, which the apostle assigns as a reason why none can condemn the believer. It would seem by the word "rather" that we are taught to look upon this fact of our Lord's life as supplying a still stronger affirmation of the great truth he was establishing. A few observations may make this appear. The atoning work of Christ was in itself a finished work. It supplied all that the case demanded. Nothing could possibly add to its perfection. "I have finished the work which thou gavest me to do." But we wanted the proof. We required that evidence of the reality and acceptance of the atonement which would render our faith in it a rational and intelligent act. The proof lay with him who was "pleased to bruise him and put him to grief." If God was satisfied, then the guilty, trembling sinner may confidently and safely repose on the work of the Savior. The fact of the resurrection was therefore essential to give reality to the atonement, and hope to man. Had he not returned in triumph from the grave, the sanctity of his precepts, the sublimity of his teachings, the lustre of his example, and the sympathies awakened by the memory of his death, might have been attributed to

And grounded on this fact, the Christian's triumph is complete. When he bowed his head and gave up the ghost, the sentence of condemnation was reversed; but, when he burst the bonds of death, and appeared in the character of a victor, the believer's justification was for ever sealed. "For if, when we were enemies we were reconciled to God by the death of his son, much more, being reconciled, shall we be saved by his life." Here, then, live the great security of the believer. "Delivered for our offences, he rose, again for our justification." Planting his foot of faith upon the vacant tomb of his living redeemer, the Christian can exclaim, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again." Oh, to feel the power of his resurrection in our souls! Oh, to rise with him in all the reality and glory of his new-born life, our minds, our affections, our aspirations, our hopes all quickened, and ascending with our living Lord. "Because I live, ye shall live also."

"Who is even at the right hand of God." The exaltation of Christ was a necessary part of his mediatorial work. It entered essentially into the scene of the intercessory part of the High Priest's office. "The right hand of God" is a phrase expressive of power and dignity. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. i. 3). "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers, being made subject unto him." What stronger assurance has the believer that no impeachment against him can be successful, than this? His Savior, his advocate, his best friend, is at the right hand of the Father, advanced to the highest post of honor and power in heaven.

"There sits our Savior crowned with light, Clothed in a body like our body." All power and dominion are his. The revolution of the planet, and the destinies of empires, his hand guides. The government is upon his shoulder;

and for the well-being, security, and triumph of his church, power over all flesh, and dominion over all worlds, is placed in his hands. Who, then, can condemn? Jesus is at the right hand of God, and the principalities and powers of all worlds are subject to his authority. Fear not, therefore, O believer! Your Head and Redeemer is alive to frustrate every purpose, to resist every plot, and to silence every tongue that would condemn you.

"Who also maketh intercession for us." To what a beautiful climax does the apostle conduct his argument! The exaltation of Jesus in heaven is associated with the dearest interests of his people on earth. Joseph was forgotten when Pharaoh lifted up the head of the chief butler. But our Lord, amidst the honors and splendor to which God hath highly exalted him, still remembers his brethren in bonds, and maketh intercession for them. How expressive is the type of our Lord's present engagement on behalf of his people! "And he (Aaron) shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony." (Lev. xvi. 12, 13). The passing of Aaron into the holy of holies, was the shadowing forth of our Lord's entrance into heaven. The

figure of the casement intercession of our great High Priest in the holiest. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. ix. 24). It is an individual, an anticipative, and a present intercession. It embraces all the personal wants of each believer, it proceeds each temptation and each trial, and at the moment that the sympathy and the prayers of the Savior are the sweet called for, and are felt to be the most soothing, it bears the saint and its sorrow on its bosom before the throne. Just at a crisis of his history, at a juncture, perhaps, the most critical in his life; and when the heart, oppressed with its sorrows, cannot breathe a prayer, Jesus is remembering him, sympathizing with him, and interceding for him. Oh, who can fully describe the blessings that flow through the intercession of the Son of God? The love, the sympathy, the forethought, the carefulness, the minute interest in all our concerns, are blessing beyond description. Tried, tempted believer! Jesus maketh intercession for you. Your case is not unknown to him. Your sorrow is not hidden from him. Your name is on his heart. Your burden is on his shoulder; and because he not only has prayed for you, but prays for you now, your faith shall not fail. Your great accuser may stand at your right hand to condemn you, but your great advocate stands at the right hand of God to plead for you. And greater is he that is for you, than all that against you.

"Behold the ground of the believer's triumph! What has he to fear? "Who is he that condemneth?" The mediatorial work of Christ sums every iniquity, meets every accusation, and ignores every indictment that can be brought against those for whom he died, rose again, ascended upon high, and makes intercession. Oh, what a glorious triumph does Christ secure to the weakest saint who stands in faith upon this rock! "There is, therefore, now no condemnation to them that are in Christ Jesus."



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