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Our Pulpit.

THE USES, BEAUTIES AND SYMBOLICAL TEACHINGS OF THE ORDINANCE OF BAPTISM.

BY REV. MEMBY M. TUCKER, ATLANTA, GA.

grounds. I might urgs, among other ressons, that without this public profession, one could not exert that influence which he owes to the cause of Baptism is n symbol addressed to the senses. his Savior and his God. I will not dwell on this such it is much more impressive than any ot. point, but will suppose it to be concaded, that expression of the truths tt is designed to teach. those who resily do believe on Jesus Christ, and with singleness of stronger, and more issting, and more instructive, The slament of purity is the most abandant os heart, ought to make the fect known.

There are various ways in which this publication might be made. It might be made in some cases through the newspapers. One might make it known by oral communication to each of his friends individually; or ho might announce the fact, either in person or by proxy, on one or more occasions, before some popular assembly; or it might, perhaps, be made known in the course of a long time, by a devout and Christian life, without any express declaration of change.

If it should so happen, that of all the various way of making the fact known, there should be

Christian ought always to choose. If it should so be, that God has prescribed a perticular way of doing it, we may be sure that that is the best way, the obligation would seem to be, in some sense at least, of double force. If, in addition to all this, the Lord had shown us why it was a more excellent way, the obligation to adopt it would be, if possible, stronger still; for in this case our re mon, as well as our conscience, and our allegiance to God, would each be separately appealed to. Wa are bound to do it as God's creatures, because he has commanded it; as moral beings, because our moral sense requires it; and sa intellectual beings, ix cause our remeon approves it.

The ordinance of baptism is the method of publishing faith in Jesus Christ which has been selected by Infinite Wisdom, and enjoined by the Almighty on all his people. "Thus," said our Savior, "it becometh us to fulfill all righteonswas then doing, it becomes all his people to do.

If was submitting to the ordinance of baptism, and his people "thus"—that is, in the same way — should fulfill their righteous obligations to God.

Let me see what are some of these symbolical it ware, with aln, and needs only a partial cleansteaching. No. If the symbol would express the santiment of my heart, let it show that my while noul is corrupt, and that there is no cleanance in it. Let was then doing, it becomes all his people to do. It is worthy of remerk, that this first precept in tution. the New Testement which enjoins beptism, should be a precept embodied in an example; as if our Lord, to guard against misconstruction of his language, had himself performed the set designated in the precept. "Thus," then, is not a mere in the precept. "Thus," then, is not a mere ment under whose magic influence every kind of down into the water, he proclaims by that act, expletive, but becomes a word of some meaning; impurity is dissolved and passes away—an element, before men, before angels, and before God, unclean,

which Christ gives to his ministers, ha says, "Go every pious man, often when he slakes his thirst ye into all the world, and preach the gospel to with cool water, life his heart to God in thankevery creature, baptising them in the name of the fulness for that pure and delightful haverage Fether, and of the Son, and of the Holy Ghoat." which he has prepared to invigorate his creatures We find that the spostles, acting on this sommis- and hantify his footstool. But does it ever occur sion, always baptized persons ne soor ne they to us to thank God that he has given to this BY REV. HERBY H. TUCKER, ATLANTA, GA.

"As many of you as heve been beptised into Christ heve pattern Christ."—Gal. ill. E.

"T is the duty of all who love our Lerd Jacons Christ in sincerity, to publish that fact to the world. I might show that this is so from the local control of the design of word of God, or 1 might show it on rational however, many important advantages which secres from this particular way of publishing or

that way. The best way, is the one which the said, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." If the lesson had been addressed to the ser alone, they might have forgotten it. Doubtfor there is a propriety and a branty, such as the doing it, we may be sure that that is the best way, and the second to adopt it for a double reason:

1. Because it is the best way, and 2. Because God has prescribed it, either of which would be suffing that prescribed it, either of which would be suffing that prescribed it, either of which would be suffing that the second control of the forgotten things. But the instrument of baptism. The princher, of all they never could forget the scene, when Jesus others, should have clean hands and n pore heart, took a little child, and set him in their midst, Water is a preacher, and is in its very casence took a little child, and set him in their midst, and they stood around and the Savior, porhapa laying his hand on the head of the little one, said, Except a man hamble himself as this little child, he cannot enter into the kingdom of heaven.

All the doctrines taught by the ordinance of beptism are taught in the written and in the preached word. But this symbol preaches them preached word. But this symbol preaches them the soul, and in different kind of language—in the soul needs cleaning. It is a precibal conference of the soul needs cleaning. It is a precibal conference of the soul needs cleaning. It is a precibal conference of the soul needs cleaning. It is a precibal conference of the soul needs cleaning.

preached word. But this symbol preaches them over again, and in different kind of language—in the mare impressive, if not more expressive, language of signs. Thus, if, in another ordinance, bread and wine are made preaches, and if, by the illustration of our Sevior, every little child is ausda a preacher, so also is haptism a preacher, commissioned of God and appointed by him to teach certain lessons of wisdom to has people. Every haptismal wave is eloquent with instruc-Thus—that is, in this manner. What he Every baptismal wave is cloquent with instruc-

it is at once descriptive and preceptive, and is of binding authority, for the Lord hath said it. Those of purity, may I not wander a little from the sinners, which you may do well to listen to. *Presched in 185, and published is the Baptist Procher. | subject of my discourse? How happy a thing it is 2. But this is not all - this is only the beginning.

only obey who do "thue." In the commission that water has the power of cleausing! I contiless

Or suppose that this cleansing, purifying it were rara, and therafore costly, and inacto many. Thank God that water cleaners, it averyhedy can get it! The poor have o it is abundance as well as the rich. Thank

or gushing springs, and cool wells, and purithan those made on the ear. A lecture on cham-istry, for example, however able and locid it may brooks and the roar of old cream, preach to n.co.! be, convays but little information to the minds of the hearers, unless accompanied by experiments; and even what knowledge it does convey is likely water! And that the purifier itself may be kept to be speedily forgotten. But let the actual exper- pura, thank God that he has prepared in the iment be performed before the eyes of the pupil, laboratory of nature the pretent saline antimptic, and he understands clearly and in a moment that and hidden it in the caves of the deep, so that as which was but faintly comprehended before; and, the rivers return to the great reservoir whence having seen as well as heard, an indalible impres- they came, laden with the imporities of earth, alon is made on memory. It was doubtless in they are divested of that burden by the great in observance of this principle, that when our catharist, made pure, revivided, and rejevenated. Savior wished to inculcate a chiki-like spirit, not and sust beevenward, as if to receive the finishing ed with merely stating the doctrine in the touch of purity, and descend to the earth, is

it be a symbol which causet be misuaderstood. 1. Here is a washing, a total ablation of the Let it be one the meaning of which, in spite of

- WAR BEING

And sinears planged benealt that flood Lose all their gatity stains."

feelings, when I say to my Savior,—
"Plungs are in that sacred food,
in that floginin of thy blood;
Then toy Father acyc shall san
Sot aspot of gailt in me!"

3. But more. "Know ye not that so many o by baptism lute death, that like so Christ was Thanks be to God for the glorious fact, and thanks for this visible remembrancer — this silent, but impressive, preacher of it?

4. But baptism tenchus another lesson. "As many of you as have been baptised into Christ have put on Christ." The expression, "as many of you as," is equivalent to the phrase, "all of you as," is equivalent to the phrase, "all who," So, then, "all who have been buptized into thrist" are the perrons of whom it is affirmed, that they have "put on Christ." What is meant by putting on Christ. It means to clotho one's self (using a strong figure) with the spirit and character of Christ, an 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. 15 Know ye not that so many it was a cool spot in the wildernose of you as were haptized into Joses Christ were Touchest by the river Joses. of you as were haptized late Jesus Christ were baptized into his death?" We are dead to the baptised into his death?" We are dead to the world, to all its circu, and business, and joy, and fully—dead to all but Christ. We are buried out uf sight of the world—we thereby renounce the world. Hereafter we care nothing for it. It has no hold upon use Christ is our all and we are his. The world should have no more hold upon our Winding the river's source. Twee rear the first of eve, and with a multiule around.

world, as it were, of which the water, link there is a fountain that cleaners from ain. His act is the echo of the sentiment of Zion's song.—

world, as it were, of which United is time centre and simple sentiment of the water, by that act he proclaims by that act he proclaims 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 as he divined their though. In but highling, "As he divined their though." He mid, "with water; but there come to malous the major of the world of God, and that all its forsocording to the word of God, and that all its for-bidden pleasures, its hopes, its lusts, its covetous-ness, he utterly renounces. You see one arise. By that act he declares that it is his intention to walk And sinears planged beneath that mood

Income all their gatity stains."

Income all their gatity stains. The words were on his lips, he rail their gatity stains. The words were on his lips, he rail their gatity stains. The words were on his lips, he rail their gatity stains. the emblant of purity, by the act itself he says, (and oh, how imprassively!) Not of myself can I be made clean; samething out of myself, something extraneous from my soul as this water is my heart, my personal servicer, my fortune—the from my person, must remove the stain of my whole of it—and all that I have, and any safer it to be so may:

On the bank stood Jesus!

He waited to go in., But John fortactio.

And hurried to his feet and stayed him there.

And said, "Nav. Master! I have need of thine, not thou of miles!" And Josus with a smite looks.

Of heavenly saders, said his said hooks. sin. As this shiution of the body is copious enough to remove every impurity, leaving not a God in baptism! A deciration to God, before the spot untouched, so the spiritual washing which it world, that we are bis—our lives and our fortunes

And answered. "Suffer it to be so now; For they it dots become me to initial only become me to initial only become me to initial only become me to the stream, and are that I have, and are that I have a have I spot untouched, so the spiritual washing which it represents is ample enough to cleanse from all sis, and to present the soul to Got "without spot, or who does not wrinkin, or any such thing," Oh, give me the who makes no such premise, or who does not the spot that the blood of Christ spot of the appreciate any of its teachings? There were none failed in this classed limits appreciate any of its teachings? There were none failed in this classed limits the spot of the such appreciate any of its teachings? There were none failed in this classed limits the spot of the such appreciate any of its teachings? There were none failed in this classed limits the spot of the such appreciate any of its teachings? There were none failed in this classed limits the spot of the such appreciate any of its teachings? There were none failed that the spot of the such appreciate any of the appeals and the property to the midst. symbol that teachas that "the blood of Christ appreciate any of its teachings? There were none clounses from all sin!" As I hops to be made wholly pure—as I hopo to be one of the zpirits of the just made perfect—give ma a sign which will show that I am washed all own in the precious blood of the atonement. Let me not be satisfied with lass than this. Let me have a symbol that who have left in the condition of those of us will set furth not only the truth but the whole truth. If the thing eignified he total cleansing, let the sign represent totality—let it indicate the glorious fact in all its plantitude. Let me have an interest of the sign represent totality—let it indicate the glorious fact in all its plantitude. Let me have an interest of the sign represent totality—let it indicate the glorious fact in all its plantitude. Let me have an interest of the same factors are submerged in token of total, not of partial, in the same went pleased, and went pleased through. And an absting a swift mostly are submerged in token of total, not of partial, in the same went pleased through. giorious fact in all its pisntitude. Let me have an consecration. Have we given our whole souls to ordinance that will sweetly barmonise with my 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 selemant of your lifeus as are baptized into Jesus Christ are baptized an act far more solemn than the oath you take in into his death? Therefore we are huried with him a court of justice, for that is to men calling God to witness, but this is an oath to God calling men to raised from the dead, so we also should walk in witness. If you prove recreant to this solemn and newness of life." Thus, in baptism we proclaim not only that there is a closuaing, but that the death and resurrection of Christ are the grounds of it. Let me resurrection of the state of oath of allegience to the Almighty, not only into the water and enveloped, and as it were lost of it. Lat me never see one huried and put out of spoken, bat acted, that it may be the more im- in it, so his soul, if he be a true believer, is buried sight because the wave, without suppressed and put out of sight because the wave, without suppressed and it, after that, there is any part of in Christ, and as it were enveloped in his soul, and thus united with it, and thus made the object of Cod's evertasting love, and therefore forever in the earth; that this humiliation was for ma, and that that act was the finishing stroke in the work of atoning for my sin. Let me never see work of atoning for my sin. Let me never see the suppression in Christ, and as it were enveloped in his soul, and thus united with it, and thus united with it was an aposite. "For ye are dead," ways an aposite, "and your life is hid with Christ in God." (Col. ill. 8). Items to the work of the work of the watery tomb without remons.

The sum of the water wave in the watery tomb without remons. It is because the most awful obligations that a human safe, happy and bleet. "For ye are dead," ways an aposite, "and your life is hid with Christ in God." (Col. ill. 8). Items to the work of the watery tomb without remons. It is because the most awful obligations that a human safe, happy and bleet. "For ye are dead," ways an aposite, "and your life is hid with Christ in God." (Col. ill. 8). Items to the work of t bering that Christ is risen; that I have a living mot be the loser by such a loss. In the last day, it must be found to sweep many a one as the chair sacred with the who stood by the sepulchre and said, "Mary!" calls me by name too; that he who shed his blood for nin, lives to love me; that he who shed his blood for nin, lives to plead its cfilcard!" If Christ is not risen, then is our preaching much a your hard work full be not risen, then is our preaching much a your hard work full be not risen, then is our preaching much a your hard work full be not risen, then is our preaching much a your hard work full be not risen, then is our preaching much a your hard work full be not risen, then is our preaching much a your hard work full be not risen, then is our preaching much a your hard work full be not risen, then is our preaching much a your hard to church of Christ would into its sight in beptism, but our life, our soul, is not be the loser by such a loss. In the last day, it will be found to sweep many a one as the chair the with Christ in God. At the whole body is received, into the curbing of the wind with Christ in God. At the whole body is received, into the curbing of the wind with Christ in beptism, but our life, our soul, is not be the loser by such a loss. In the last day, it will be found to sweep many a one as the chair the will be found to sweep many a one as the chair the with Christ in God. At the whole body is received, into the curbing of the will will be found to sweep many a one as the chair the will with Christ in God. At the wild with Christ in God. At the whole body is received, into the curbing the will be found to sweep many a one as the chair day, it will be found to sweep many a one as the chair day, it will be found to sweep many a one as the chair day, it will be found to sweep many a one as the chair day, it will be will be such that the curbing of the will be such that the curbing the same and the chair day, it will be such that the curbing the same and the chair day, it will be such ing valu, and your faith is also valu." But Christ mayor made such a vow in your bardson, this phrase. Thank God that the simple act of faith risen, and the act of smarging from the water a speciated by him to remind us of the fact, and thanks be to God for the glorious fact, and thanks he to God for the glorious fact, and thanks he to Holling from the water appointed by him to remind us of the fact, and thanks he to God for the glorious fact, and thanks he to Holling fact, and the sale of the fact, the set was your own, and not another's. You acted for yourself, and not another for you with. Not only are they united to Christ, but to each acted for yourself, and not another for you without your knowledge. You were not nneousclous, other, As substances, however different, yet it but in the full possession of mature faculties, you plunged beneath the same fluid, will all come out acted knowingly, understandingly, and deliter. of it subject to its action, and, therefore, in that stely. Let the specialle you are about to witness remind you of what you have done.

4. This ordinance also tenches; us that the lat is our pattern. It is an imitation of his example, as is obedience to his command, that we submit to this rite. Beautifully depicted by the poet is the scene, when the Arerunner of the Bon of God administered this impressive, rice in Jordan's

male sheets are a second affections than on a dead man, who has no Who from their cities had onne out to hear, affections. We rise to newness of life—to a new He shoot breast high and the running stream.

world, as It were, of which Christ is the centre Baptizing as the Spirit gave him power.

Yet iambent as the softly burning stars, Enveloped them, and from the heavens nway Parted the dist blue other like a vall: And as a voice fearful, exceedily, p.
Roke from the midst, "This is my much-loved son
In whom I am well pleased," a snow white duve,

Presently you will see the same right administered, the example of which was set, eighteen hundred years ago, by our great exomplar and lawgiver. Let it teach you that in this, as in uit things olso, Christ is our pattern. As God once said to Mosas, "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 Jordon." Hales

6. This ordinance also teaches, that by faith we are united to Christ. As one's body is plunged

respectalike, and all of a color, as it were-so Christians, however various their characters, if their souls have been haptized into Christ, will "all Ly one," and will all bear the make of bis love apon them, and thus be in uniform-in the uniform of "one Lord, one falth, one haptism."

& Parthormore 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," anys 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 rom from the power of death entirely -the first who rose to immortality. He is the first fruits of these -the first sheaf, as it were, which is an carnest of the whole harvest, as an apsalle claewhere says, "Carist the first truits-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 rose with an immortal body, glorious as the sun got it. The seamen which you have this morning to Rome, feels bound, at the earliest possible when he shineth in his strength. which was re- heard you may forget, but the sermon which you moment, to redeem their pissize of a co-laborer to ceived in a cloud up to heaven out of sight. This will presently see, you never can forget; nor will our missionary at Tung Chow. Dr. Yates has was the first sheaf, and the others will be like the recipient of the rite ever inquire of others for been laboring for more than thirty years at Shangunto it; "for he shall change our vile body, that information as to this part of his history. In hap- hal, and, as he has done for many years, stand It may be fashioned like unto his glorious tism you behold a rite which never loses its interbody, according to the working whereby he is set, but is gazed upon for the thousandth time as people seem oblivious of their-obligations to the able even to subdue all things unto himself." "As at the first, and even with a fresh and increasing beather. In a letter of Nev. 29th ha writes: "O action of the earthly, we shall also bear the linage 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 apoetic mony (many of them unwillingly, and more of the ianguage and tell of Jesus's love for a loss also says, " If the dead rise not at all, why are they them unwittingly) to its beauty and its impressive world. And how easy would it be to provide all then baptised for the dead?" That is, if there be ness—a rite which, for eighteen hundred years, that is needed, if all the churches felt an interest no resurrection from the dead, why are we commanded to use a symbol which teaches that there which it had at its institution, when Jerusalem it a religious duty to do something monthlyis a resurrection? So, then, as you see one arise and all Judea, and all the region round about Jor- even if it were no more than an average of what from the water, glittering with ten thousand drops dan, flocked to the river-side to behold it-a rite my native church is doing, via, ten cents per of the element that best reflects the light of overpowering in its interest and yet majoric in member? Will not the pasters of churches leach heaven, you are taught that the child of God will its simplicity, and not set off with the pemps and their people their obligations to Christ and the rise from the grave, resplendent with glory, and gewgaws that would gratify a depraved taste—a world? I have an ardent desire to ase these good clothed with immortality. With this precious rite which to the pure and intellectual, is beautiful, brethren and talk to them about Carist's kinghope before us, we can say, "O Death, where is because is appropriate and expressive; for all such dom, and the condition of the world." thy sting! Oh Grave, where is thy victory ?" are aware that without appropriateness there can Thanks be to God giveth us the victory through be no beauty—a rite which all three persons of the Missions, who are much concerned at their value our Lord Jesus Christ," "who burst the bars of glorious Godhead have delighted to honor; for, death, and triumphed o'er the the gravel" As while the Father spoke from heaven and same, was made for the reinforcement of our China Minyou see one's body raised from the watery tomb, tioned it, the Son submitted to it in the river Jorthus in the last day will that same body triumph. don, and the Holy Gheat visibly descended and Reast on the first meeting in such mouth, to pray antly rise and proclaim its victory over doub and shed the unction of his wing over the secao—a rite

The Almighty does nothing without a reason. 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 that if any other act be substituted for this, these cuds are defeated, and the ordinance becomes at the clerk of each church in your Association. out in preference to all others; and it must be, once meaningless and useless. For the meat part, a circular letter, in which your Executive Com-we can see but a little way into the mettyes of the Almighty; but in this instance, having seen bow That we are very anxious to put a substonary in strikingly and how beautifully the ordinance of the next at some to gather up the learnest already baptism typides nearly all the leading doctrines going to waste for want of laborers. of the gospel, we are prepared to appreciate something of the divine wisdom in prescribing this spent. The gental, balmy days of spring will Christian work with more energy than ever bemarticular ceremony above all others, as the ini-marticular ceremony above all others, as the ini-our fields, preparing for a future crop, let us not night impressively the necessity of a total cleansing forget that the Lord's vineyard needs attention -in other words, the doctrine of total depravity. also. Can we, will we, lot the Lord's vineyard It touches that there is such a total cleansing, that waste and go to ruin, while we selfishly cultivate we may be cleaned from all sin, and that the our own? Can we reasonably expect the Lord of reader of Tax Barrier upward of tweaty years, whole soul may be washed and made clean-in the hervest to bleet the labor of our hands, and to and I consider it better now than ever bely

washed and made clean—in other words, the doctrine of a complote atonement.

It to the that the drath and resurrection of Christ are the grounds of that cleansing. It teches that their is our pattern and exemplar. It teches that their is our pattern and exemplar. It teches that their is our pattern and exemplar. It teches that the washed and made of many to the series that Christ is our pattern and exemplar. It teches that the drath and resurrection of with him, and thus objects of everlasting love. It to the the washed that the case of the series of the s before yours eyes, succincily recapitulated all in a moment by the watery symbol. The tosem of the deep reflects the image and the light of heaven, but the more honored wave of haptismal water reflects the better light of the heaven of heaven— others can meet the positions to be filled. While and where one copy of "Old Landmarkism" is the truth of the word of God. What a significant in honor that the time of Do. Complete and haptismal water respectively. substituted for the designs of God. Here is a rite costor hereafter. Dr. Crawford was promised semigate Baptist literature of the right sort.

which, though silent, is didactie, which, though dumb, is eloquent, and which will be a preacher amply for those who go into the field? The If this be so, the ordinance of haptism has not of the doctrine of the grapel as long as rivers shall find their way to the sea, or as ocean's waves shall wash the shore. Hallelujah i Amen.

> TO THE PASTORS AND RRETHREN OF BARTHOLOMEW ASSOCIATION, ARKANSAS.

One dark, long winter is now, perhaps, tar

THE Board of Foreign Missions is in pressing uced of two first class meu-men of intellect, the truth of the word of God. What a significant deal is this! Let men tax their ingenuity to find one other single act that will symbolize so many one other single act that will symbolize so many ance that each should have a strong young man many of their ministers and some of their editors, and truths. In well are the inventions of many gospel truths. In vain are the inventions of men by his side, to be his assistant now, and his sue. Bro. L. could do no better this year than to dis-

know what to expect in the rest. Christ, then, so Impressive that none who ever saw it ever for- Rev. J. H. Eager; but the Board, sending him there slone. His constant lament is that our

At the last meeting of the Board of Foreign sions. Will not pastors invite their churches, at the Lard of the harvest to send mora laborers into the harvest; and to lead his people to provide poorest saint of our personal acquaintance gives a dollar, accumulated in pennies, quarterly, to Foreign Miscloan. With more of their allvar and gold-and their coppers, too-consecrated to the Lord, might rot many have more of the heavenly grace of this poor and huly woman? "Give, and t shall be given unto you."

Richmond, Va. H. A. Turra, Cor. Sec.

A WORD FROM OLD VIRGINIA.

BRO. GRAVES:—Another year has past and some in which thousands of the haman family have gone to reap their rewards, while God is truly thankful, take courage and

THE RAPTIST continues to make its welcome weekly visits laden with good naws, furaishing us with fity sormous a year, which are worth many times the price of the paper. I have been a

The Baptist.

THOU HAST GIVEN A BARBER TO THEN THAT FRAN THEM THAT IT HAS BE DISPLATED ENCAUSING THE TRUTH."—PA.

J. R. GRAVES.
C. R. HENDHICKBON, D.D., Jackson, Tenn., Associate Ed.
Q. W. tshanlikray.
Office Editor.
JAS E. HAHAFFY.
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THE SUPPER A CHUBCH ORDINANCE.

3 o. III. ministered by a citaren. 2. Participated in by members of the church of interpolated in the church of interpolated in the church indicated by a citaren. 2. Participated in by members of the church indicated in indicated in its light performance. 1. Each church, where the church is not the church in indicated in the church in its light performance. 2. Each church is made in the church in its light performance. 3. Each church is made in the church in its light performance. 3. Each church is made in the church in its light performance. 4. Each church is made in the church in the search and many thousands of the church in the search and all ungodity coaduct, (1 Cor. v.), and a

A IT WAS INSTITUTED BY CHRIST TO BE OB-I claim it as an — AXION, AMILYED AS A CHURCH ORDERANCS.

That a church ordinance must be instituted by

nooram of the ordinances was instituted

and us sain as it would businful. Christ has said .- supper.

"In vain do they worship me who teech for doctrines the cummandments of men." Should we change the symbol of an ordinance Paul could inter commune :-

and to villate the symbolism of an ordinance in members of the least, is to vitiate the ordinance.

Inturunda.

5 THE LUSD'S SUPPER WAS CHARRYED BY THE APERTOLIC CHURCHES (A. D. 100) AS A

this ordinance unto the churches as he had reerived it from Christ, unless he had delivered it unto them as a church ordinarce; for it is admitted that Christ ordained it as a church ordinance. (Curtis and others).

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

-1 e., by one church only, and with the members of one church only.

But the churchs did observe this, as well as the church appointed brethren to go up to

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

To the church at Corinth he wrote .-

"I praise you, brethren, because you keep the ordinances as I delivered them unto you." (I Cor.

To the church at Culoma he could say,-"I rejoice, beholding your order and the sia-hility of your faith."

The church at Themsalonica be only exhorts:-"So then, brethren, stand firm and hold fast the ordinances you were taught, whether by our word or latter."

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

The church at Corinth for a season perverted huked it and again set it in order, and we must hallave that he corrected every departure from his s instructions.

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

gave to the churches forbade them from inviting that his life was imperiled by falso brothren: o thair tables the members of all existing churches, without personal knowledge of their faith or character, as is the practice of this age. Ha placed the Supper under the sole cu-tody of

each church, and commanded it to purge away art come," etc.

If it is claimed that this was spoken to the church with reference to her own members, I will ful contradiction. grant it, and demand if it does not equally teach that those not members walking disorderly should Could not have invited the members of the church also be withdrawn from? That there might be at Jerusalem, nor those of the churches of Galatia, no doubt, sail the tate verse: " But if any one obey to eat with her; for those churches, if not filled not our word, alguly that man by an spissis, and with those Judaizing teachers, had themselves have no company with him, that he may to been largely "bewitched" and "removed into salamed." All will admit that this command another gospel," and was leavened by this Should we observe ordinances originated by forbade them to invite all false teachers, as well as heresy. Hear Paul's entreaty:man, our worship would be nnacceptable to Christ, unsound and disorderly brethren, to the Lord's

With these instructions before us, let us here and now decide if the churches in the days of

by the alightest modification, we would vitlate it; 1. Could the shurch at Corinth invite all the

THE CHURCH AT JERUSALEM

the least, is to vitiate 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 a certain doctrine as subversive of the gospel, and observed as a church ordinance, Prof. Curtis da-clares:— called it "leaven," and against certain teachers, whom he called "false brethren," admitting So when our blessed Savior lustituted the them to be church-mambers, and they even Support, as he did, upon one of those Pacchal claimed to be courch-mambers, and they even occasions, it was, we say, so a church producted the claimed to be apostles of Christ. He thus speaks 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 relatioes professed with those Christians with whom we visibly emisbrate, as he declares, then to celebrate it with those not members of the same clutter, it is no great thing if his ministers also be transformed as the ministers of rightcourses." (2 Cor. xi. 13-16).

Though these were church members of the same clutter, is no continuous and the same clutter.

to vithits the symbol and change what Christ buth spounded.

Though these were church members and professed ministers, yet they were the enemies of the

CHURCH ORDERASCE; i. s., es a symbol of church that the Gentiles, as well as the Jews, must needs The doctrine which Paul so reprobated was, Paul, we have seen, could not have delivered be circumcised and keep the law of Mosos, as well as to believe on Christ, for salvation - a Judsised Christianity.

These false teachers belonged largely to the th irch at Jerusalem. They first visited the church at Antioch and caused dissensions :-

"And certain men which came down from

. The most approved rendering.

unless they had observed it as a church ordinance | Judea taught the brethren and said, Except ye be

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 Pharises which believed, [they were members in good standing], saying. That it was needful to circumcie 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

" Foresmuch as we have heard, that certain went out from us, have troubled you with words, sub-rerting your souls, saying, Ye must be the uncised and keep the law, to whom we gave no such comandont."

Here is a frank confession on the part of this the design of the Suppor, and Paul promptly re- church that these heretical brothren belonged to it, but it did not do its duty -exclude them -or the Goutile churches would not have been troubled with them. This leaven allowed to remain soon leavened the whole lump, for some eight years atterwards, when Paul visited Jerusalem, James and the olders confessed that the number of Judaized members had reached to Still I claim that the positive instructions Paul many thousands, and it seems that it was here

"For thou seest, brother, how many thousands of Jews there are which believe, and they are all z-salous 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 then

This point, then, is established beyond success

THE CHURCH AT ROME

" Now I entreat you, brothren, 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 uncarrecting? unsuspecting."

The command to turn away from these and all 'such like ones," was certainly a command not to cat 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 sistar churches to participate with them in the colebration of the Supper, since all those "falsa brethrau," "false teachers," " false spostlee," " ministers of Satan," 'subverters of the gespoi," "enemies of the cross of Christ," the very characters he commanded the churckes, in the name of the Lord Jesus Christ, to "withdraw from," to "avoid," to have no company with "-no, not to eat - bo. longed to Baptist churches. There cortainly could not have been any inter-communion cross of Christ, whose end was destruction. (Phil. lil. 1s).

batween the churches during the lifetime of the aposties.

It 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 BAP-Tist, 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 responsi-

THE BAPTIST.

bility with the jeditors, and become a more con- tion most excallent. He lived to see a fair town of the heat members of the Schatchia cherch, that on the stant contributor. In consenting to this arrange- grow up around him, a fown that he did more like inst, of typho-mai-rial fever. went. I hope to do good in two ways: 1. By than any man living or dead to build up, a town relieving the over-taxed editor-in-chief, that he whose matchless morals and splendid trade, is a may have more time for his special work already fit monument of his example, energy and eterlaid out. 2. By giving more prominence to the prise." The last words of our brother on earth practical duties of the denomination in promoting were a Doxology, "To God be all the glory and the Interests of education, Home and Foreign honor and dominion foreyer, Amen!" His first Missions, Sunday-achools, temperance, personal in paradiso were the same.

hirth-day of Christ: "Peace on earth and good the staff of age has been removed—God is left as will to men." That is the spirit of Christianity, a refuge in time of trouble. 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, death of this aged brother, who for so many years

CHANGES.

the question of a State paper by the Convention, lived. He died on the 25th of January la great have decided to make the venture, and Bro. S. peace, as the perfect man in Christ Jesus dies. does not wish to occupy a position that would be May God's blessings rest upon the stricksa family construed into opposition. We give him a hearty that is left to mourn a father and husband. hand-shake in parting with him. Our association for the pest years has been most pleasant. We have agreed on all subjects as nearly, perhaps, as any two thinking men ever did. Ho 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 usafulness and happiness.

C. B. UBNDBICKSON.

One readers will also see, this week, a name added to our corps editorial with which they are | December 1880. fle is evidently an impostor, and always been not acceptable, but prized by them -Dr. C. R. Hendrickson, of Jackson, Tenn.

he written a line that he has reason to wish nn-written. As a facile and forcible writer, he has

The death of this most excellent man, friend and brother. We knew him to be all the tribute helow teatilies 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 sity, at Jackson. Ilis loss will be greatly felt by and Saturday before. sity, at Jackson. Ilis loss will be greatly felt by his bis church and Association, as well as by his country. We take this from the county paper:

"Ho 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 foremost in all good works and leading in all clay smith has been visiting Losswilla, soliciting aid for the shurch of the shurch o proper enterprises. God never wrote true manli- the church in Somewet. bees 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 come at the beings, as a physician who went and come at the behave of duty, and as a man, he was in every relation of duty, and as a man, he was in every relation of duty, and as a man, he was in every relation to morrow. Bester Dora Rowsee Wiley, one (Prov. xxi. 18.)

ontributor. In consenting to this arrange- grow up around him, a town that he did more

To Sister Crook and his aged mother we tender My creed was chanted by the angels on the our profoundest sympathy—the hope of life and

DR. JOHN D. SMITH.

Through Bro. J. A. Crook we also learn of the 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 breaths the spirit of Christ, and carry with it healing and inspiration.

C. R. HENDEICKSON.

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 meeting has just been closed at Hamilton. There were become for a family should breaths the spirit of Christ, and carry with it healing and inspiration.

C. R. HENDEICKSON.

C. R. HENDEICKSON. ily by surprise. In the languaga of Bro. Crook, He was one of the pionears of the Baptist church OUR readers will see Bro. Searcy's farewell in Henderson." Public spirited, liberal, as this paper. The committee entrusted with honor to the community and church in which he

SUMMARY.

Rev. F. W. Earle sends \$5.85 from Macedonia church, for Foreign Missions. Wa want to hear from all our churches.

Rev. J. Zimmarman was excluded from the fel lowship of Macedonia church, Dallas county, Ark.. on Saturday before the second Sabbeth in already familiar, and whose productions have should be known to the chutches as such. Refferenco, Rev. J. B. Yeager or Deacon W. F. Dawson, Princton, Ark. Baptist Record and Texas Hile is the pen of a ready writer, and seldom has Baptist, please copy.

NEWS FROM THE STATES.

Alabams.—Brow. Br. m. masses of Boileg. has boiled as colorious in the State. Our readers will agree with us that his connection with this paper is a decided acquisition. He will more aspecially look after and so contact 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 the States, while its religious "News from the States" will be full, and all our State interest of the states will be full, and all our State interest of the states and encourage sound denominations) principles and policy, without which all'claims of "progrees" is deseptive and fraudulent.

The spring is opening, and we carnestly 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 usefulnose, and strengthen the hands and hearts of its editors and publishers. Let all soo what can be done in the month of March.

Dr. W. J. CROOK.

FPO late for last issue we received the notice of It the death of this most excellent man, friend the late of the state of the death of this most excellent man, friend the late of the death of this most excellent man, friend the late of the death of this most excellent man, friend the de

of the heat members of the Senatonia societa, died in the blat inst., of typho-mai-rial fever.

Missameri.—A good meeting is in program in the shurch at Carraliton, conducted by the peater, Elder J. Iv. Murphy, aminad by Bro. G. W. Hancher, of Miamir. ——Liver J. Investigan, is engaged in a inceding at Love Lake, sixiacu miles sorth of Mason City, on the Wabeah rout. Fourteen have been reserved for haptism, and about thirty have protessed conversion. ——I have just closed one of the mest accessions fall enedlings it has ever been my pleasure to witness. There were thirty-nine prefessions. There were twenty accessions to Heath's Crean church. Others will soon failow. Some of the converts will join other Baptist churches near above they live. A few will proceedly join other denominations. The meeting was held in a small exhault house. New that are ling the cold was her and crowded house, the order was as good as I ever saw. We left several inquirers weaking the poarl of greet piec. I will begin a protracted meeting the morrow at Frairie greve church. Erethien pay in marchael and the units harvest. Fray for more laborers."

Jake T. Farley, Eides France, Fra. 5. —— Twenty-Surr per-

want to ski Brg. Wells in a meeting at Enon church, which continued two weeks and closed with glerians results. continued two weeks and closed with glaricus results. Seventeen purerus pratumed faith in Christ, backaliders were resisamed and the church greatly revived. Brath. A Book and Adam Coon were mith us and randered good sexvice."—F. M. Jerden, in Reservice...—Elder S. D. Paga his removed from Bassiny Hill is Kyler's Landing...—"Rev. A. B. Barts in here assisting Dr. T. B. Skinner at the First shared in a meeting of cossiderable interest. The meeting will continue through the present week."—Recover.

Hawth Carmitas.—Bev J. R. Hawthorns. D.i.t., paster of the First Senties charges Rightmand Vs. in visiting (therion.

the First Reptist church, Bishmond, Ve., is visiting (therise ton, for the benefit of his besith.——— Bro. McMillen is hopeful of the obtreb at Bransbville—thinks that help from the State Board for one or two years mere will anable theful to become self-sustaining. We trust so. Bro. McMillen is paster at Eranobville this year. — Equals Sperier.

Tunneases.—The Baptist Beares, presented in its issue of tast week, a picture and blographical sketch of Eliat Juseph E. Bornm, of Dystaburg. We undelstend that they intendiguishing one each week, which will be very interesting.—Eldars J. B. Eusdren and J. W. Oliver, recently con-Elders J B. Eusdren and J. W. Gliver, recently con-sacted a meeting at Turicy's Mill, which resulted in the conversion of siziers sonly and cleven additions to the shareh.——Elder J. J. W. M. thee has removed to Ring-guld, Ga.——The First church, Chartannega, has anjoyed agoed meeting. There were some thirty-six convarious, and twanty-five additions. We rej-sice with Pastor Mon-gumery, and trust his labors will be still more signally blemed in the conversion of sinnery.

Sunday morning, to the gratification of the church and congregation. His discourse was eminantly practical, and delivered with naturalness and force. The young pastors of the two churches are working together with the greatost cordiality, and greater harmony between the Baptist forces in this city will be the result.

Whose stoppeth his ears at the cry of the poor. he also shall cry himself, but shall not be heard.

SELECTIONS.

HIS WITNESSES.

ave shall be witnesses unto me."-- Ourist.

Let each one say, "I am in this world only to be one of Christ's witnesses. I have to live through a strain of examination and cross-examination, and must be ready to answer any fair question about the things in question. I am not to lose my presence of mind before impertinence. I must be on my guard sgainst that which tries

questions by the language of your life? Can you point to the notice of my younger brothers and my about Jesus, "Jesus, my Lord, I know his alsters in Chrst, The secret of all true effectual name;" I know him well; I know the gospel to service is joy in God, and having experimental bear witness to any fact that proves Christ to be a But In what way shall we attain to this settled be true, for I have tried it? You ask if I can Savior, I answer yes, I myself am that fact!— happiness of soul! How shall we learn to enjoy Munthly Cabinet

scriptions. He was very proud of his atructure, ocean! Break forth, ye elements, and try my work!" But one night the sea swallowed up the of wood and stone, by Rudgard. The form was good, but the wood gave hold for the elements, and the builder and his structure perlahed in the flames. Next the great Smeaton was called the builder and fock upon which it was built, and riveted to the rock, as the oak is of the editors of this paper. I consider myself fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful macriptions like those of Winstanley, but on its lowest course he put, "Except the Lord build the house, they labor in valu that build it;" and on its keystone, above the lantern, the simple tribute "Laus Deol" And the structure still stands, holding up its beacon-light to the storm-tossed

tion firm a foundation ye saints of the Lori is laid for your hope in It's excellent word: What more can be say than to you be bath said You who unto Jeans for refuge have fled ?"

Reader, have you built upon this sure founda-

WRITTEN IN BLOOD.

A lank-note bearing a message written in blood nuticed some faint red marks upon it, which proved to be words scrawled in blood between the printed and upon the margin of the note. Extraordinary pains were taken to decipher these appealed to the British Government for assistance tially thus spoken. The prisoner, who had traced the above sentence upon Tite Barrier as our organ, and have measured the prisoner, who had traced the above sentence upon Tite Barrier as our organ, and have measured to the prisoner, who had traced the above sentence upon Tite Barrier as our organ, and have measured to the prisoner of the prisoner. Mohammedan ruler of Algiers for eleven years, ent connection with THE BAPTIST We would be copy, or it per desca.

when this strange missive first attracted attention in a Liverpool counting house. His family and careful of our influence would deside the Baptists friends had long believed him dead. He was of the State upon the paper question. This we

The message of deliverance in the gospel is a affectionate farewell. message which needed blood to be shed; but the blood shed was not the blood of the captive, but

God? how obtain such an all-sufficient soulsatisfying portion of him as shall enable us to let "For other foundation can an man lay than that lateld, which is Jesus Christ."—I cor. ill. 2.

"For other foundation can an man lay than that lateld, in comparison? I answer, this happiness is to be The famous Eddystone light house, off the coast obtained through the study of the holy Scriptures. of Cornwall, England, was first built, in a fanciful God has therein revealed himself unto us in the way, of wood, by the learned and eccentric Winstanley. On its sides he put various boastful in- power of the Holy Ghost, he makes himself known made of himself in his own precious word .-George Miller.

A PARTING WOLD. OR more than a year my name has stood just

beneath that of J. R. Graves, LL. D., as one highly honored to have been a sociated with so distinguished a man and withal such a faithful defender of the faith. Our relations have been most cordial and pleasant, and it is my carnest desire and expectation that they will continue such till death. With this issue, at my own request, my name is taken down from the masthead. For the publishers I expect ever to cherish the highest regard. I esteem them Christians and gentlemen; as printers and proof readers, they are as near perfect as can well be found; as business men, they are prompt and perfectly reliable; that THE BAPTIST is a good paper and much abler for years, many, if not ail, will readily concede. My reasons for dissolving my connection with this paper are briefly these: As a denomination 213,000; 1872, 318,000; 1878, 500,000. The entire we need some common organ of communication was paid into a merchant's office at Liverpool, in the State. It is firmly believed that this we these are nominal Christians-Pedobaptists-but England, some years ago. The cashler, while can never have till we have a paper published in holding it up to the light to test its genuineness, the State. THE BAPTIST has its friends in this State, who will never forsake it. But among these are some of the most zealous advocatics for a State paper. Mississippi and Tennessee on our east, Missouri on our north, Texas on our west, and almost obliterated characters, and the following Louisiana on our south, each have from one to be may Scriptural be like that of any-even the sentence was made out: " If this note should fall four Baptist papers, all of which circulate more or least member in it—since the whole may be like into the hands of Juhn Dean, of Long Hill, near less in this territory. It is, therefore, claimed any one of its integral parts. If one infant is a Crrlisle, he will learn thereby that his brother is that in order to preserve our unity and identity Scriptural member, then every member in the languishing a prisoner in Algiera." Mr. Denn as a denomination in Arkansas, we must have a church may be Scriptually a sucking babe, which was promptly communicated with, and he State paper. Our State Convention has substan-

obtain his brother's release from captivily. We have carnestly sought to unite the State upon the note with a splinter of wood dipped in urably succeeded. But with a Baptist paper pulhis own bood, had been a slave to the Dey or lished in the State, if we should continue our pres-

understood as opposing the safe paper, and to the however, he did not long survive, his constitution having been irreparably injured by exposure, in prayer, and are acting as we feel he did not long survive. J. B. SEARCY.

QUERIST.

I must be on my guard sgainst that which tries to trip ms: I must not yield to intimidation. Of course the place where I have most to speak is the place where I have most to speak is the place where I have most to live, and for me the must consecrated ground is not the church, but the world, where my life meets that which is eager to mark every discardance."

Though not put into so meny words, the questions you have to answer are like those: Are you a Christian? Is Christ real? Is grace a holy thing? Can you prove it? Never mind what that man told you that he saw, what did you see? Never mind his knowledge, what is yours? What do you more than others?

My brother, can you, and do you answer these questions by the language of your life? Can you should seek, above all seevel of any younger brothers and settled conviction for the last five and thirty years. For the first four years after my conversions by the language of your life? Can you should seek preference, I especially commend this point to the notice of my your souls are that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme paramount importance that you should seek, above all other things, to that you should seek, above all other things, to that you should seek, above all other things, to that you should seek, above all other things, to that you should seek, above all other things, to that you should seek, above all other things, to that you should seek, above all other things, to that you should seek, above all other things, to that you should seek, above all other things, to that you should seek, above all other things, to that you should seek, above all other things, to the original word. The word covenant in the target was a worldly sanctuary, and also, one that the tabernacle had a worldly sanctuary, and also, one that whe which is a triple to the original word. The world covenant in the larget was a worldly sanctuary, and als

Axswer.-Your version is correct. The Bible Union translate it: " Now the first had indeed ordinances of service and a worldly sanctuary. For tabernacle was prepared; the first, wherein is the lamp-stand, and the table and the show bread; which is called holy. And after the second veil, the tabernacie which is called most holy," etc.

DEATH OF REV. T. B. ESPY.

J. B. S.

Rev. T. B. Espy, who died in Little Rock unto our souis. Remember, it is not a God of our on the 7th inst. at 10:30 o'clock a.m. We learn and, from its lofty baleny, used boldly to defy own thoughts ur our own imaginations that we he died a peaceful death. We do not know his the storm, crying, "Blow, O winds! Rise, O need to be acquainted with; but the God of the age, but suppose him to have, been about forty Bible, our Father, who has given the blessed years old. He has resided in this State about ten Jesus to die for us. Him should we seek intimate- years, during which time we have known him lower and its builder. It was built a second time, by to know, according to the revelation he has intimately and lovel him as a brother. His heart seemed to be set upon a religious paper for this State, and with Roy. T. P. Boone, whose death but a few months ago we recorded, was editor for a number of years of the Western Baplist. Of late he has been very hopeful of the success of the Arkansas Exangel, but did not live to see the paper

We all have our faults and failings, and Bro. Espy had his, but we trust he is now where the spirits of just men are made perfect. He leaves a wife and six little children quite destitute. Oh, may the Lord be a father to the fatherless ones and a husband to the widow. We tender Sister E-py our heartfelt sympathy.

We are often asked, what good is accomplished by the gospel sent to lie heathen. Henry Martyn once said: " If I over see a Hindoo converted to Jesus Christ I shall see something more nearly approaching the resurrection of a dead body than than we can hope to have published in Arkaness anything I have ever yet seen." To-day there are about 500,000 native Christians in India. The ate of growth has been, in 1852, 128,00 0 1862, number of conversions in 1878, 60,000. Many of they have renounced idolatry and screpted the Bible as God's word-but there are thousands of them regenerated men and women. The largest church in the world is a Baptist church in India.

> AN ARGUMENT.-The character of every memno Pedobaptist will admit

RESTORATIONISM REPUIND .- The last two letters of the written discussion between Mr. J. C. Burruss and Dr. J. R. Graves, on Universaciism, has been printed in neat truct form by the Haptist Ikok House, of this city, and is sent by mail, post-paid, on receipt of price-10 cents per single

Historical Department:

Under this head we shall publish the best historical matte-hat we can gather from an sources, which we deem reinble people should be better incormed as to their own his-y, and little by little, in this way, we hope to do it. We

| Standard Bay | stist | Histo | SFICS | | | |
|--|-------|--------|-------|---|---|--------------|
| Orchard's History of Ancier Orchard's History of Englis Lay a Baptish Succession | b Bai | rtiste | • | • | | 1.50 1.50 |
| origin and Historical Succession | sion | of lin | ptist | | - | .80 |

Origin and Historical Succession of Emptists - 20

EARLY ENGLISH BAPTISTS A SEPARATE

PEOPLE.

WE copy the reply of Dr. Winkler, of the Alabama Baptist, to the position of Dr. Jeter touching the carly Baptists of England. It is simply absurd to say that prior to 1600, or any other period, the Baptists were intermixed with Pedobaptist bodies. How sensible would be the God. Pedobaptist bodies. How sensible would be the God. remark that thousands of Raplists in this country are now intermixed with the Pedobaptist sects, or that for one thousand years previous to the Reformation, the Protestants were intermixed with the Catholics! The fact is, that so long as a person is a Pedobaptist, he is no Baptist in any sense, and while people are Catholics they are not Protestanis in any sense, and it is simply nonsense for a sensible man to talk thus. When Baptisls appeared in England and baptized, they had churches; for they have ever held that by baptism persons are introduced into a local church, and, therefore, when we meet with baptisms we may know that churches exist. Dr. Winkler shows conclusively that Baptists, from the very nature of the case, could not have affiliated with Pedobaptists had they desired it, either by exchange of pulpits or in the Lord's supper:-

"We should be pleased to find evidence that there were regular Baptist churches in Engiand previous to the formation of that in London in 1633. That there were Baptists, called Anabaptists, in the country, for a century or more before this time, is quite clear; but that they were organized into separate churches is by no means evident.

"They were more or loss intermined with other

They were more or loss intermixed with other Dissenters, and maintained no separate societies of which we have knowledge, until the providence of a more tolorant spirit enabled them to form independent churches. Religious Herald, Oct.

We may premise by saying that the supposed alliance between the Baptists and other denominations was forbidden by the spirit of the sge. Fer, except by a few temperate spirits in Germany and Holland, they were confounded with the fanatical Anabaptists, and were regarded as the enemics of civil society. Even when they separated themselves wholly from the political sphere, they were not the less bitterly reviled and contemned by all other denominations of Christians.

The Lutherms engaged them. In 1828, the

The Lutherans opposed them. In 1538, the The Lutherans opposed them. In 1538, the German princes having discovered, by means of intercepted letters, a correspondence between the English and German Anabaptists, wrote a long letter to Henry VIII., containing "a statement of their perticlous doctrines, and warning him of the danger likely to result from their fanatical proceedings, unless prevented by a bold and timely interference." This epistle was composed by Melancthon. (Cox. Life of Melancthon, p. 218). Luther himself declared that the Anatsaptists were inspired by the Devil! were inspired by the Devil!

The Presbyterians hated them. To Zwingle is attributed the feroclous sentence condemning them to be drowned: "They immerse again, let them be immersed!" The celebrated John Knox wrote against them in 1557, as a sect who had deserted the reformed communion, and were become searcely less horrible to it than the Papists. He charged than with similar at an immersible charged them with aiming at an impossible purity, and with holding Pelagian tenets. (McCrie's Life of Knox, pp. 136-139). The Raptists were reproached with these errors because they demanded a converted membership and reputiling in fant bentism. Which was supposed to converted.

very clearly intimates that the Baptists at that the had churches with which the Puritans had and would have no communion—separate

We may also conclude from Perkins's testimony. that these Baptist churches were doctrially alm to those of the Puritans. For his charges against them are confined to their relations to the covernthat the

them are confined to their relations to the covering ment. He denomes them as separatists "who upon the consideration of the abundant grace and peece in the New Testament, and the liberty obtained in Christ, teach that civil jurisdiction and magistracy is unlawful, and also to make war, and to take an oath before a magistrate." (Vol. Iii, p. 5)

318). This is the only ground he alleges for denomining the peace-loving, humble, orthodox and many and the sixteenth century, as "enemies of God and many." A terrible indictment against Christians whom the government recognized only to persecute, and who asked nothing from their retriber on the civil ruler but liberty to worship and all its hostility. Even the pious Jewel, in the seventh year of Elizaboth, complacently observed that the withing of Dr. Christian Bepository, Dr. S. H. Ford, Editor: "We fully find the salecy, and Moravia." And the notorious Dr. Featly exulted that "this fire, during the reigns of Elizabeth, James, and Charles I., was covered under the salecy, and when it broke out at any time, was soon put out by the ecclesiastic or civil magistrates."

Whom, then, could the Baptists affiliate with? We must be careful not to express the second.

Elizabeth, James, and Charles I., was covered to destine sheet, and charles I. was covered undor the ashes, and when it broke out at any time, was soon put out by the ecclesiastic or civil magistrates."

Whom, then, could the Baptists affiliate with? We must be careful not to confound their condition with ours. In the present age, and especially in this country, the numbers and the influence of the Baptists make their alliance desirable—it was not their country, the numbers and the influence of the Baptists make their alliance desirable—it was not so formerly. The world was against them—
Refermers, officials, princes, people's magistrates.

They were like Nosh's dove—with no real for the soles of their feet. Open communion was not their danger, they were threatened on every hand with ruln and death. They were not hiding themselves here and there under the kindly widespread driven out from the association of their brethren; they were forced to find places of worship in private houses and harns, and in the woods. The private houses and harns, and in the woods. The private houses and harns, and in the case of the Dutch church in Landon in Klizabeth's time, and in this case the two condemned secretaries were forced where a church strove to say Baptists from the stake, occurred in the case of the Dutch church in Landon in Klizabeth's time, and in this case the two condemned secretaries were an and the was worthed to the stake all a make the land of the way with the case of the bullet of the case of the bullet of the stake all a make the stake

and Junction.

R. Chunds—Beaver Creek, Fisherville, New Hote an

W. Careon -Betnesds and Walnut Grove.
P. Carein and Walnut Grove.

J. W. Carson-Beinessia and Walnut Grove.
A. P. Copeland-Zion.
A. P. Copeland-Zion.
Co. W. Tey-Denmark, Marsle Strings and Woodland.
E. C. Fanikner-Kipley, Elim and Enon.
Geo. W. Griffin-Macon.
J. J. Greed-New Bethel and Mt. Moriah.
A. J. Kincaid - Covington, Biz Greek and Mt. Piagah.
M. H. McFaddan-Bethel, Mt. Lebanon.
J. W. Lipsey-Ridge High, Germastawa and Coliterville.
L. H. Mille in-Latirange and Liberty.
A. M. O'Quinn-Auttoch and Brighton.
S. M. Provence-Browned the.
T. J. Rowan-Central church, Memphia.
R. Rich-Smyrma.
R. C. Romansianton, Rarmony and Bethlehem.
G. M. Starge-Bolivar.
G. W. Stamper-Society Hill and Grace.
J. J. Turner-Albright.
R. A. Venable-First church, Memphia.
W. H. Burkesdale-Woodlawn and Eurlora.
The Rosal has made out the above the form ton mineral

charged them with aiming at an impossible purity, and with holding Pelagian tenets. (McCrie's Life of Kinx, pp. 183-183). The Baptists were reproached with these cross because they demanded a converted membership and repudiated infant baptism, which was supposed to secure pardon for birth sin. Knox succeeded in his endergor to shut Sectiand against them.

The Paritans contemned them. Perkins, the leading Parlian writer in the Elizabethen age, classed them with Libertines, probably in alian, classed them with Libertines, probably in alian, classed them with Libertines, probably in alian, the sound of the entered of them as "diangerous encauses wherease ever, both to the enace of God and the gest of national in select). Whereas we were the edding by the sum of the entered of them with the classed them with Libertines, probably in alian. Sandy in July, but report to us the amounts pledged, there with Libertines, probably in alian. Sandy in July, but report to us the amounts pledged, there with Libertines, probably in alian. Sandy in July, but report to us the amounts pledged, there with Libertines, probably in alian. Sandy in July, but report to us the amounts pledged, there will be subject to the standard of the sandy in July, but report to us the amounts pledged, there will be subject to the standard of the sandy of the probably in alian. An alian place of the sandy in July, but report to us the amounts pledged, there will be subject to the standard of the sandy of the probably in alian and the view that the between the Mission of the probably in alian particle and the probably in alian particle and the probable of the

"OLD LANDMARKISM - WHAT IS IT!"

By J. R. Gravon, LL. D. Price, 73 Cents. Address Baptist Book Mouse, Memphis, Tenn.

WHAT THE PRESS AND FROPLE SAY OF IT.

tional relations."

Bev. W. C. Crane, Li. D., President of Baylor University Taxas, to the Author: "It is the most legical of all your productions. On what is a church? what is a charged by the are googel ministers? what are their qualifications? Four book holds the faith once delivered union the saints. You hold the right position on the Lord's supper, that it is a local church ordinance; that members of other Bantist churches have not tight to partiake of the Lord's supper with sectional church or interference; the supper state of the Lord's appect with sectional church or interference; the supper state of the Lord's appect with sectional church or interference; or in the local control of the Lord's appect with sectional control of the Lord's appect with sectional control of the Lord's and the section o

A N. O'Quinn—Autoch and Brighten.
S. M. Provence—Brownst file.
T. J. Rown—Central church, Memphia.
R. Rich Smyrna.
H. C. Bremma—Stanton, Harmony and Bethlehem.
G. W. Straper—Boolety Hill and Grace.
J. J. Turner—Alibright.
R. A. Venable—First church, Memphia.
W. H. Ibricedate—Woodlawn and Euklora.
The Board has made our the above list from the minnies of last year, and doubtless there have been changes that it is not aware of; and we trust that pasters will curred, placing the churcase they serve apposite their names. The plan is for each paster to select one of the most energetic layter breitness they serve, and we wish the name of that brother sent us to publish with this list. Now, brethren, as this plan is yours—the one you requested year Board to put into execution, we must asmeetly request that, in the mouth of January, or, if weather is unfavorable, at your earliest appointments you will present the subject of missions is appointments you will present the subject of missions is preclain preclain and preclain an

BIBLE CLASS.

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

Prizz.—One of the Sollowing seaks: Pulpit Cyclopschia, 614 pages; Life of Jadson; Life and Letters of Mrs. Judson; Travels in Asia, by Dr. Halcotm.

Universal.— Eredit. Rowse, Venable and Estkadelo: Decleton is the rendered the first week in March.

Record Question. The Beriptures teach that the reand will inhesit, and raign in, seaven above, the sent of

PRIME.—A copy of THE BAPTIST for HVe years.

tion and tehnines; i,807 pages. Illestented. Traly

Unrang,-ira Handrickson and Griffin, and I'mia Irby, Gran and Dapres, of Jackson, Tenn. Decision to be residered the fies week in April.

It will be seen that it is do toom at proof that in requi and not the opinion of sommantators or theologissa; and the weight of Seripture trettmeny will govern the empire. (?

weight at Seriptore Unit many will govern the ampires. It soy one continues what was the general belief of all accomised exchange. Christians in the first maturies, that shell be weighed as possessed testimony.

Freferring thort artists to long ones, we shall limit each writer to two pages of follows per auticle, or its equivalent in space, and in their critisms so seals question, if an wahm the space, to farnish proof and review a sompatitor's posi-

Difficult and Apparently Cuntradiesery Seriptures While we want to hear from our brothree, to keep the class

while we wast it hear from our pretures, is mast the rises engaged we will give two passaget:—
Luke 1. 25: "And he shall reign over the hours of Jesob Serever; and of his htagies there shall be se end."

I Chr. Tv. 26: "Then someth the end, when he shall have delivered up the hingiess to Ghe, even the Father; when ne shall have put down eil rule, and all entherly and power."

Ame.—
Rels. st. Et. . Who through faith submad hingdom remaine the summer of the summe

John v. H: " If I bear witness of myself, my witness is no John vill. 14. "Jours answered and mid onto them.
Though I lear record or myself, yet my record in tree: far :
now whence I came, and waither I go; but ye cannot tell
worker I came and whither I go."

Miss Lisase Yerbrough, at Hig Rock, Tana., joins the class,
and submits the bilowing pessages, and remarks:
"I would like to offer some sameges to the fible Class.
They are Mait. NV. 28: Mark ix. 49, 30, and Hev. Exil. 15.

WAS THERE A CHURCH AT TROAS? - AFFIRMA

TIVELY. DEAR BAFTERT :- As no one se ing to reply to Bro. Reed's speech on the Confidention, and you save generously offered me other chances on the affirmative side, (for which screept my thanks), I offer this as an answer to his article, and further visidication of the church at Trees; and if I do not prove his "unquestlor ahis 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 Tross, as from Antioch on his first trip he did not reach Tross,so far as record goes, for after his first mission trip trip. (Acta xv. 38-40). It was on this trip "con-

Please notice when Psul was at Tross this time, Timothy and Silas were both with him, and this forget this date). From Corinth to Ephesus, from Ephraus to Jerusalem to keep the feest, (Acts xy. II and back to Antioch, II versa. Thance to en rout from Epheeus to Mecedonia.

Now, notice. It was on this trip, from Ephesus,

Titus" to hear the results of his first Letter to Carpus, with whom Paul there left his cloak and Corinth, when the door of the Lord was opened "no reat," he went to Macodonia, and found disciples at Troas, has the imagination of Don thankfulness found in 2 Cor. ii. 14 and while there were disciples at Tross: the facts that the

not at Tross?

per, and so Paul and his traveling church, cele brated the Lord's supper at Tross and at the last time Paul was ever there.

W. M. RAYMOND. Pecan, Delta county, Texas, Feb. 8, 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 spontile preachers, in bedience to God's law, organised a church.

he disobeyed, he surely preached there. (So Neander agrees). 8. 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 week the disciples there came together to break brief star. 5. Not meeting Titue at Tross, the bread"—to observe the supper. (Acts xx. 7). That be was sent to Jarusalem, by the church at Anil his leading to Macedonia. (Compare Acts that they are recorded as having met together in of circumciaing the Gentile converts. (Acts xv. 2). Spirit used to help limit his atay there, to follow this was the Suppor, is clear; 1. From the fact that they are recorded as having met together in avi. 8-10 with 2 Cor. 11. 12, 13). (a.) 2 Cor. 11. 12 order to break bread." If this was a common as above explained; (b.) the fact that " be took It was on his second mission trip, when he and leave of them," proves he remained long enough John Mark, separated, and I'en! took Silas to go to have converts, and that he did have them. To and visit all the places where he went the first bring out the force of "taking my leave of them" -apolaxamenos, taking leave la from the verb firming the shurches and delivering the decrees apolasso. Bobinson says: "In New Tostament, tu keep," that they came to Tross, and this time to separate oneself, and so to take leave, to bid was when the cry was heard and door opened in farewell." (N. T. Lex.) "To bid farewell." Mascedonia, and not when he went there (Tross) (Eng. Gr. Con.) In every one of its occurrences to preach Christ's gospel. This I propose now, to in the New Testament, it is used for an affectionate taking leave of family or brethren. Thus: "then took his icave (apotaso) of the brethren;" prise.
"bade them farewell;" "taking my leave of was in the year 58, A D. Three preschers at them." (Acts aviii. 18, 21; 2 Cor. II. 18). The WAS THREE A CHURCH AT TROAS?—SUMMARY OF Tross at one time, and none of them preaching is meaning and usage of the Greek for taking leave unressonable. But they went to Philippi, theuse confine it to only such an affectionate taking to Athens, thenes to Corinth, in 54 A D. (Don't leave that it must refer to taking leave of, no strangers, but Paul's converts at Tross.

2. The New Testament records that there were converts at Treas at the time of Paul's visit re-Ephraus. (Acts ziz. 1). Here, la the year 58-9, corded in Acts xx. (a.) The most ressonable pur-Puni staid about two years, during which time he post of the seven disciples going in advance of planted at Trees, or that there is the slightest allumpte his first Letter to the Curinthians, and sent Paul and awaiting him at Trees, was to visit the alento one by name, or, to any one as a resident it by the hand of Titus, and ordered him to report disciples at Troas. (See Acts xx. 5). (b.) Paul's member there; but it is claimed that the probabilthe result of his first Letter to him at some point, remaining a week at Trous, as recorded in Acts the are so strongly in favor of it, and the circumxx., was, in all probability, to strengthen and bet- stantial and inferential evidences so clear, that it ter set in order the disciples at Tross. In verse amounts to a moral certainty that there was about in the year of 60, that Paul want down to 2nd we learn he was, in that round, especially cuurch there at the time of Paul's last visit. (Acts Trues, to "preach Christ's gospel and to meet engaged in giving " them much exhortation." (c.) xx).

parchments, seems to have been a disciple. (2Tlm. to him in Tross, and not in "Macedonia," as Bro. iv. 18). (d.) " The disciples there came together Reed said. While here, preaching, his patience to break bread." (Acts xx. 7). The man wore out, because Titus did not come, and having who can imagine that these disciples were not the Titus, and then broke out in that effusion of Quixote. The facia I have presented, showing here, he wrote his second Letter to Corinth in 60 chapter distinguishes between the disciples at A D.

This numistakably, proves a second trip to the latter by names, with many other facts too Tross and the visiting brethren, by mentioning This amendment and gerified, and the set of God's throne.

Param—Hame as for second question, or Critical and Expiration and Second Sec 50, to the time he wrote his second Letter to his beggage rather proves there were disciples at Corinth, was about six years. And, if Acta xx. 2, Troas; (ose above, since) he would not likely trust does not prove that he exhorted the brothren at his only cloak and parchiments with the enemics at Tross, I would be pleased for some D.D., to of the gospel. Remember that the unonverted honestly tell me, where "those parts," and were not then so favorably disposed to help them" whom Pani exhorted were? If one of preachers as now. The statement that Paul the places or parts, and brethren, or them, were preached only on Sunday night in Tross is against his practice, alnce, he would not spand seven days From here, after bidding brethren farewell, he with a people so anxious to hear him, as to care went to Greece, thence to Macedonia again, and for him, his companions, his baggage, listen to so bade farawell to the churches as be wenf, as he long a sermon, and, that seven about-if not soand his company-(church) was en their way to his only opportunity of ever preaching to them. Jerusalem—having finished his work as a travel- His sermon on Sunday night is sepecially mening missionary. Now he comes tha third time to tioned, because it was his last meeting there, and, Troat, and hat a faw days after "anieaven bread" because of its accompaniments. It is then clear at Philippl. Those sent shead, being Gentile con- that there were disciples residing at Tross. Bapverts, did not siay with Paul and other Jaws, as tists agree that Matt. xxviil. 19, 20, etc., make it they did not eat the Passover. So the first Lord's obligatory to organise all proper material into day after the Passover eccurred, while they were churches; so the first preachers did. Wherever at Tross, and was the time to cat the Lord's anp. there was the material, the first preachers organland churches. There was the material at Troas: there was, therefore, a church at Troas.

II. That there was a church at Tross is evident from the fact that the disciples at Tross 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 "When I came to Trosa to preach Christ's gospel, and a door was opened to me of the Lord." (2 Cor. II. 12). I. Paul was led by the spirit to Trosa to preach. He did not lead himself in the work, but God led him. 2. If led by the spirit to church at Troas. All the meetings of the disciplee preach there, unless the spirit made a blunder, or recorded in the acta and the epiaties for public at Irons so met; thay, therefore, met in church

capacity—a church.

III. That there was a church at Treas is evident from the fact that, "upon the first day of the meal, it would not have been necessary to some 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 coneinsion than that this was the Sapper. The Supper was never taken by any of the disciples in apestolic times where there was no church. It was observed at Troas; therefore, there was a church at Tross. On the argument of this cassy I claim "Malcom's Travels in Asia" as my W. A. JARREL

THE ARGUMENTS PROAKD COK.

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 um-

press purpose of preaching the gospel, and that a as a foreign missionary; took ship at Selucia, door was opened unto him of the Lord, which we stopped at Salamis and Paphoe in the Isle of Crete, are to understand means success in making con- thenes to the port of Attalia, which was the tised these and organised them late a church.

3. That Paul evidently referred to brothren in Christ and church members by "them" in the expression, (2 Cor. 11. 13) "So taking leave of

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 Tross 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 caten without the presonce of a church—there must have been a church at Tross, otherwise the act of Paul presume to say that he did sin against the Holy church ordinance was observed by Paul and his and those ministers was in contravention of his own specific directions given to the church at Corinth, which cannot be ruverently supposed.

6. That Christiaus of every age, learned axposl tors and critics, have uniformly regarded the pas sage (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 more certainty that there was a church at Tross at opened a door for him there, and, that Paul dis-Paul's last visit.

THAT THERR WAS NO CHURCH AT TROAS. It la 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 crit-

theory te maintain that required a church, to favor it. .

2. That this argument is as potent to establish Abripturainess and antiquity of Infant baptism, since the vast majority of commentators, expeditors and critics think it highly probable, if not and, not finding Titus with tidings for him from certain, that there were infants in the household the church at Corinth, he had no rest in spirit, certain, that there were infants in the household of Lydia and the Philliplan jailor, and others, and also in the church at Corinth from the reading of I Cor. vil. 14.

8. 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 propoaltion whatever that may be, and if they tall to establish their afilrmation by conclusive evidence it goes for nothing.

4. They claim that the first consideration urged by the affirmants la almost conclusive against him to go there, and he immediately left Troas, them, for, if a church had been planted by Paul without having preached a serroon, much less during his ministry in so important a city in Asia, the fact certainly would have been noticed by his that the commentators who teach that the door faithful historian, Luke, when the planting of churches in less important places is montloned : but there is not the slightest allusion to any church at Tross, 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 catablished a church here the second time he ening all the churches, to go onward to Jerusalem visited Troas, is palpably groundless, because his and bear what alms he could collect for the poor second visit was his last visit, and the exegences of saints there. The account of this tour begins the afilrmants require a church in existence upon Acts xviii. 24, to which the reader is referred. his arrival at Tross on his last missionary tour- When about to sail from Greece to Syria, the Jews which was his second visit. Since this is the having laid a plot to intercept him, he resolved to stroughold of the affirmants, the following stubborn facts are leveled against it :-

places in the interior, he returned to Actioch.

No one will claim that he planted a church at Tross on this first tour, for he did not visit it.

SECOND TOUR.

4. After a short visit at Antioch Paul with Silas started out upon his second grand foreign mission ary tour, in which he for the first time visited Troas. See Acts zv. 40, to verse 12 in Chapt. xvi).

once during this tour? [Troas was a city of Myssia disciples" of our version falls to the ground. in Asia. He was expressly "forbidden of the Holy (thost to preach the word in Asia." Will any one shown, it cannot be reasonably inferred that a Ghost ?

Corinth that a door was opened for him of the would have been to have contravened Paul's Lord at this time to preach so Trocs, and that he positive instructions before given to the church at did preach, and his labors were blessed of the Corinth for all the churches. But there is not a Spirit, sinners converted, baptized and organized into a church. This is more than is credible.

Can or must we believe that the Holy Spirit strictly forbade him to preach in Troas, and yet night to break bread, since the phrase, " Myani obeyed the Spirit, and yet the Spirit blessed his disphallence? One must believe this who believes Paul preached in Treas at this time. But Paul expicerly five us that he made no stay at Tross, but left "immediately" for Macedoniz. Can we ics for many ages, since they may have had a to preach in Tross, he refused to enter, but left for Grecce where no door was opened for him? The explanation of Paul's statement in 2 Cor. il. is easy, if the reader will take the most obvious interpretation. Paul was explaining his perturbed state of mind upon arriving at Troas at this time, but, upon a cloor being opened unto him of the Lord, he took leave of the acquaintances or friends he had made during the brief sojourn, and went into Macedonia-entered the open door.

Now, by referring back to the record, we can see how and into what place the door was opened. in a night vision he saw a man of Maccionis standing and praying him to come over into Macedonia and help them there, and Paul most assuredly gathered that the Lord had called' gathered a church there. It is worthy of note was opened in Troos for Paul to preach, refer from 2 Car. II. 12. to Acts xvl. 9, to this vision as the opening of that door, which opened Macedonia to him, and not Troas. This is claimed as conclu-

PAUL'S THIRD AND LAST TOUR, AND HIS SECOND AND LAST VISIT TO TROAS.

He again, and for the last time, starts from Antioch with the intention, after visiting and strengthreturn through Macodonla. We submit the Bible Union's version of the record :-

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

2. Paul made but three missionary tours that

1. This has been and is the fact. I. By those who would establish the fact that leaves the days of unleavened bread, and came to them restablish the Lard's day Rabballa as praints the Jewish at Tross in the fact that seven with day. It is those who wish to establish the fact that there were only the seven existing when John Was upon Patmos.

1. This has been and is the fact. I. By those who would establish the fact that seven will not a superior of Pyrrbals, a Berean; and of the Tross in the first century, and tensor of Pyrrbals, a Berean; and of the Tross in the first century, and tensor of Pyrrbals, a Berean; and of the Tross in the first century, and tensor of Pyrrbals, a Berean; and of the Tross in the first century, and tensor of Pyrrbals, a Berean; and of the Tross in the first century, and tensor of Pyrrbals, a Berean; and of the Tross in the first century, and tensor of Pyrrbals, a Berean; and of the Tross in the first century, and tensor of Pyrrbals, a Berean; and Gamlas of that there were only the seven existing when John Trophlum. These having gone forward, were was upon Patmos.

The question is now submitted to the umpires for an intelligent decision upon its merits.

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The days of unleavened bread, and came to them the days of unleavened bread, and came to them the days of unleavened bread, and came to them that there were only the seven existing when John that there were only the seven only the seven existing when John that there were only the seven only the seven

1. That Tross was a city of historical and commercial importance, and Paul visited and planted the Scriptures or his most critical biographers give us any account of.

1. That Tross was a city of historical and commercial importance, and Paul visited and planted us any account of.

2. That upon this second visit to Tross it is gathered (3 Cor. ii. 12, 13) that Paul came for the extended a line of that first ordained him as minister and especially while, even until broak of day, and so departed."

The carcial reader will see, 1. That " the discci-

ples" of our common version is discarded for " in the latest and improved Greek texts; and verts to Christianity, and that Paul doubtless bap- furtherest point he reached west, and scarce more 2. That the "we" who came together that Sankay than half the sea distance from Antioch to Troas. creating to break bread, gramatically refers to the From this point, after he had preached in many same persons that the last "we" refers to-L. e., the companions of Paul, and not to resident diselples of Tross. And the coming together was not of a resident church, assembling for Sunday worship or the stated observance of the Lord's supper. However much any may wish to believe this, it is certain there is not the slightest ground given in the text for any such supposition. With this tact, the argument from the the material of a The question is, did Paul preach in Tross even church being there, founded on the phrase, "the

There being no church at Troas, as has been fellow-travellers, since to have celebrated the But it is claimed that Paul told the church at Supper among themselves, as a social ordinance, word that necessarily compels us to the conclusion that the Lord's supper was intended, in the statement that these traveliers came together that cotton," is nowhere used to designate the Lord's supper, but is used to designate a common meal. Its obvious meaning here would be, when Paul and his fellow-travellers came together for their creating meal, he commenced to discourse to them -the verb here is not the one used to denote "preaching" the gospel, but a familiar discourse -reasoning out of the Scriptures - dialoguing; and since they were to separate in the morning, so interested did they become that the meal remained uneaten - or, if partly partaken of, upon the table-until after midnight, when the young man, who had gathered into the chamber with others of the inhabitants who desired to hear Paul discourse upon the Scriptures, as the Jews of the place naturally would, falling asleep, fell out of the window and was killed, and raised to life by Paul. The most was then eaten by the com-pany, at least by Paul, (see verse 4), and this the best critica agree was a common meal. (So Alford

Paul continued to talk to this company until daybreak, when he lett on foot for Assos, leaving his heavy baggage with Carpus, his hest, or personal friend, but no intimation is anywhere given that he was a disciple.

The "breaking of bread" (verse 11) was either the delayed supper or a special repost, prepared for Paul after his six hours' discoursing and the resuscitation of Eutychus, or, possibly, for the whole party, since Paul was going to leave at daylight, and the rest were going on board of the vessel then in the harbor.

Finally, John was tentished to Patmos A. D. 64-68, ten years after this, and Christ, in addressing the churches in Asia, through him, mentioned but seven then in existence, and his language implice there were only seven then existing -" to the seven churches in Asia," not to seven of the churches in Asia. Tross is not mentioned with these seven. If a church was there, bow can this be accounted for? It was the most important city of them all. It was in the very midst of them all. This is regarded as most decisive Scriptural testimony against the church theory. It may be added that history sustains the position that there

The Young South.

MISS NORA S. GRAVES, EDITOR. To whom all communications for this Department may addressed, care THE BAPTOT.

POST-OFFICE

WANT to make a few suggestions to my young friends, this week; tirst, I want to again urge you all to write your own letters. Do not be bashful about it, no one expects a boy or girl of ten or twelve years to write and express themselves like a grown person; then, too, you will find it will be much more interesting to the other readers to have you talk like girls and boys, and it will be by far more improving to all who write us. Secondly, I want to caution you never to write on both sides of your sheet and never to write us with a lead-pencil. Printers will have nothing to do with either, and it will help me a great deal if you will remember what I say.

REMARK.—The following named young friends have sent in the correct answer to Miss Orn Paslev's acrostic of Feb. 5th, this week: Olive D. Quinn, Lou Anna Ball, L. J. Taylor, and Mary Bussey.

Lou Anna Ball .- You could not have sent uall of the enigma you made for us, as you sent only the thirteen questions without saying whether it was an acrostic or not, or what it spelt. Will you not try it again, and let us hear from you by next week?

Elida and Mamie Guthrie,-liave you ever received the prize book we sent you? I have not heard a word from you since it was sent, and can think of no cause for your long silence, save that the book never reached you and you felt hurt about it, though I hope this is not the case.

DEAR AUNT NORA :- I will write you a short DEAR ACAT NORA:—I will write you a short letter this week to tell you about our Sunday-school, On the first Sunday of the year, we opened with sixty-three scholars. I think that is doing pretty well for the Baptists, considering there are four other Sunday-schools in town. One of our home papers gives the children a celumn. I wrote a letter for it last week. The idea of raising funds for a library is all right, but don't you think it would be too expensive to send a nickle or a dime every week? The pestage would be almost as much as the contribution.

be almost as much as the contribution.

Answer to Ora Pastoy's acrostle: 1. Jehovahnied. 2. Wine. 3. Carden of Gethsomere. 4. Rehab: 5. Ansh. 4. Hananiah. 7. Ahab. 8. megidio. The minister's name is J. W. Graham. With love to you, I remain your little friend, Bastrop, La., Feb. 9, 1881. Many Bussey.

Bastrop, I.a., Feb. 9, 1881. MARY BUSSEY.

DEAR AUST NORA:—Faps takes THE BAPTIST and I am always anxious to hear from the young South. I have been looking over Ora Pasley's acrostic, in Feb. 5, and think I have found out that young minister's name; if I am not mistaken it is J. W. Graham. Publish this if you please, and oblige your little friend,

Enten, Tenn., Feb. 11, 1881. L. J. TAVOR.

MISS NORA:—Papa has taken THE BAPTIST for eight years, so I have known Uncle James for a long time, and I won't forget that he had my first letter printed. I want to oscome acquainted with you and welcome you among us. I think I

THE LITTLE GREEN APPLES
was delivered by it from the power of evil.

Think I am glad always to see the you were not good you would you good sealth, but I can't do much with the enigmas. Mamma says I am hardly old enough yet, besides I don't like to be still very long at a limite green apple as it paused on the group you would you good deal about our Savior. I like to work best and make lots of nickles and I give one every Sandsy to send to Mr. Lies, for the little green apple on the little green apple and days been through the Testameni ones with mamma, and the Gospels four times, and know a good deal about our Savior. I like to work best and make lots of nickles and I give one every Sandsy to send to Mr. Lies, for the little green apple couldn't good for a ten-acre field of his anisaka she was sent to the wrong express office, and show our Mr. Lies, for the little green apple couldn't fool around me as any one of them fools around from North Missiappic She was sent to paus for two Plymouth Rock chickens. By a missake she was sent to the wrong express office, and so when she did get here, I tell you she was saful hungry. Now, with your permission I sign myself, with respect, your neglice.

Cudar Station, I.a., Fob. 7, 1891.

P. S.—I forgot to say, harrach for Cousin Mamie.

THE LITTLE GREEN APPLES

This chapter from the greery store.

"Said the nitite green apple as it paused on the samall regreen apple as the pause on the wind of places of sin.

Whe got a did get may be set the best fine with the banania server of the little green apple was a missake and make loss of nickles and I give one overy Sandsy to send to Mr. Lies, for the little green apple was the best of the little green apple and the boys in Burlington." The little green apple as the boys in Burlington. The little green apple as the boys in Burlington. The little green apple as the boys in Burlington. The little green apple and have been the about the boys in Burlington." The little green apple and have been the about the boys in Burlington." The l Indians. I am going to like you, for I have named my little shepherd dog Nora. She has just come from North Mississippi. She was sent to paus for two Plymouth Rock chickens. By a mistake she was sent to the wrong express office, and so when she did get here, I tell you she was sent to the wrong express office, and so when she did get here, I tell you she was somethed to his girn myself, with respect, your neptiew,

Willie Wick LIFFE GARIG.

P. S.—I forgot to say, hurrah for Cousin Mamie, She got a nice book for her pains, and may she get another. I'm going to try to answer all the easy riddies.

REMARK.—I can assure you, Master Willie, we shall be friends, and I feel I am on the high road shall be friends, and I feel I am on the high road shall be friends, and dogs after me, that

2. A foolish young man.

A notion young man.
 One of the sons of Ashur.
 A man who received the visit of an angel.

5. A proud courtier,
6. A country whose merchants were called rinces by the seer.

7. A river of Damascus,
8. One who mourned in heart for Zion's sike.
9. The place where a king set up an image of 10. A prophet who lived in the time of King

11. A prince of Midian slain by the Ephraimites

12. A prophet judge's dwelling place.
13. The city of priests M. A child who was born on a day of a grea

national calamity.

15. A title of Christ, given in contempt by his enemies, but fulfilled a prophecy.

16. An animal found on the hills of Judea.

17. A son of Ishmael.

18. An Eastern river.

19. The place where the Israelites murmured

The initials form one of the titles of our Lord.

BIBLE ENIGMA.

EDWIN MOORE.

1. In what river was our Savior baptized?
2. What did John preach to the people?
3. Who was the champion of the Philistines?
4. Who gleaned in the field of Boaz?
5. What did God command Noah to build be form the float?

MY FIRST CIGAR.

? TWAS just behind the woodshed. One glorious summer day, Fur o'er the hills the sinking sun

Pursued its westward way And in my lone seclusion, Safety removed after From all of earth's confusion,

I smoked my first clear. Ah, bright the boytsh fauetes Wrapped in their wreathe of bige; My eyes grew dim, my head was light,

The westance round me flow Dark night closed in around me, Dark night closed in around me, Layless without a star, Orim death I thought bad found me,

And applied my first clear. Ah, pailed was my noble brow, The waning night was late, My startled mother cried in fear, My child, what have you ate?

I found my father a smothered langit, It seemed so strange and far; I knew he haew, I knew he knew I'd smoked my first eigar.

THE LITTLE GREEN APPLES.

one of all living creatures that lies nearest a boy's heart—his dog. Let us hear often from you, and be sure to try the "easy riddles."

DIBLE ACROSTIC.

1. A prophet who level the ways of unrightemorphisms. It is nearest a boy's the gutter, his spectacles from the cellar, bis hand-kerchief from the tree-box. his cane from the show window, and one of his shoes from the eavestrough, and the little boy ran for the dector, the little green apple blushed red, and shrank a little back out of sight, covered with awe and mortification. mortification.

"Ah," it thought, "I wonder if I can ever do that? Alas, how vain I am, and yet how paor and weak and useless I was in this world."

that? Alas, how vain I am, and yet how pror and weak and useless I was in this world."

But the bananna peel comforted it, and bade it look up and take heart, and do well what it had to do, and labor for the cause in its own particular sphere. "True," said the bananna peel, "you cannot lift a two hundred-pound man and break a cellar door with him, but you can give him the cholera morbus, and if you do your part the world will feel your power, and the medical college will call you bless; d."

And then the little green apple smiled and looked up with graceful blushes on its face, and thanked the bananna peel for its encouraging counsel. And that very night an old father who writes thirteen hours a day, and a patient mother, who was almost ready to sink from weartness, and a nurse and a doctor sat up until nearly morning with a thirteen-year old boy, who was all twisted up into the shape of a figure 3, and all the neighbors on that block sat up and listened, pounded their pillows and tried to sleep, and wished that boy would die or get well.

And the little green apple was pleased, and its last words were: "At last I have been of some little good in this great wide world."—Burtington Hauckeyt.

WOODEN SWEARING.

WOODEN SWEARING.

1. Who gleaned in the field of Boaz?
5. What did God command Noah to build before the flood?
6 Who was the wife of Ahasucrus?
7. What garden did God plant eastward in Eden?
8. In what valley did David smite the Syrians?
The initials to the above spell the name of the most distinguished Baptist in the United States.

OLIVE D. QUINN.

WOODEN SWEARING.

A PERSON who was addressing a company of children on the subject of swearing, said to them: "I hope,dear children, that you will never let your lips speak profane words. But now I want to tell you of a kind of swearing which I heard a good woman speak about not long ago. She called it 'wooden swearing.' Its a kind of swearing that many people besides children are given to when they are angry. Instead of giving yent to their faults—to the swearing that many people besides children are given to when they are angry. instead of giving vent to their feelings in oaths, they slam the doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. 'Isn't this just the same as swearing?' said she. Its just the same kind of feeling, exactly, only they do not like to say those awful words; but they force the furniture to make the noise, and so I call it 'wooden swearing.' I hope, dear children, that you will not do any of this kind of swearing either. It is better to let atone wooden swearing, and all other kind of swearing."— The Little Christian.

HE'LL NOT WAIT.

Some months after a young man's conversion, he chanced to meet one of his former dissolute companions, who seemed overjoyed to see him, and asked him to go with him to a neighboring barroom. But the young man refused, saying, "I have a friend with them."

have a friend with them."

"I don't see any one with you."

"You can't see him, but he is here."

"Bring him in with you."

"No; he never goes into barrooms."

"Then let him wait outside."

"No, no." was the final answer. "My friend is Jusus Christ, and if I go in with you, he'll not wait."

wait."
Noble answer was this! And like his Lord, he was delivered by it from the power of evit.
Remember, this best friend "with not wait"

o all Sufforers from Prolapsed Organs.

I take this method of calling your at all on the celebrated Body and Luna; and the telebrated Body and Luna; as the celebrated Body and Luna; as the celebrate

inspect without consulting any one, of the part of the

CONDEMNED.

Ainm Saking Powders in Court-In-teresting Tratimony of Sci-catific Men.

(Naw York Timea.)

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 profibs 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 ont in bulk without any distinguishing name.

Are suck 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 elaim that they are not. The whole matter as to the effects of these alum powders, has finally been brought (New York Times.)

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 Bo-

Comelusion of a Little Tremble Boand an Editur.

The suit of Dr. Henry A. Mott
signinst Jabex Burns, has brought to
light the fact that this country produces at least forty-two differont kinds of baking powders.
Neither Burns nor Mott has been
faund guilty of making the baking
powders, but Burns, who is the editor
of a periodical called the Spice Mill,
has been severely mulcted for libel in
his efforts to make his paper 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
adoution to the Indian Buroau. Dr.
Mott reported in favor of the cream
of tartar baking powders for the
of tartar baking powders for the A the jurisdict of States of State of S

By the Court:—
Give your best recollection.
Q. And one of the powders included was Douley's Baking Powder?

A. Yes, sir.
Q. And the Charm?
A. Yes, sir; the Charm and Pa

Q. Please state in which powders

Q. Please state in which powders you found alum?

A. I found alum in Dooley's, Patapseo, Charm, Vienna, Orient, Amazon, Lake Side, Twin Sisters, Superlative, King, White Lily, Monarch, One Spoon, Regal, Imperial, Honest, Economical, Excelsior, Chartres, crast's, Giant, and the Queen.

Q. Now, these powders mentioned in your communication in the Scientific American—Dooley's, Siandard, Paiapseo, 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 petash or amemonta alum, you found?

A. In the Fatapseo, Charm, and in Baking Powder that was in that can, and the composition of Baking Powders?

A. I did.

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

A. It contained bottash alum.

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

A. I did; I extra-ted a large quantity of it as pelash alum, and it is in that bottle which I have now here [showing bottle]; that is not-ash alum which came out of the alum Baking Powder that was in that can.

THE BAPTIST

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 Pow-

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 offer you be evided from a baking powder?

A. A limited amount of ammonia desire to be evoted from a baking powder and mixed it will with flour in baking powder?

A. A limited amount of ammonia desire gas, is proper to be evoted from a baking powder and mixed it was any soluble alumina in the bread itself?

A. A limited amount of ammonia desire gas, is proper to be evoted from a baking powder and mixed it was the result of your invokers and made an extract, in which a sy starch is a proper ingredient to put in a baking powder?

A. Starch is a proper ingredient to put in a baking powder?

A. Starch is a proper ingredient to put in a baking powder?

A. Starch is a proper ingredient to put in a baking powder?

A. Starch is a proper ingredient to put in a baking powder?

Q. Does ony Baking Powder in which a powder?

Q. Does ony Baking Powder in which any alimina saits enter, condition.

Q. Does ony Baking Powder in which a been saked yoo upon this anlitute result of these examinations which you have said of these examinations with the yound have examined, in a proper ingredient to put in a baking powder?

A. It is my opinion, based upon an interest of the powder and mixed it in the proper in the decomposition of baking powders?

A. It is my opinion, based upon acuts a powder in evidence.

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

A. It is my opinion, based upon acuts a powder in evidence.

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

A. It do.

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

A. It is.

A. It is.

A. It is.

C. You are and the desiration of the bread it in the estimate of the powder in evidence.

Q. You are and the directed professor in the stomach whit boose alon and baking pow

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Setting Milk.

seems now to be admitted by a scientists in dairy management that the sooner we can cool the milk the quicker will the process of creaming until the deep-setting system is adopted, which I forsee it will be at a not very distant period, the milk should the cov, and before it is set for creaming. This process is more rapidly and more efficiently done by passing and more efficiently done by passing it over a milk retrigator, when that can be now: 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 brase 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 carthenware is used but unless of a good quality and well glazed, I do not recommend it was a second and second as second and the results are made known, large numbers buy them. It have been naing the Brace since July, 1978, and find it all it to recommended to be. To me it is the carthenware is used but unless of a good quality and well glazed, I do not recommend it and well glazed, I do not recommend it and the first the Brace I bought of you has exceeded my most sanguing a recommendation. carthenware is used but unless of a 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 keelers 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-sutting system; and so far as experience goes, it would appear as if it is prohably that it will be more largely adopted as it becomes known.

WINTE SPONGE CARE-The whites of ten eggs beaten to a stiff fro h; one and a half cups of granulated sugar, one teaspoontul of cream of tartar sifted lour 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 CARES-One plut of best New Orleans molasses, one tablesmoonfult of seds, eitred into one pint of buttermilk; a piece of lard about the size of a hen's egg, one tesspoonful of gluger, and flour enough to make as soft as can be rolled out. Cut in cakes and bake in a hot oven.

TENT CATERRILLARS—Farmers can not do better than put in a few days on their orchards, cutting out not only the eggs of the clisiocamps, or tent caterpillars, but of any other insect peat that may come under notice.

Editorial Notices

Dr. Wm. Alea. Green,

Mason, Ga., writes: I cheerfully state that I have tested the virtues and afficiency of Colden's Liebig's Liquid Extract of Beer in my private prestice is seese of general debility, waskness, depression, dyspapele, iess of appelle and nerveus affletjess, when medicine had proven more than useless. I have found it the best remedy I ever asci.

billty, weakness, depression, sympassion, in of appells and heaves additions, when it is proved a series and it is a best remody I are are.

BERGY AE.

**BERGY AE.*

BERGY AE.

*

Order Department.

JAR. S. HAHAPPT, Order-Clerk. The Lung and Body Brace. 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 forsee 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

Bro. Graves: The Brece I bought of you has exceeded my most sanguine expectations. After wearing it nearly two years, I am prepared to say that it has been of immense sensitions. I would not take one hundred deliaze for mose could I not get another, and there cheefully recommend it te all public speakers. Yours truly,

A C. McCANTS, M. D.,

Pastor Monticello Espitat church.

Monticello, Fla., (et. 15, 1530.

Teetimony of a Lawyer.

Testimeny of a Lawyer.

I have worn the Lung and Body Brace cent me since the 15th of Joly, 1577, and delayed writing you until I had given it a thorough trial. It now affords me great pleasure to say that I have derived much beneat from the use of the Brace, in the way of increasing the tone and strength of my voice, as well as the extended and the suitre nervoes system. I can cheevinly recommend it to all those who are suffering as I was.

J. W. CARTWRIGHT.

Pelcauna, Anderson Co. Texas Sept. 15, 77

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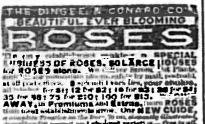
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rather, that is rises again, who is even at the right hand of apostle assigns as a reason, why none can coodemn believer! Your Head and Bedsemer is alive to dod, who also maketh intercession for cas." (Rom. viii. 34). The believer. It would seem by the word " rather" frustrate every purpose, to resign every plot, and

rose with the sublimity of his theme. It was Lord's life as supplying a still stronger affirmation you.

impossible not to perceive, as we followed him in of the great truth he was establishing. A few ob- "Who also maketh intercession for us." To his meetarly and conclusive argument, how his servations may make this appear. The atoning what a beautiful climax does the apostic conduct mighty mind kindled with fresh rapture, as each work of Christ was in itself a finished work. It his argument? The exaliation of Junes in heaven successive step conducted him towards its magnif- supplied all that the case demanded. Nothing is associated with the dearest interests of his peoicent 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 we wanted the proof. We required that evidence our Lord, amidst the honors and spicodors to which by a principle no less cammanding than the love of the reality and acceptance of the atonement God hath highly exalted him, still remembers his of Jesus." He had thrown down the undaunted which would render our faith in it a rational and brethren in bonds, and maketh intercession for challenge, nnaccepted, and now he breathes the and intelligent act. The proof lay with him who them. How expressive is the type of our Lord's final triumph—"Who is he that condemeth?" was "pleased to bruise him and put him to grief," present engagement on behalf af his people! "And Let us briefly follow him in the different parts of If God was satisfied, then the guilty, trembling ha (Aaron) shall take a censer full of burning coals the mediatorial work of Christ, which he exhibits sinner may confidently and safely repose on the of fire from off the altar before the Lord, and his In the passage, as constituting the ground of the work of the Savior. The fact of the resurrection hands full of sweet incense besten small, and bring believer's triniaph.

"It is Christ that died." Upon this fact we have somewhat descanted elsewhere, in explaining the triumph from the grave, the sanctity of his pre incense may cover the mercy seat that is upon the doctrine of the believer's justification. The object of the writer in introducing it again, was to cou-

great truth, the apostle, we find in another place,

appropriating to himself. "The Son of God who

loved me and gave himself to me." (Gal. il. 20).

weakest saint can confront his deadli-

est foo; and every accusation alleged,

torth of our Lord's entrance into heaven. The in the working out of the great, plant churches redemption. To this, as its center, every And grounded on this fact, the bell

Christ, who died for ns." (1 Thess. v. 9, 10) This also." death the claims of divine justice are answered, and | ance has the believer that no impeachment egainst | you. the holiness of the divice law is maintained, who him can be successful, than this? His Savior, his the holiness of the divide law is maintained, who him can be successful, than this? His Savior, his is condemn those for whom he died? Oh, advocate, his best friend, is at the right hand of what has be to fear? "Who is he that condemnwhat security is this for the believer in Jesus! the Father, advanced to the highest post of honor modification and ignores every solution, metic every accession. And ignores every modification that can be brought any first theory." Standing beneath the shadow of the cross, the and power in heaven.

"There sits our Savior crowned with light, Clothed in a bedy like our body,"

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the entire corse removed, and the grand ladiciment | ders; and for the well-being, ascurity, and trimerab quashed-and "no condemnation to them that are of his church, power ever all firsh, and dominion in Christ Jesus," are words written as in letters of over all worlds, is placed in his hands. Who, then, oan condomn? Josus is at the right hand of God, "Yes rather, that is risen again." This is the and the principalities and powers of all worlds are second part of the mediation of Christ, which the subject to his authority. Fear act, therefore, G, TAVE have remarked that the soul of the apostle that we are taught to look upon this fact of our to silence avery tongua that sould condamn

> could possibly add to its perfection. " I have fin-pic on earth. Joseph was forgotten when Phaished the work which thou gavest me to do." But raoh litted up the head of the chief butier. But was therefore essential to give reality to the atone it within the vail: and he shall put the incense ment, and hope to mah. Had he not returned in upon the fire before the Lord, tast the cloud of the cepts, the sublimity of his teachings, the lustre of testimony." (Lev. xvi. 12, 13). The passing of his example, and the sympathies awakened by the Aaron into the holy of holies, was the shadowing

line of truth converged. It was as suffering Mes- is complete. When he bowed his head and gave the are of the conseless intercomism of our great clah, as an atoning High Priest, as a crucified up the ghost, the sentence of condemnation was High Priest in the holiest. "For Christ is not Baylor, as a conqueror, returning from the battlereversed; but, when he burst the bonds of death, entered into the hely places made with hands,
field with garments rolled in blood, that the Son and appeared in the character of a victor, the bewhich are the figures of the true; but into hander of God was revealed to the eye of the Old Testar lievers justification was for ever sealed. "For if, itself, now to appear in the presence of God for us," ment saints. They were taught by every type, when we were exomics we were reconciled to God (tich iz. 24). It is an individual, an anticipative, and by every prophecy, to look to the "Lambslain by the death of his sou, much more, being recon- and a present intercession. It embraces all the perfrom the foundation of the world." Christ must cited, shall we be saved by his life." Here, then, sonal wants of each believer, it procedes each die. Death bad entered our world, and death- like the great scenrity of the believer. "Delivered temptation and each trial, and at the moment that the death of the Prince of Life—only could expet for our offseces, he rose, again for our justification." the sympathy and the prayers of the lievier are it. This event formed the deepest valley of our Planting his flot of faith upon the vacant temb of the apost called for, and are felt to be the most Lord's humiliation. It was the dark back-ground his living saleamer, the Christien can axelaim, southing, it bears the seint and its corrow on its -the sombre shading of the picture of his life, "Who is ha that condameth? It is Christ that died, bosom before the throne. Just at a crisis of his around which gathered the light and glory of all yearnther, that is ricen agala. " Ch, to feel the history, at a juncture, perhaps, the prost critical in the subsequent parts of his history. But la what power of his resurrection in any senset. Oh, to rice his life; and when the heart, oppressed with its character did Christ dia? Not se martyr, nor as with him in all the reality and glory of his new- assotince, cannot breath a prayer, Jasos is rumeina modal, but as a substituta. His death wen sub- born life, our minds, our affections, ear aspira- bezing him, sympathleing with him, and laterstitutionary. "God bath not appointed us to tions, our hopes all quickened, and encending with coding for him. Oh, who can fully concribe the wrath, but to obtain salvation by our Lord Jesus our living Lord. " Because I live, ye shall live blessings that flow through the latercession of the Son of God? The leve, the sympathy, the fare-"Who is even at the right hand of God." The thought, the carefulness, the minute interest in all exaltation of Christ was a necessary part of his our concerns, are blessing beyond description. mediatorial work. It entered essentially into the Tried, tempted believer! Jesus maketh intercea-Here wes the personal application of a general seene of the intercessory part of the High Priest's sion for you. Your case is not naknown to him. truth. And this is the privilege of faith. There office. "The right hand of God" is a phrase ex. Your sorrow is not hidden from him. Your breathes not a babe in Christ, who may not lay his pressive of power and dignity. "When he had name is on his heart. Your burden is on his shoulhand upon this glorious truth—" Christ gave him by himself purged our sins, and down on the right der; and because he not only has prayed for you, self for ma." Contemplate now the conclusive— hand of the Majesty on high." (Heb. i. 3). "Who but prays for you now, your faith shell not hell. mess of this ressouing for the non-condemnation of is gone into heaven, and is on the right hand of Your great accourt may stand at your right hand the believer. Since Christ bore our sins, and was condemned in our place; since by his explatory made subject unto him." What stronger assur-greater is he that is for you, than all that against

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