

Alabama Baptist.

MONTGOMERY, ALA., NOV. 18, 1886.
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Montgomery, Ala.

The State Temperance Convention assembled in this city on last Tuesday; in able body. We will say more next week.

DURING the State Fair and the early days of the Legislature we had so many calls at our office from our friends that we cannot attempt to name them one by one. We are always glad to see you, brethren. Come again, and often.

We spent the first Sabbath in this month at Lowndesboro, where we have agreed to go once a month for the year. It was an exceedingly pleasant visit, and we have hope of seeing a good work done in that fine old South Alabama community.

At the instance of the Woman's Missionary Society of the Baptist congregation at Evergreen, we past last Sabbath at that place. They gave us large congregations, and a warm greeting. It was a delightful time. If we had time we would be glad to say more.

On the third Lord's day in October we baptized three others into the fellowship of our Northport church. This makes thirty-six added to the church since our meeting commenced one month ago. But our joy is marred by the loss of our Sunday-school superintendent, Hon. H. H. Brown, who moves to Birmingham. He has filled that position twenty years. We do not know of his superior in the State. How we will miss him for what he has been to the Sunday-school he has been to the church: a very reliable and in his place. Regrets at his departure are universal.

S. H.

VERY often we have had our attention invited by friends, admiring the system, to the superior qualities of the Presbyterian form of church order, as administered by the Presbyterian courts of authority in this country, in contradistinction to the congregational polity. We have never been able to see it in the light in which it is viewed by its ardent friends; and the thing which exercises us just now is, namely: When will they get through with the Dr. Woodson case? We are not acquainted with any other ecclesiastical system which could have been so long puzzled with that matter. They deserve the sympathies of all lovers of slow-motioned systems of churchship.

CRAM'S UNRIVALED FAMILY ATLAS OF THE WORLD.

Indexed and up to date, a book form of maps giving the railroads, public works, and institutions. The maps are all copper plate and full in every feature. A vast amount of statistical information of the most important character relating to every feature of the world and our own country. The historical, geographical, and chronological statement is perfect. The diagrams of the States showing the public debt, wealth, population, area, general and specific condition of each State and foreign country, are very instructive. We can most earnestly recommend it to our readers. Mrs. M. L. Adams, of Memphis, Tenn., is now canvassing for the work in the city of Montgomery. She is an excellent lady, has been eminently successful in Charleston and Columbia, S. C., in Nashville, Tenn., and other cities, and has received the subscription of the first order of men.

When a king is received into a city, the keys of the gate are delivered unto him. So a heart that hath received Christ prays earnestly to him that he would set a strict watch over its senses, that no thought come in or go out without his special warrant.

BUSINESS MEN OF MONTGOMERY.

We are satisfied that the business men of Montgomery do not place a proper estimate on the ALABAMA BAPTIST as an advertising medium. Through our paper is published in the Capital City an examination of its columns will show that we have more patronage from either Selma or Birmingham than we have here.

We send out as large a mail package every week as goes in one day from any newspaper office in Alabama. This paper is read in all parts of the State, and extensively read in that part which deals with the Montgomery market. A religious weekly becomes a family institution, and is preserved, read, and cherished, and is therefore the best advertising medium.

It is as much the interest of business men of Montgomery as it is ours that they should avail themselves of the use of our columns.

Our office is in room No. 22, on the second floor of the "Gay Block," on Commerce street, where the Managing editor will be found, and No. 14 Dexter Avenue, where Mr. Wm. A. Davis will be found, either of whom will be ready to receive your orders for advertisements and announcements. Maj. Harris will be found at the Land Office in the Government Building, on Dexter Avenue.

We respectfully solicit your patronage.

MONTGOMERY ASSOCIATION.

This body held its fifth annual session with the Deatsville church, meeting on Friday, the 5th inst., and embracing the approaching Sabbath.

The session was not as largely attended by the messengers of the churches as had been anticipated. We thought it the smallest associational gathering that we have attended this season.

It was, however, a meeting of good spirit and quite faithful to our denominational enterprises. Brethren Nunnally, Crumpton, Falkner, and other visitors added much to the interest of the occasion. Brethren Wharton and Stone, and several laymen were from this city. Dr. Wharton preached the missionary sermon on Sabbath. We were not present at that service, but have heard quite a number of brethren pronounce it unsurpassed by anything they had ever heard as a sermon on missions.

Bro. Jackson, of Ramer, was made moderator, and Dr. Lamar, of Deatsville, clerk. The next meeting will be with the church at Ramer, in this county, and will meet early in October.

The Montgomery Association ought to be and can be made one of the most efficient associational bodies in the State, but in order to do this the churches will have to give it more attention. Let us in the city of Montgomery not forget our duty in this important matter.

ABOUT "STRAIGHT-EDGES."

The old patriot preacher, of revolutionary memory, John Leland, used to have a saying that "in settling difficulties between men two straight edges would never make a joint."

Thus, if two men tell out, both of whom were very conscientious, each of whom claimed that he was right and could not swerve from principle, they never could be brought together. It is only as they both agree that they are wrong that they ever can be right. How often have we all seen the old man's maxims verified. How many churches have we seen torn to pieces, how many neighborhoods have we known embroiled by two prominent men who have disagreed, become very conscientious in their ways, (which is but another name for mere obstinacy) and fill the church or community with their quarrels, poisoning the whole moral atmosphere. The only way to settle these difficulties is, for both parties to agree that they are not infallible, that they have both been more or less wrong, and thus present that uneven surface that will naturally lap over each into the other and coalesce into the "unity of the Spirit." There was great force in the charge which an old minister once gave a new church at its organization when he said in substance, "Brethren, don't run this church on conscience. I have known more churches disrupted by conscience than all other causes combined. Two men get at out; they become very conscientious in their ways; they each have their friends; the whole church takes sides, and ere you are aware they are all together by the ears. Follow the Book in letter and spirit, and let conscience take care of itself." The advice is good for individuals as well as churches.

The word of God is a better counselor than a conscience that takes its coloring from our personal prejudices. The most common mistake men ever make is in supposing that conscience has anything to do with their personal likes or dislikes, their friendships or animosities. A perverted conscience has burnt more martyrs, sacrificed more patriots, and destroyed the peace of more churches and communities than all other causes combined, as the old preacher put it: It is a heartless giant that has neither eyes, ears, nor heart, bent on gratifying its own ignoble revenge. Beware of those people who are perpetually appealing to conscience as the pretext of their "off infirmities." S. H.

A GREAT DELUSION.

To those who are carried away with the delusion that doctrine has little to do with duty we wish to suggest, that the great doctrine of our Lord's divinity, as well as the divinity of the Holy Spirit, has everything to do with the whole redemption plan. It is the divinity of Christ that gives a saving virtue to the atonement. Take this away, and what is the death of Christ more than any other martyr to truth? If he was a mere creature, his death was no more than the death of Socrates. But being divine, he owed no obedience, either preceptive or penal, for himself, therefore what he did and suffered could be transferred to others. He who was originally above law "was made under law to redeem (buy back) them that were under law." Thus his life and death were vicarious. And thus also the Holy Spirit must be divine, else how could he regenerate (re-create) the human soul? Can any one suppose that the Spirit that regenerates and sanctifies the soul, the Spirit that is to quicken these mortal bodies in the last day, the spirit that "searches all things, yea, the deep things of God," can be less than divine? No, reader, there is not a distinguishing doctrine laid down in the word of God but what stands vitally committed in some form with redemption. God has united doctrine and practice in eternal unity, and let not man sunder them.

S. H.

DEDICATION AT WARRIOR.

The new Baptist church house at Warrior, on the L. & N. railroad, was formally dedicated on Sunday, Oct. 31st, the Rev. M. B. Wharton, D. D., of Montgomery, preaching the sermon, and Rev. S. R. C. Adams, the pastor, offering the dedicatory prayer.

At the beginning of the service there was a fifty dollar debt outstanding. Dr. Wharton told them that the debt must be paid before the house could be offered to God, and that sum was raised on the spot. The congregation was overflowing; many were unable to get seats, and a brother, who was present, informs us that Dr. Wharton's sermon was a most able and happy effort, and that it filled all hearts with enthusiasm and admiration. The district meeting was in session, which convened on Friday before, all the exercises of which are reported as deeply interesting. Saturday night Dr. Wharton delivered his popular lecture on Paul's Footprints in Rome to a very large audience. Rev. S. R. C. Adams, the indefatigable pastor, has done a great work at Warrior, commencing there one year ago with 19 members; now there are 90 who answer to the roll call; who are attentive to the worship of God, and who now meet in a finished house and it completely paid for; and Warrior is represented as an enterprising and growing community.

FARMING.

The results of the present year's farming in the South are anything but encouraging. Could our planters have realized nine or ten cents for cotton, there would have been a small margin of profit, perhaps one or one and a half cents per pound. In the present state of labor cotton cannot be made at a less cost to the planter than eight cents per pound. The present crop of cotton, taking the whole country, will not pay the expense of making it, at present prices. The few who own their own land and stock, and who supply their own labor, will about make ends meet, if they have contracted no debts.

The truth is, not until our planters can make their plantations self sustaining, so that their cotton crops shall be the surplusage, thus enabling them to hold it, and thus abating all intermeddles between them and the manufacturers, will any substantial relief come. Heavy advances at heavy per cents have brought us to where we are. The merchants are carrying the farmers instead of the farmers the merchants, and in the vast majority of cases for the last twenty years both have gone under in the tide of ruin. Reverse this, and we will all enter upon the up grade, confidence will be restored, and prosperity will again bless our country.

S. H.

ELOQUENCE IN THE PULPIT.

What is it? How may it be obtained? Every preacher desires to reach it. Nor less is it desired by our congregations. Rhetoric cannot teach it; learning cannot acquire it; genius cannot inspire it. Affectation is a mere disgusting counterfeit of it; great swelling words of little meaning, bombast, is simply nauseating. Among sensible people mannerism is below the dignity of contempt. One might as well attempt to produce a fire that would warm by painting it upon canvas, as to resort to any of these expedients and call it eloquence. What is it, then? Well, we do not propose to give an exhaustive answer. We can only indicate some things that always accompany it. And first, the word of God must be vitalized by the Holy Spirit that originally indited it. It is thus that the gospel becomes "the

power of God." Paul avers that his preaching was "not with the enticing words of man's wisdom, but in the power and demonstration of the Spirit." Then it is equally important that the preacher shall experience that "unction of the holy one" that will put his own heart in right relations with the gospel as well as with his fellow men. A clear, vivid apprehension of divine truth, and a passionate desire for the salvation of souls, must constitute the ruling passion of his heart. Nothing short of this can give to his ministrations anything approximating eloquence in the pulpit. The preparation for this is, not in his study, but in his closet. We are persuaded that many sermons have lost their richest aroma, their telling power, by the elaborations of the study. The Bible puts this matter properly in the declaration that "the preparation of the heart in man, and the answer of the tongue are from the Lord." The heart is the very citadel of Satan's power, around it the very last contest occurs between sin and righteousness; and nothing short of the very sword of the Spirit, the word of God, can dislodge this usurper. We need tongues of fire, directed by hearts of melting tenderness, for the conflict. The preparation and the study may do much to arm us for this warfare, but we may be assured that the sharpening of our weapons can only be effected in the closet. The highest results of the pulpit can never be reached by the exclusive use of the pen. Let our ministers use the pen much, the more the better, as no man can reach the highest expressional power of the language without habitually writing it. The quaint advice of an old preacher to his young brother is quite appropriate: "Get your head and heart as full as they can hold of your subject, and then pull out the stopper and let nature caper." Real pulpit eloquence disdains all mere artistic methods.

S. H.

SIDE LIGHTS.

"A new church. We have a Sabbath-school with 50 in it, a weekly prayer meeting, and make regular contributions to missions."—The *petitionary letter* of a new church read that way at the Montgomery Association, and we thought it was a good beginning.

"Why even when I was over in Georgia I could not be as good a Baptist as I wanted to be without the ALABAMA BAPTIST. I took it then."—Dr. Nunnally.

"When we separated church and State one great mistake was committed, in that we left the education of the children in the hands of the State, whereas it ought to be the work of the church."—Dr. Nunnally.

Dr. Nunnally is powerful when he gets on the utility of the State to teach religion, or to impart a moral education.

"There are but two male colleges in Alabama where straight religion can be taught to the boys, one is at Greensboro and the other at Marion."—Dr. Nunnally.

He talks that way, insisting that the laws of the land do not allow a State school to teach religion or morality, and that any teacher under State appointment transgresses his position when he attempts it.

"I see from the *Advertiser* that the president of the State University has been proposing to teach sectarian religion in that institution."—A minister said that at the Montgomery Association, and he had reference to the fact that a system of religion is to be taught there which will be pleasing to Rabbi Hecht, and so it was asked, "Why may not every sect demand that a class shall be formed which will teach religion to suit the said sect?"

"I always work the pump until it draws sand." Dr. Nunnally was at that time insisting on getting down to the bottom dollar when lifting a collection.

"We have as fine a class of ministerial students at Howard college as will found any ministry."—Dr. Wharton.

And he made a grand speech in their behalf.

"That prince of secretaries," is the way Bro. Cloud's report spoke of Secretary Crumpton.

"Men ought to covenant with the Lord what amount they will give to his cause."—Rev. E. A. Stone.

And Bro. Stone said some things that were richly suggestive in that speech.

"Men have succeeded just in so far as they have given according to the Bible plan."—J. J. Cloud, and he insisted that one-tenth is the Bible plan.

"One part of the Bible has not been peached, namely: 'He that hath purple and scrip let him take it.'"—Elder Orme.

"If the Baptists were to give one-tenth it would annually make forty million dollars."—Dr. Wharton.

"Our great institutions, religious and educational, may be dated from the influence which attended the early days of Judson's work."—Young Bro. Elliott, and Bro. Elliott is doing a good work at Brierfield.

"Our county got the premium of two hundred dollars for the best agricultural display at the State Fair today."—J. C. Williams, of our Mountain Home, and his face was quite animated as he said that to us about Talladega county as he came into our office from the fair ground.

"I had a brother to say to me the other day that if the price of your paper was one dollar he could get a dozen subscribers at his postoffice."—H. W. Bowers, of Helena. Bro. Bowers renewed for himself at \$2.00 all the same, and if we were to try it at one dollar that brother to whom he referred would not get us a single subscriber, nor subscribe himself.

"It is an easy thing to make an excuse and evade a matter when we wish to do so." That is what an excellent sister said in our office the other day, when her brother was insisting that we could get many more subscribers if the price of our paper was lower. She has lots of good sense.

"I know it is no harm to go to shows, for I saw a preacher at the show to-day, but it was not one of the preachers of this city." We heard a boy say that on the street the other day. That preacher's example had its effect.

"I want you to re-write my article and put it in good shape for the paper." Yes, we have already done that in several instances, but we must confess that it is not pleasant work.

"It takes a most excellent thing to be worth more than a half column in the ALABAMA BAPTIST." So said a sensible brother who called in our office the other day. He was making an objection to lengthy articles. We have recently had to publish some that were too long for his patience.

Revival in Tuscaloosa.

October 1886 will be long remembered in Tuscaloosa as witnessing the most remarkable revival of religion that has ever visited our town.

The second Sunday in October a series of meetings were begun in the Methodist church by its pastor, Rev. Alonzo Monk. There had been in our community for several weeks previous a spirit of prayerful concern among Christian workers, and from the beginning the work assumed a deep and general interest. At once all denominations co-operated and the most glorious results have occurred. Several features of the occasion will interest our readers.

1. There was no outside aid. It was a work of the pastors and the people. While I have no word against evangelists, but every word in their behalf, I realize that a revival in the people, and under the sole conduct of local pastors is apt to be more permanent in its effects. I have never seen a meeting in which the lay members have taken so effective a part.

2. The meeting has been remarkable for the cases of answer to special prayer. In one of the last meetings when testimony on this subject was called for, it was indeed remarkable to see how many conversions seemed traceable to special prayer on the part of friends and relatives.

3. In its practical results the meeting does not confine itself to the number of conversions. All the Christian people of our town find themselves revived and strengthened. There is a healthier religious atmosphere now than ever known in the history of Tuscaloosa. The overwhelming majority of our people are thoroughly committed to a stronger fight against the devil and to better things for God. There have perhaps been upwards of 175 accessions to the various churches.

Of this number 24 have joined the Baptist church. There are some ten or more who, under this influence, have sent for letters and will soon join us. I do not count less than 35 accessions as flowing from the meeting.

It will be remembered that brother Thomason visited our church in the spring, and there was an ingathering of available material then. I find on consulting the record that I have received into our church here since January 63 names, and that with those simply awaiting letters to join us, the record for 1886 will not be less than 75 accessions. This is the best record the church has made for a number of years. For all of this we thank God and take courage.

While the meetings we have so much enjoyed have been general in influence, affecting all denominations, yet it has been in the Methodist church and therefore under its control. It was their meeting, and it was right that they should have control, and it is natural that the largest ingathering should be to that church. I desire, however, to place on record the broad and catholic spirit in which their noble pastor conducted the meeting. Cordially welcoming all co-operation, his strong and practical sermons carried with them the weight of a noble and generous Christian spirit.

At our church conference, October 31st, we licensed to the gospel ministry a cadet, Wm. D. Gay. Bro. Gay is from Montgomery, and is now in the senior class prosecuting his studies at the University. He is a young man of much promise, and we expect good things from him in the Masters work. I baptized him last May, and he has ever since had his thoughts drawn to the ministry. It is an event of sufficiently rare occurrence to become noteworthy, that a young cadet of wealthy parentage, who is licensed to the gospel ministry of the Baptist church.

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Melchizedek the Son in the Trinity.

I have at different times been asked to republish my views upon Melchizedek, but it is thought so foolish by many to spend time upon the subject that I have forborne to do so, but a recent event has stimulated me to risk the sharp criticism of those who think it foolish.

The event was a public religious gathering, and a good deal of contempt was expressed for the time "wasted" in profitless discussions of questions of no value. Among them was named that of "Jonah and the whale," "who Melchizedek was," &c.

A good deal of levity was stirred upon the last named, and it fell with a chill upon my heart; for it did strike me as a matter worthy of inquiry, and requiring profound inquiry to know all that was possible to know of him. Our blessed Jesus was to be made like unto him; God had sworn that he would make him a priest after the order of Melchizedek; and Paul seemed to say that the Hebrews were deprived of some precious nourishing gospel meat because they, in their Christian babyhood, had to be still fed upon the milk of the gospel, (the elementary principles,) whereas, if they had developed as they ought, during the time they had been Christians, they could have, at that time been partakers of the more substantial and strengthening food found in the meat of the gospel. Is there not much of a tendency still to confine ourselves to *pabulum*, lingering around the doctrines of repentance, faith, washings, laying on of hands, resurrection and eternal judgment, deeming some of these (which the apostle denominates elementary principles) profoundly mysterious and dangerous to handle? I sometimes hear that which sounds so, and confess no sympathy with it, for all scripture is given by inspiration of God, and is profitable, if studied and used. The elementary is to be furnished for the use of the babes, but if we have any youths, men, or women in Christ they ought not to be neglected by the stewards of the mysteries of God.

Who was Melchizedek? is a question often asked. Some answer that he was Shem, others that he was king of a place called Salem, probably what afterwards became Jerusalem, others laugh and say they do not know or care, but the general conclusion is that he was of the Canaanitish kings, who was also a priest. Now all this sounds absurd to me, for whoever he was he was the greatest among men, not accepting Abraham, the "Father of the faithful of all nations," nor Jesus of Nazareth, the born "Son of Man." Heb. 7: 1-7, show that he was greater than Abraham.

Heb. 5: 6, 10; 6: 20; and 7: 14-22 show that he was superior to Jesus. Is it possible that such a being is simply a man, especially one of an accursed race, and one whose promise utterly failed to mark the place of his residence, while numbers of contemporaneous petty chieftains have their residences and provinces known?

If he was an earthly priest, so exalted as to be the original after whom Jesus, the Christ, was to be moulded, is it not strange that he never had an altar, nor offered a sacrifice, confessed the sins of his people, nor offered any intercession for them? You may say, but he did. Well, if so, prove it, where was it, and when were the offerings made?

I deny his being a man of our race at all, much less a Canaanite, and assume that he was the Second Person in the Trinity, the Eternal Son "by whom all things were made," the "Word that was made flesh and dwelt among us," the "I am" who was before Abraham, the one who said, "Father glorify me with the glory I had with thee before the world was."

1. The position is taken because the "tithes," or tenth, belongs to the Lord, and to no one else; and Abraham would have paid it to no one else, and especially would not have done so in his representative character for all his family, and especially for Levi, the priestly tribe of his posterity, had Melchizedek not been the Lord. That Abraham did so for Levi as his federal head Paul asserts in Heb. 7: 9, 10. The tithes were not paid to the Levites under the Levitical economy as belonging to them, but they were paid to the Lord; and he assigned the Levites to be the recipients of them, because "the Lord was their inheritance." When the Jews withheld the tithes, God did not say they had robbed the Levites, but "ye have robbed me." The tithes being paid by Abraham to Melchizedek, I repeat, if he was not the Lord was a perversion of that which belonged to God. But the scriptures approve the payment in the highest terms, and declare a blessing received from the Most High by Abraham for so doing. This is my first proof.

2. The second is, that Melchizedek is declared not a priest, as one of many, "but priest of God Most High," as the only one. Gen. 14: 18, and Heb. 7: 1. He is declared to be a priest forever, or abiding continually, Heb. 7: 1-5, also the 8th verse reads, "and here men that receive tithes; but there is one (Melchizedek) of whom it is witnessed that he liveth,"

using the present tense of the verb, as it was used at the "burning bush," when the Lord gave himself the title "I am."

The apostle is proving that the man Jesus is made an high priest, and shows the superiority of the priesthood of Jesus to the Levitical, by showing that his, (human as it was,) had been elevated into a position of equality with the nature of the Eternal Son, the one that was the everlasting and all prevailing high priest, who stood as a lamb slain from the foundation of the world.

3. My third proof that Melchizedek was the Second person in the Trinity is because the Salem of which he was king was not a place, but as said in Heb. 7: 2 to be "peace," and Melchizedek, king of peace, and in the same verse he is said to be "king of righteousness." Now, have we any right to say Salem was a place, when the scriptures positively tell us it was not? And can the title "king of peace," or "king of righteousness" be applied to any one but the "Son of God," without being guilty of blasphemy? If Melchizedek be the eternal Son, and the apostle is assuring us that the human nature of Jesus, by which he is our brother in fullest sympathy, has been elevated into perfect equality with the divine nature, and has entered into the holiest of all for us, and thereby given assurance that our human nature shall eventually be made like to his most glorious body, is it matter to laugh at? Is the attempt to find out all we can about it to subject us to mockery? Is it a matter that God does not wish us to inquire about? If so, why has he said so much about it? Why does the apostle so deeply regret that the unjustifiable babyhood of those to whom he wrote prevented him from saying what would be so profitable were they in condition to receive it? This view may be absurd to others, but so me it is full of soul nourishing thought.

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The Measure of Christian Dignity.

An article of merchandise is worth what it will bring in the market. If a bushel of corn sells for one dollar it is worth it, because the man who bought it needed it badly enough to pay a hundred cents for it. Supply and demand regulate the prices of every thing we buy and sell; and when the demand is too great for the supply articles of merchandise are costlier, and *vice versa*. Everybody knows what a thing is worth by what it will sell for in the market.

This is a good rule by which to judge the worth of a Christian. The supply of good Christians, however, is always less than the demand in the world's great market; and hence a good Christian is always a high priced and a highly valued article in the sphere of spiritual merchandise. The inferior article is exceedingly common; and we are constantly being valued and sold by the world in more senses than one. We put ourselves upon the market, and we are always sold for what we are worth; and, alas! many of us never bring anything; some of us bring but little; and but few of us ever go at a considerable price.

Some may be curious to know how, or in what sense, the world buys and sells us—speculates in us. Let me say that the world is constantly investing in the virtues and graces of our religion, according as we possess these virtues and graces; and as we shed their influence upon our fellow men. The world, in other words, takes

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