



life is beyond the value; its essence is the possession of the thing sought. And this is in exact accordance with what the Holy Spirit has recorded of faith; viz., "Faith is the assurance of things hoped for, the conviction of things not seen." Of course, faith entails the rewards of valor, the glory of heroism, and the inheritance of unlimited success, which it appropriates as present, are conditioned; but, with a heroism surpassing that of man, and the assurance of a God, it adds: "That condition depends on me; and I will not fail." Thus faith causes man to commit himself to an undertaking, and then, with resistless power, binds him to it; while it arouses every energy, and mobilizes every power of his whole being, and leads the hunt to certain victory.

Faith is an element of success—  
4. Because it involves healthful restraints. The health of moral and physical life is jealously guarded by well-chosen restraints. For the preservation of the health of the moral and physical life, faith urges the propriety of obedience to these laws. Why? It is said that faith commits and then binds us, the doctrine of moral and physical restraints is necessarily involved. This great principle is founded primarily on the doctrine of rewards and punishments taught in the Bible; and secondarily, on the relation of cause and effect, and of means to ends. It is important to dwell on this thought, if time would permit; or observe, the great structure of civilized society, national prosperity, and a world's salvation, are dependent upon the grand principle of moral and physical restraints. Even ancient historians do not fail to note the fact, that, national peace and honor, prosperity and unity and power, were direct results of the restraints on Greeks and Romans by their empty and vain systems of religion, and superstitious reverence for imaginary and fabled gods. If this must be granted, how infinitely more, in the same direction, does the principle of unswerving faith in the one true God do for Christian nations!

But, apply this principle to the life of an individual man, and mark the result. Faith, of itself, is a safe regulator for the internal life; and the restraints it involves constitute a regulator for the external life of man; so that the internal and external life of man are brought into harmony with each other and the world of humanity by the ministry of the doctrines of restraints. In a word, the Author of Christianity has carefully studied the complex nature of man,—has considered his conditional wants and necessities in this life and in that which is to come; and thus, in one comprehensive view, sweeping across both time and eternity, has made a judicious selection of that which infinite wisdom knew would constitute the maximum bonum of the soul in eternal existence, and now offers it to man gratuitously, without money and without price; for all moral laws, all physical laws, are made to harmonize with the best,—the highest interest of man. But for rational existence, these laws had had no being. Man can obey or disobey these laws: he can accept or reject the offered gift.

Now, this regulating principle of moral and physical restraints enables man to live in peace with his neighbor,—to fashion his actions according to the rule of right, and to circumscribe his passions within due bounds; so that necessarily, the best means being employed, the best results will follow. Thus we see that Christianity aims to improve,—to elevate man; it strikes at the core of his evils with the view to eradicate them; it seeks the good that is in him,—all that is noble, dignified and great, and aims to bring them into happy conjunction, and make of him at the present something far better and nobler than Darwin's beast, and, in the future, something infinitely more desirable than Hume's non-entity. Christianity institutes a search on every mountain and in every desert, and is a hunter of every forest. In every town and city; in every country and clime; among every nation, tribe, grade and caste of the human family, from the king on his throne, to the beggar at his door; from the nobleman in his mansion, to the drunkard in the street,—it seeks to find men of whom to make citizens of that glory land of which orators delight to speak and poets love to sing; who

shall be equals, nay, more than equals, with the angels of light.

I remark on the third place—  
III. Faith has a noble God-like grandeur. Faith is a grand, and we never and three ever of these is not only worthy and inspiring, but exercises in the beholder admiration and the feeling of the grand; for example, where is the heart,—the soul so dead to the grand emotions of holy patriotism that it can listen to the simple story of the sublime faith of Judas Maccabaeus, the bravest and noblest of warriors for God and country the world ever saw, and not be moved?

All faith is pleasing and elevating, but most of all, faith in God. For an example of such faith see the venerable Hebrew father,—Abraham, whose faith made him so familiar with the Invisible that he obtained the honorable name of the friend of God. The whole life of this remarkable man is an exhibition of faith, but especially the most notorious act, in which he was about to offer up his son on the burning coals of the altar of God. What a mingling of emotions fill the soul as we witness this wonderful performance! For a moment, we are unable to tell by which passion we are most deeply moved,—pity for the boy, sympathy for the suffering father, bowed with grief and age, or the glorious sublime emotion of greatness and the grand. A moment of breathless suspense,—of consuming anxiety, and the admiring soul cannot repress the gushing exclamation: "The grandeur of his faith in God eclipses them all!" There are a thousand examples; but I refer to no more.

The grandeur of such faith is seen in the following important respects:—

1. It bridges the gulf between man and God. There is a fearful chasm between the subject and object of faith; but faith does not know it, at least, it regards it not: it annihilates space and time, changes prisons into palaces, and earth into heaven.
2. It has no future, but one eternal present. Men hope for happy issues: faith is the assurance that hope will end in fruition. Man is told there is a career of activity,—a blessed history to live in an eternal state, of which he has no tangible or visible proof: faith is the conviction,—the ever-present incontrovertible evidence that man shall enter upon that state, and enjoy its good. To faith, therefore, a future is impossible; with it, time has no being; though it walks on earth, it lives in heaven.
3. It masters impossibilities, and aspires to infinite heights: it lifts itself infinitely above its starting point, and lays hold of the great God, grasps him in loving arms, looks into his face and whispers: "My Father, my Father!" What a feast is this! in all the realm of physical nature, there is nothing to compare with it. And the world is full of examples of such moral greatness,—such incomparable feats. The long list in the eleventh chapter of Hebrews, drawn up by the pen of inspiration, is familiar to all. Nor need I refer you to the life and labor of the great Teacher of Nazareth; and his apostles; nor yet to the hosts of saints and moral heroes, whose martyr-fires light up the path of the centuries from Nero to Elizabeth: time would fail me. It is enough to say that faith changed death into a friend; it kissed the stake; laughed in the midst of the flames; and all the tear it had to shed, in the agony of terrible death, was in sorrow for a mistaken world.

In the fourth place, the grandeur of faith is seen in the fact, that—

4. It towers above self, and begets the noblest heroism known to man. For an example, I refer to our own friends whom we know and love, both men and women, who have gone out into Heathen fields as lions among wolves; sacrificing country, friends and home to give their lives to God and mankind as missionaries of the cross. These men and women are sustained by faith in God: to them, faith is everything. Submitting to its leadership, the lamp of selfishness is extinguished, and the torch of the noblest type of heroism known to man is lighted; and they rush forward, at the peril of life, to rescue a perishing world. Though they think not to perpetuate their memory among

men, yet their names are engraven high on the pillar of fame. They strive earnestly and long in the noblest, the sublimest, the grandest cause that ever coursed the God-given aspiration of the immortal soul. Talk to me about pollens; talk to me about grandeur; talk to me about a scene,—an act,—a conception that excites admiration,—that will beget in the human soul emotions the purest and most elevating! With a calm consciousness of success,—without argument or display, I point to such an example as is afforded in the life of Judson; and those sainted women who lived and labored, suffered and died by his side. Talk to me about heroes, nations, champions, and world-conquerors! Grand? They are. But again I turn and only point to the plan of life,—the career of faith and divine success of a moral hero, who is all covered with the honor of God and man, before whom the justest claims of the drunken Alexander, the sagacious Hannibal, the bloody Caesar, and the proud Napoleon are lost in oblivion's eternal shade.

The fourth and last blessing of an object of faith I shall mention is—  
IV. Faith smoothes the pathway of life, and affords repose.

This is enough, if it is true: we want no more. All we want to know before we accept the religion of Jesus, is, is this true. It is, and must be true, as the very nature of faith, and what has been said in regard to the philosophy of faith, inconceivably show.

There are some rough places in life's pathway, as all know; and over them we all must pass; but faith does not know they are there; it carries you over them, steps across the chasm, and sits and sings of victory won and glory begun.

I will not speak rashly in regard to what is known as the "rest of faith." Many deny its possibility; and others make sport of it. I will only remark, that, it seems to me that the true philosophy of faith, carried to its ultimate analysis, will support the view that there is a rest of faith. One thing I do know, and I think every Christian here knows there is a most delightful sensation,—a most precious experience,—a joy indescribable and unutterable in the depths of the soul,—in the heart of hearts, when we get so close in sympathy and feeling with the blessed Master,—the loving, pitying Father, that the heart and all the soul rises up before God, after a long struggle in agonizing prayer; and, with streaming tears of joy, looks into his gracious face, and would fain fly away to his blessed embrace, and cries out in sudden and happy assurance: "Why, yes, O my God! my Father! my Father! to be sure I believe thee; I trust thee; I give myself up to thee; I love thee; I will serve thee!" What a rapture this, O Christian! how unspeakable! nowhere else in the universe to be found, but in the dust before God. Paul knew the place. When he had prayed three times to have the "thorn in the flesh" removed, and it was refused, but, with the promise, "My grace shall be sufficient for thee," he believed God, and was troubled no more. When he uttered the noble words of the text, "I know whom I have believed," a perfect calm possessed his great soul. And near the close of his eventful life, when he tells his son Timothy that he was ready to be offered,—that he had fought the good fight,—that he had kept the faith, and that the crown was laid up for him—but I desist. I may not speak, cannot speak of so grand a close,—of so grand a life; but, above all things in this world, such a feeling,—such an assurance, at such a time, let me crave.

I have done. Such, my brethren, is the character of the blessings that flow to us and the world by virtue of having a permanent and worthy object of faith,—that which is presented in the Christian's Bible; it is the great stimulus to knowledge; it is an essential element of success, and necessary to enable man to live an honorable history; it is the grandest sentiment that animates the human soul, and nearest of kin to the Divine Being; it creates for man, in the desert places of life, delightful oases, where the weary pilgrim may recline in the welcome shade of sweet repose. O faith! thou king of passions; thou noblest of the emotions; thou ruler of the

sentiments of the human bosom; thou organizer of the faculties of the soul; thou mightiest, best,—thou divinest power of immortal man,—we hail thee! All hail, thou ever-present, mighty, grandest minister to human happiness! thou antidote of human woe. We worship at the shrine thou hast erected, and lift the loftiest strain of devout thanksgiving to God, who has made us susceptible of such a ministry, and committed us to the charge of such a guide.

**THE WORK OF CHRIST**  
Consummated  
**IN 7 DISPENSATIONS.**

BY THE EDITOR.

"My determination with myself is to follow neither men nor their opinions, but God and his word."—*Justin Martyr.*  
"I claim that liberty which I willingly yield to others,—in subjects of difficulty to put forward as true such things as appear to be profitable, until proved false manifestly false."—*Hervey.*

**CHAPTER X.**

*Christ became Surety to the Father, in the Covenant of Redemption, for the Double Debt of his Bankrupt Kinsmen.*—1. *Their Debt of Punishment;* 2. *Their Debt of Obedience.*

IN the last chapter, I showed what Christ undertook as Kinsman-Redeemer of his people; and, that he also became their Surety in the Covenant of Redemption. The question now arises—  
*For what did Christ become Surety?*

The sacred Scripture recognizes two sorts of suretyship; (1) for the payment of one's debt: "Be not thou one of them that strike hands, or of them that are sureties for debts," (Prov. xxii. 26); and (2) for one's performing of a deed: "Take his garment that is surety for a stranger: and take a pledge of him for a strange woman," (Prov. xxi. 16); which means for her good behavior, for he would certainly have the bond to pay.

Now Christ's suretyship was of the first class. In the Covenant of Redemption he bound himself as surety for the debt of the seed, his poor kinsmen, whom he represented.

1. *He became Surety for the debt of punishment they owed to Divine Justice,—the penalty of violated law.*

"Now, the penalty of a law must be in proportion to the estimated values of that which is protected by it. But the values designed to be protected by God's law were all infinite,—his own character and government, as well as the happiness and welfare of all his creatures, and the penalty, therefore, must be infinite. "Cursed is every one who continueth not in all things written in the book of the law to do them." (Gal. iii. 10.)

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. i. 9.

This was the penalty in which all were involved, and which no mortal could pay though suffering under its execution through eternal ages. For the full discharge of this infinite debt Christ became Surety; and since the sinner could pay not a farthing of it, Christ took the whole upon himself and became Substitute in law; and by virtue of this act he became really a debtor in law, to "re-store that which he took not away." The guilt of the "seed of Abraham" was actually transferred to him, and he thus virtually became in law punishable for it to its fullest extent. Laying the hands of the priest upon the sacrifices under the law, and especially upon the head of the scapegoat, typified this:—

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."—Lev. xvi. 21.

It is also expressly stated in Isaiah liii. 6:—  
"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all."

"And he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

This is what we understand the doctrine of imputation to be. Upon Him, divine and incapable of sin, the iniquities of all who will ever be saved

were laid, imputed to him, and he became, in law, punishable for them as though he himself had committed them. In no other way could our punishment have been inflicted upon him.

"If the law could not charge our sin on him in virtue of his own voluntary undertaking, it could have no ground in justice to inflict our punishment on him." But not only for their debt of punishment, but,—

2. *For their debt of perfect obedience did Christ become Surety to the Father.*

The law, though broken, no more lost its right or ceased to exact the perfect obedience it first required than our law does of one who has violated it. Perfect obedience was the only condition of life it could hold out to them, and this they were utterly unable to render. Therefore the Savior said to the lawyer, "this do and thou shalt live."

To meet the preceptive demands of the law, and thus honor it for his people, is what Christ, as their Surety, undertook; and he did this by substituting himself for them, and taking their law place, suffering its peril and fulfilling all its preceptive demands for them. He thus became the righteousness of his people.

"Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Psalms xl. 7, 8.

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him."—Matt. iii. 15.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."—Matt. v. 17.

With respect to the person of Christ, we learn several things from his Suretyship.

1. He who offered Himself to the Father as surety for those given unto him, in the Covenant of Redemption, must certainly have been a Divine Being,—the divine part of Christ, since the Covenant was made before man or the world was created. If the Christ consisted of a perfect man, body and a natural accountable soul, and the Second Person in the Trinity in mysterious union, as some hold, then we must admit that it was the Second Person in the Godhead, and not the yet to be created man who, before the worlds were made, offered himself and was accepted as the Surety of those he engaged to save. Who can gainsay this?

2. We also learn that it must have been this Divine Surety, and not the mere man, if so be, there was a perfect human being in Christ, who as Surety paid, who, by suffering satisfied the infinite demands of the law, and fulfilled all righteousness for the redemption of his ruined kinsman. This cannot be rightfully questioned, since it was impossible for a created being, though sinless as an unfallen angel, to have met the penalty for one soul, without suffering eternal ages, and how much less could one man have paid the debt for the millions that will be saved, and that, too, in a few days of suffering! It was the Person of the Divine Surety who suffered the penal sanctions, and thus satisfied the demands of exact Justice for his people.

3. We also learn that it was the divine person of the Surety,—the divine side alone, who could discharge the preceptive demands of the law for those he saves.

If it is granted by us that there was in Christ a perfect human person, soul, spirit, as well as body, still this human side of Christ could not have fulfilled all righteousness, by obeying the law perfectly for others; because, as we have elsewhere shown, that human being, though sinless, owed a perfect obedience to the law for himself; and he, as man, certainly could perform no work of supererogation to be applied to others, who were sinners. He could only pay what he himself owed, since a creature, he was born under law equally with any other son of Adam. It was, then, it must have been, the Deity enshrined in our flesh who paid the debt of perfect obedience to the law for us,—a debt that sinless man nor angels could pay.

Therefore as it was not by the stripes laid upon a certain Jew of Palestine, some eighteen hundred years ago named Jesus, that we are healed, so it was not by his perfect uprightness as a mortal man that we are freed from the preceptive claims of the law upon us. He, who paid our debt of obedience wrought out a perfect righteousness for us,

as our Divine Surety, and must have been the person who suffered the penal sanctions of the law for us. The common theory that it was the human side of Christ alone, that, as Surety, paid our debt of obedience and of punishment, must be incorrect, since it is demonstrably opposed to known facts, and the clearest teachings of God's word.

In the next chapter, we will consider Christ as the Priest of the Covenant.

**REVIVAL IN GREENSBURG.**

BRO. EDITOR:—"The Lord hath done great things for us, whereof we are glad." On Sunday night the 19th of November, was started a meeting that will long be remembered by the people of Greensburg and vicinity. We had contemplated a meeting of days during the summer, but owing to ill health on the part of the pastor, and one apparent difficulty after another, it was deferred from time to time, until the above given date. I suppose a meeting was never started under more unfavorable circumstances. The public mind was rent with political excitement. The weather was cold, and our church building unheated. But the set time of the Lord had come—"The waters were troubled;" and Zion was favored.

The meeting continued two weeks, preaching only at night. I never saw a more quiet and orderly meeting in my life.

As to result we received twenty-one applicants—all for baptism: several were Methodists. Among the number I will baptize one household. Most of the applicants however, were young. I baptized eleven of the candidates last Sabbath—that bitter cold day. My faith was much strengthened at seeing such Christian fortitude on the part of the young sisters as I would lead them into the icy water. May the Lord bless them, for a noble band of young Christians they are. I did the preaching myself during the meeting, with the exception of one sermon, preached by Rev. C. L. Johnson, who happened to be passing through town on an agency. We all rejoice. The glory to the Lord. More anon. L. S. PIKEN.

Greensburg, La.

**DEPENDENCE AND INGRATITUDE.**

"Lord make us thankful as we are dependent, for Christ's sake. Amen." How forcibly the thought of man's dependence and ingratitude impressed me when the above blessing was asked at my boarding house, a short time since. Surely man is an ungrateful creature. How often does he sit down before a well spread table, to gratify his appetite, without ever thanking God for the food before him. It is true, there are many who return thanks at each regular meal, but ah! how few ever feel their obligation to do so; and how many too, fail to realize the sentiments of that brief prayer, which they have repeated so often at the table. Men are like the little pig that eats the acorns under the oak, they do not consider whence their food and blessing come. But we do not fail to be gratified at the table only,—in all our various avocations we are constantly needing to bless the Lord.

The farmer, having sown his seed in the spring, wonders continually what kind of season he will have, forgetting that the power of giving and of withholding are in the hands of God. Even the heralds of the cross are, to a certain extent, unaware of their dependence on their Benefactor. They forget that Paul may plant and Apollon water, but God only can give the increase. "Without me ye can do nothing," says Jesus. And thus it is with almost every man. He forgets that God is the giver of every thing he has or ever will have. If we could feel a deeper sense of our dependence upon God for all our wants, then, when those wants were furnished, we would be more thankful for them. And this thankfulness would not be manifested by words only, but also our actions would evince our gratitude. Our titles would then be brought into the store houses of the Lord, our pastor would be supported, our missionaries sustained, and the cause of our Master would prosper in greater glory under the combined efforts of his people. Every shoulder would then be willingly put to the wheel, and his praises be sung with greater joy. Whenever I think of man's dependence and ingratitude, I am constrained to exclaim with David: "What is man that thou art mindful of him or the son of man that thou visiteth him?" May the Lord open our eyes that we may see how helpless we are, and then make us more thankful for the help he so freely gives us. J. H. R.

OLD WORDS FROM OLD FRIENDS.

We publish the following from old subscribers who took the paper in 1846 when we took charge. These words are very interesting to us, and we wish every living subscriber of 1846 will write us with and give us their postoffice.—Ed.]

BRO. GRAVES:—I have been thinking something that I would write you to let you know that I am an old subscriber to THE BAPTIST, probably the oldest in the country. I subscribed for a paper called THE BAPTIST published in St. Louis, edited by Buck, don't know whether it was the same edited by B. B. C. Howell or not. Was it? If so, I have been reading it ever since, don't know how I could get along without it for I think it the best paper in the world. May the Lord bless you and help you to contend for the faith once delivered to the saints, is the prayer of your brother in Christ. S. T. COBB, Spearsville, La., March 12th, 1877.

[This is from one of our oldest and liveliest friends—personal, and the Baptist cause in Tennessee never had a stauncher advocate. Only a few of his and our associates remain.—Ed. BAPTIST.]

DEAR BRO. GRAVES:—In response to your inquiry after old subscribers: I have to say that I have always taken THE BAPTIST from its first appearance under the editorship of Eld. Howell to the present time. If I have ever missed a volume I don't remember it, or if I have ever missed a number, except through fault of the postoffice, I don't remember it. THE BAPTIST with me is a necessity, and will be while it advocates the doctrines and principles which it now does. J. J. MARTIN.

BRO. GRAVES:—I comply with your request, i. e., for your old subscribers to give you their names, etc. I first found the TENNESSEE BAPTIST in the hands of brother and much beloved Jeremiah Burns of Fayette county, Tenn., in the year 1840, then edited by Bro. Howell, at Nashville, Tenn. I was then taking the Religious Standard, edited by Bro. Sands, Richmond, Va. In that day it was the core sound in doctrine. Through Bro. Burns's influence I became a subscriber for THE BAPTIST. I regard it as the paper of all papers, the head and heart was sound of its editor, which has caused me many times to lay down my pen. In my estimation its editor has done more for the good cause of our Lord and Master than any other man that ever lived on this continent. I believe that God will yet spare your life and proper faculties of mind to advocate his cause. I humbly invoke Almighty God to spare you many years to advocate truth and combat error. This is as near the sentiments of my heart as I can express it. Accept the best wishes of your old brother in the Lord. I am now past my threescore and ten, yet I am writing by lamp light, by this you know I can see to read the good and Old Banner of truth. In brotherly bonds. JAMES P. DREW, Coryell county, Texas, March 12th, 1877.

BRO. GRAVES:—As you request the names of all your old subscribers I will send ours. My age is sixty-nine years in April, my wife sixty-three in July. We have been readers of THE BAPTIST ever since its infancy, for the greater portion of the time and are still readers. THE BAPTIST being a welcome visitor. LEMUEL NEWSOM, NANCY NEWSOM, New Salem, Rusk county, Texas.

DOT THIRTY-FOUR.

DEAR BAPTIST:—Through your columns we have things new and old, and on one side will dot number thirty-four. Last autumn in the vicinity of Austin, Lonoke county, Ark., occurred the following, as nearly as I can relate: A congregation of colored people had enjoyed a religious revival and having no one of their own congregation qualified to do the baptizing, they were driven to the necessity of looking up a preacher, so they engaged a Protestant Methodist to do the baptizing for \$3.50, which was promptly paid over. Now altogether preacher and congregation repaired to the place of much water; but lo, and alas, the delicacy of the preacher was so shocked at the troubled waters, at once his inventive mind conceived the plan to avoid the baptizing and yet hold the money. So the

preacher deputized one of the colored members to do the immersing, while he stood on dry ground and repeated the baptismal formula. Did the preacher tell the truth, when he repeated "I baptize you" etc., when another did the thing claimed for himself?

A few days after this occurrence, this fluid-compound preacher was chided by his Cumberland Presbyterian brethren for playing off on the darkies. Well said the preacher, I went for the money, and don't you think that they are as properly baptized as if I had done it, (the writer would say yes, for neither had a Scriptural right.) The Presbyterian to the preacher: "Why did you not baptize them yourself?" His reply, "Oh, the water looked so muddy and filthy, I could not go in." If the above is questioned names can be given. El Paso, Ark., March, 1877. We hope Bro. L. will dot offener.—Ed.

ARE YOU HONEST?

There is a pointed appeal to those who took stock in the Southern Baptist Publication Society, and have not paid, and make no effort to pay. The writer has no interest more than another, but he knows the Society needs every dollar of that stock to pay its indebtedness and secure a house in which to do business. From the year those notes are paid the Society can well declare ten or fifteen per cent dividend annually.—Ed.]

I mean you who gave your notes to the Southern Baptist Publication Society and have not paid them.

Many of you would redden with indignation were I to ask you this question personally and yet that is just what I want to do.

Why have you not paid if you are honest? You have lived as usual. Have had money for your necessities. Have had some luxuries. Have even indulged some of your vices. Your cigars, tobacco, wine, and (for shame) your whisky, have all been kept up, and yet you are honest and have not paid your notes.

Now these things do not accord with my idea of honesty. Many of you hold thousands of dollars worth of property which you will not dispose of for anything less than an exorbitant price and yet you say the "times are hard and I cannot pay my notes." Sacrifice, sir, your property rather than your sacred honor.

It does appear that Baptists seem honest in everything except their promises to their pastor or to agents for denominational enterprises. How is this? Just toward man but dishonest toward God! Several reasons demand that you pay these notes. 1. The Society needs the money, the "times are hard." We cannot afford to let the Society fall or falter. 2. The integrity of the denomination is involved and you are personally responsible. 3. If the Society should fall through, you, brethren, are responsible for it. 4. Your sacred honor—the honor of the Baptist name are all at stake. Oh, alas, let me beg of you that you redeem these notes at any sacrifice. Lonoke, Ark.

FROM TEXAS.

A word from an old servant of the Master in Texas:—

BRO. GRAVES:—I have not written to you as I have thought, God bless you. The fact is am in permanent old age, I believe, with usual train of infirmities. Suspect I worked too hard and incessantly for my weakly constitution for thirty years, consequently suffer the infirmities of prostration prematurely for I am but little older than yourself and have not done half the work. To-day I suffer intensely with stiff neck. Am used to such cricks which though severe seldom last long. Your Seven Dispensations are going to make a most important work and I hope will appear in book form on the list of S. B. P. S. D. P. EVEBERT.

OUR BOARDS.

Foreign Missions, Home Missions and State Missions ought to be liberally supported not with hat only but with subscriptions. Hat collections by themselves are a great humbug. I hope all who have subscribed to the S. B. P. Society will pay promptly. E. DODSON.

GOOD NEWS FROM COLUMBIA, TENN.

BRO. GRAVES:—I commenced a meeting the first day of this month, assisted by Rev. A. B. Miller of Kentucky. The results to date are eight conversions, ten accessions to the church, and the people very much revived. We continue indefinitely. W. H. WALLACE.

Columbia, Tenn., April 9, 1877. This may be God's set time to raise up a church in Columbia; and may Bro. Harrison see it in his day.

THE CONFERENCE ORDER!

While I was at home last summer spending vacation, a Methodist who had just waked up as a Baptist brother, "have you heard how your big man Graves got cleaned out by a Mr. Ditzler a Methodist preacher?" "No," said the brother, "do you know it to be a fact?" "O yes," said the Methodist. Without saying more the brother drew a paper from his pocket and said to Methodist "please take this home and read it." "What is it?" said Methodist. "A paper containing Graves's ninth speech on infant baptism, which was delivered during the debate in which you claim such a victory for Mr. Ditzler" replied the brother. "No sir; I never have, and never shall read a single line of that stuff," boastfully exclaimed Methodist. "Why?" said the brother. "Because the conference has sent us word not to touch it," said Methodist and touch it he could not. J. J. W.

REMARKS.—The above is from a reliable source and may be depended on. This may be the reason why Methodists will not purchase or read the Discussion, if it is loaned to them, and it is proof conclusive that they regard Ditzler utterly vanquished. Baptists should the more generally purchase and circulate it. It should be in every library as a work of reference.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers 100 words gratis; all over, and of all non-subscribers, 15 cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

Died in Americus, Ga., on the morning of the 18th of February, Sister Cornelia Cooper wife of Dr. G. F. Cooper. Thus has passed from time to a blissful eternity one more of our beloved friends but we grieve not as those without hope. Hers has been (truly gain from a world of pain and toil, to that rest prepared for the people of God, hers was truly the life of an humble Christian, and Oh Father comfort the heart-stricken husband and dear children is the prayer of a grieved friend. J. A. B.

Mary E. Kimbrough, wife of Duke H. Kimbrough of McMinn county, Tenn., departed this life on the 6th of December, 1876. She was the daughter of Col. Geo. W. Cook, born 16th of October, 1841, embraced religion when about twelve years, old, married when about sixteen years of age, joined the Consanga Baptist church soon after her faith in Christ, and remained a firm adherent to Baptist principles the remainder of her life and died at the age of thirty-five years, full of faith and confidence, with no fear or dread of her future, but said to her husband a short time before she died that she saw her way perfectly clear, was calm and serene to the last moment, and thus this Christian mother, companion and sister passed away to her reward. She was one of those large-souled, strong minded, noble spirited women that commands the regard of all who know them. She leaves a grief stricken husband and nine bereaved children (two children dead, eleven in all) and a large circle of friends to mourn her irreparable loss; but she is "happy now in her glorious Home." J. A. K.

MARRIED.

On the 3rd of April, 1877, at the residence of the bride's mother, by Eld. W. T. Fleenor, Eld. W. A. Crouch, of Plattsburg, Mo., and Miss Alice Wadkins, of Clay county, Mo.

I take other papers; but THE BAPTIST is still the paper of my choice. I love it for the bold stand it takes for the truth. I am surprised that any in the South should discard it, and that so few in the North take it. J. M. S., Toulon, Ill.

The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."—PS.

J. R. GRAVES, Editor and Proprietor. JAS. B. MAHAFY, Book-keeper and Order Clerk. Business Office: 227 Second street, Memphis, Tenn. Terms, \$2.75 per annum, in advance. Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice. We must aim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend. 2. As Baptists, we are to stand for the ordinances of Christ as: 1. The only means of entrance into the Christian Church; 2. The only means of maintaining the same; 3. The only means of expressing our faith in Christ, and giving credible evidence of it. 3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be presumed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of it. 4. As Baptists, we are to stand for a ministerial or ecclesiastical alliance or co-operation that is scriptural, if not logically constructed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is scriptural, if not logically constructed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Send all correspondence to the editor, and not to other parties in this city or elsewhere; for we cannot be responsible for money or processes transmitted through others; and we use in this city settle our improved trace.

IS GEOLOGY A SCIENCE?

IT is well known to the presidents, professors and geological classes of all the colleges and schools we have visited the past twenty years, that we have antagonized the teachings of the text-books on geology, and stoutly denied that it was a science, according to the generally accepted meaning of that term. In support of what we have ever affirmed, we copy the following article from a Boston exchange. Let it be read by all college presidents and professors; and we trust they will, most if not all of them, modify their teachings before their classes, and warn their students not to trust the dogmatic statements of their text-books. The only reliable account we have of the creation of this earth is the one given by Moses. God created the heavens and earth by his word; they did not create themselves by law. God created our first parents: they were not evolved out of a protoplasm.

Ten years ago, geology took rank almost among the exact sciences; and he who called in question its chief conclusions was greeted with decision: to-day, it holds its place on the debatable ground of uncertain conjecture; and all its students recognize the necessity of recasting its theories. That a great revolution impends over it, no one doubts.

We referred some weeks ago, in another column to the demonstration of Sir William Thomson, that the earth is no nearly so old as the geologists have represented it. At the recent meeting of the British Association for the Advancement of Science, this eminent physicist was very outspoken in reference to geological doctrines; and gave it as his opinion, "so the reporter says, 'that the theory that the earth is a mere shell, resting on a liquid mass, is wholly untenable.' But, if this theory is abandoned, the larger part of the geological reasoning to which the world has assented must be pronounced unsound. What theory can take its place? Whatever the theory may be, it must lead to an entire reconstruction of the system.

The section of the Association devoted to geology had for its president Prof. J. Young. In his opening address, he admitted the value of the conclusions to which Sir William Thomson has come. Here is what one says who was present:—"The appointment of Prof. Young as president of this section indicates more rational views in the Association than those which have heretofore been held by many of its members. Much of what he said to-day was in striking opposition to what some of them have expressed in the past. He said Sir William Thomson had done good service by calling in question, on physical grounds, the indefinite extension backward of geological time. 'Both biological and geological evolution,' he said, 'had a limit in time.' The date at which the earth became inhabited might be approximately fixed. To suppose otherwise indicated stupidity and conceit. For time permit, we could show the folly of adhering to long-used and without phraseology. 'Upcast and downcast, upthrow and downthrow, displacement upwards

and downwards, were mischievous terms, because they were calculated to mislead." It must be accepted as certain that there is some limit to the duration of the earth in the past. To fix this time was impossible, for no one could tell the allowance that must be made for all possible changes in the earth's axis, and the rate at which the earth loses heat.

"When Prof. Huxley was closing his lectures in New York the other day, he referred to the views of Sir William Thomson, and said in substance: 'Very well, be it so; that is a matter for the geologists to settle; the zoologist has nothing to do with it. If the world is recent, then the evolution of animate nature was a more rapid process than we supposed it; but this conclusion creates no difficulty; and the evolutionist can adjust his doctrines to any period of time which the zoologist gives him.' But it is notorious that the zoologists who believe in evolution have always pleaded for even a longer history of the globe than the geologist was willing to concede, and resorted to the strange hypothesis that the present seabottom was once dry land, on which life had its earlier stages of growth, before it was transferred to the continents and islands which now constitute our sole geological record. It is curious, after hearing Prof. Huxley poo-pooing the supposed difficulty, and bidding the geologist settle the matter as it pleased him, to hear from Prof. Young, on the other side of the ocean, the cool rejoinder, the geologist had asked for more time, not because he felt the need of it, but because his zoologist brother did.

The section representing zoology was presided over by A. Russell Wallace, Esq., who may be regarded as the father of Darwinism; since it was he, as Darwin states, who first broached the theory of natural selection. Mr. Darwin, in his earlier works, based his speculations wholly on the theory of natural selection. More recently, he found this insufficient, and elaborated the theory of sexual selection to assist in accounting for the origin of species, and especially of man. If this theory of sexual selection should prove true, it would enable the evolutionist to hasten somewhat the process of evolution. Mr. Wallace, however, in his opening address, called the theory in question. If it shall be set aside, the zoologist must cry out for even more time than the most visionary geologist can give him. Instead of getting it, he will find that the geologist is obliged to curtail the earth's history more and more.

"It is a pretty quarrel as it stands. Zoologists and geologists have been caught weaving vast fables about the age of the world. The zoologist points to the geologist, and says: 'He did it.' The geologist replies: 'Well, if I did, it was because you asked me to.' Meanwhile two things seem clear; first, that geology must be reconstructed from bottom to top; and secondly, that in the reconstruction, the theory of evolution must be literally squeezed to death, since it demands such a protracted history of the world as geology cannot furnish."

APOLOGIES.—Absence from home administering our last offices to a departed brother-in-law, W. P. Marks, with whom we were associated so many years in the publishing business, must be our excuse for the non-appearance of a chapter on the Work of Christ; and also for the appearance of an item clipped from the Alabama Baptist months ago, stating that the Western Baptist had been moved to Cabot, Ark. We thought the item destroyed when we learned there was no removal, but it chanced to be left in the bottom of an iron box and was gathered by compositor. We are pleased to inform our readers that the Western Baptist is settled at Little Rock and doing well. Bro. Esby will pardon the oversight.

FIVE HUNDRED DOLLARS FOR THE YOUNG MINISTERS.

We must raise \$500 for the young ministers studying at our University within one month or send some away. Who will help?

SUBSCRIPTIONS MADE.

J. R. Graves, \$1.00; Mrs. J. R. Graves, 1.00; Miss Nora Graves, 1.00; from a poor sister, (no State or postoffice), 1.00; no name, 1.50; L. M. Walton, 1.00; E. F. H. Johnson, 4.00; J. R. Jordan, Rutherford, Tenn., 1.00; Miss Patti A. Owen, Courtland, Ala., 1.00; John Newberry, Mooringsport, La., 1.00; J. P. Bashaw, Mount Juliet, Tenn., 1.00; G. W. Garrett, Pochontas, Tenn., 1.00; W. D. Stanton, Atlanta, Ga., 2.00; Jas. C. Williams, Eagleville, Tenn., 1.00; J. W. Bashaw, Mt. Juliet, Tenn., 1.00; J. W. Chatham, Tenn., 1.00; C. M. Broadway, La., 1.00; A. O. Montgomery, Tenn., 1.00; Jos. Robertson, Tenn., 2.00; J. A. Belsler, Texas, 1.00; N. A. Holman, Tennessee, 1.00; C. M. Sherrouse, Louisiana, 1.00

BREVITIES.

Eld. W. H. Burr, late of Kentucky, has been installed pastor of the church at Vicksburg, Miss. The venerable Wm. Vaughan, D.D., died at the home of his son, Rev. Thomas Vaughan, in Daville, on Friday the 30th ult.

Eld. S. A. Goodwin of Columbus, Miss., was invited to fill the pulpit of the First church of this city recently; and our people were greatly delighted with him.

A. D. Waldrop's church at Bedland, Bossier parish, La., wishes the doctrinal sermons in May or June, and wishes some other church in North Louisiana or Texas to call for the sermons, so as to divide traveling expenses with her. What church will do so in North Louisiana or Texas?

"I am pleased with the 7 Dispensations, and am anxious to see further. Make it strong on the definite or indefinite number; that much vexed question needs light; make it plain."—T. J. C., Middle Tennessee. We expect to do so, if we have not already. One thing is certain, Christ did not undertake to save more than the redeemed earth will contain. Do you think he did?

MINISTERIAL FUND.—We are grateful for the responses to our plea for help to carry all our young ministers through this session, that closes in June. Some of these, we see, are from Georgia, Alabama, Louisiana and Texas; but we need responses where we have had one. Two noble brethren have gone to the bank and borrowed it, doubting not for a moment that the Baptists of Tennessee would certainly contribute \$200 before the first of May for so laudable an object; and they have reason to be astonished at the tardiness of the brethren in responding. Will not three or four hundred respond this month with \$1.00 at least? Sisters, do you help in this.

BRO. MCGOWEN, who is laid aside from the pulpit on account of feeble health, stepped into the pulpit last Sunday, as we were looking for our hymn, and remarked: "Bro. Graves, I cannot preach myself; and it has just occurred to me that I can preach through the young ministers at Jackson. I will see if I cannot get a brother or two to help me." We remarked, by all means. In a few minutes, he handed us these names and amounts: Bro. Farrell one dollar, H. B. Willford one dollar, S. Willford fifty cents, M. Davis fifty cents, Wm. McGowen one dollar. Total, four dollars. Now, it is our intention to present this to both our churches at our next appointments, and, wherever we preach between this and the first of July; for we cannot get our consent for any one of these young ministers to be sent home for lack of a few dollars. If every pastor in Tennessee would only mention this matter to their congregations, and give them an opportunity to contribute, there would be no lack of means. Brethren, will you not?

ENCOURAGING.—When in Nashville this week we learned from reliable authority that the Southwestern Baptist University at Jackson, Tenn., has a larger number of matriculated students than the Vanderbilt; and a Methodist who lives in Jackson, and possibly a Trustee, admitted that it was giving as good or better instruction. So then we see after all that it is not the ornamented pile of brick and mortar, but the teachers and teaching that makes a good and great school, and we have them without a question. Then board in Nashville is from \$20 to \$25 per month at the lowest, and expenses from \$500 to \$550 and \$1000 per annum, while at Jackson it is only \$10 to \$15, and \$250 will handsomely carry a boy through the year and pay all his bills, and necessary spending money, books included, while young ministers have to get through on \$100, with \$25 or \$30 for books and clothes.

THE Home Mission Board of the Southern Baptist Convention has received from Tennessee, during the conventional year to date, \$494.75.

WM. H. MCINTOSH, Cor. Sec. H. M. B. If Tennessee has contributed in the same ratio to the Foreign Board, she will be entitled to only ten delegates this year. Who of thirty or forty will be entitled to a seat?

PRAYER-MEETING.

Our Prayer-Meeting opens on each Sunday afternoon at three o'clock, and it is proposed that every Christian who reads this will consecrate that hour to prayer for objects presented in this column.—ED. BAP.

"There is a scene where spirits blend, Where friend holds fellowship with friend; Though sundered far by faith we meet Around one common mercy-seat."

BENEVOLENCE.

Let no one indulge the vain imagination that a just and generous and compassionate conduct toward his fellow-creatures constitutes the whole of his duty, and will compensate for the breach of every other Christian virtue.

This is a most fatal delusion; and yet in the present times a very common one. Benevolence is the favorite, the fashionable virtue of the age; it is universally cried up by infidels and libertines, as the first and only duty of man; and even many who pretend to the name of Christianity are too apt to rest upon it as the most essential part of their religion, and the chief basis of their title to the rewards of the gospel.

AN EVERLASTING REFUGE.

It is remarkable how many times God speaks of himself as a refuge and a defense. In his word we read of him as a strong tower, into which the righteous run and are safe; as a rock of defense and a tower of strength; as the shadow of a great rock in a weary land; and as a father that pitieth his children.

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry," says the sweet singer of Israel, and Peter, in his letter to the churches, repeats it. In each of these cases the Holy Spirit represents God as tenderly watching over his people, and bending down his head with a quick ear to catch the feeblest breath of prayer.

"Love not the world, nor the things of the world. If any man love the world, the love of the Father is not in him." This may seem horribly direct, but it is a plain biblical truth that cannot be explained away. The things of the world are those which the world rightfully claims as its own.

EDUCATION BOARD AT JACKSON.

This Board was appointed by the State Convention to take charge of ministerial education. Its design is to assist worthy young Baptist ministers through their collegiate course, and thus prepare them for enlarged usefulness in the denomination.

The necessity of ministerial education is generally conceded by men of intelligence; and its demand is becoming imperative everywhere. To

meet this demand is the object of the Board. But, the Board is not to be a mere nominal one, promised by the churches or individual members. Small contributions of twenty-five cents a month have done much good; but they have fallen off to such a degree as to leave the Board greatly embarrassed. If this small sum could be paid promptly every month, and by sufficient numbers, all would be well. Other friends have contributed in larger sums, and have thus aided the good work. But, after all, the heaviest part of the burden rests upon the church in Jackson. Three young ministers are wholly sustained, and others partially sustained, by members of that church. The contributions by this church this year for ministerial education will amount fully to five hundred dollars, and may go much above that.

Ten dollars a month supports a young minister at the University, and this sum is within the means of many brethren and sisters. Are there not ten more in the State who will educate ten young ministers for their life-work? Five hundred dollars are now needed to enable the Board to close the present collegiate year free from embarrassment. It is to be hoped that the friends of ministerial education will come to the relief of the Board, and send their contributions, large or small, to the treasurer, D. W. Hughes, Jackson.

MY LILLY MYRTLE THE BABY FOR ME.

I HAVE heard about angels angelic, With a heavenly look in their eyes, And hair like the sunbeams of morning, When first they appear in the skies, And smiles like the smiles of a cherub, And mouths like the buds of a rose, And themselves like the lilies and daisies, And every sweet flower that grows.

My baby's the jolliest baby, That any one ever did see, There's nothing angelic about her, But she's just the right baby for me! Her smile is not at all like a cherub's, But rather a comical grin; And her hair—well, it favors the sunbeams When sunbeams are wondrously thin.

Her eyes, though they are blue, like the heavens, Are remarkably earthy with fun; And her mouth's rather large for a rosebud, Unless 'twere a half-open one! Her hands don't resemble a baby's In the least. They're a strong little pair, As you'd think, I am sure, if she'd got you As she often gets me—by the hair.

And she isn't a bit like a lily Or any sweet blossom that grows, For no flower on earth, I am certain, Has a dear little cunning pug nose, She's herself—full of mischief, the darling, And naughty as naughty can be, And I am glad that she isn't angelic, For she's just the right baby for me.

STOP PRAYING.

THE MASTER said: "The harvest is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." From that time to this, the churches of the Lord have been praying for more laborers; and the harvest has always been plenteous. In many fields, the laborers, from some cause or other, fail to give satisfaction; and they are rejected by the churches, and starved into workshops, farms, school-houses, or offices of some kind. There is a large class of this sort. So long as churches drive their ministers into secular callings, and half starve those they retain, it is hardly worth while to pray for more: better stop praying.

But, the more acceptable ministers are dying off, important positions are becoming vacant, and new fields are constantly presenting themselves; and the churches cry to the Lord of the harvest for more laborers. The prayer is answered; and young men are called of God to prepare for the work. This preparation requires years of hard study and discipline, and costs money. Young men in the ardor of youth, and under the impulse of love to Christ and the souls of men, give up every worldly advantage, and devote themselves to the work of the ministry, trusting to the

churches for all needful support. But too often this hope is groundless; and young men must forego the needed preparation, and soon fall into the ranks of rejected candidates. If churches are not willing to pay for such as are not better to stop praying, or else ask that none be sent but such as are fully prepared for the work? If churches send their young ministers to Jackson, Clinton, Richmond or elsewhere to be educated, should they not at the same time provide for their expenses? If they are not willing to pay for more laborers, why should they pray for more? Stop praying, or give more.

BREVITIES.

The words of the few of the original Old Guard of 1846 may not be interesting to all, but they are greatly so to us; and these are the last words that nine out of ten of them will ever write for the paper: for they are all waiting beside the river for the summons to pass over. God bless them, one and all; for they bore the burden in the heat of the day.

STILL THEY COME.—In the last few weeks there have come to us the following ministers: Methodists, Rev. E. J. Haynes, Brooklyn, N. Y.; Rev. John P. Farmer, Pan Yan, N. Y.; Rev. Ambrose Hunt, Caldwell county, Mo.; Rev. M. M. Wamboldt, Jacksonville, Fla. Lutherans, Rev. Dr. Pelavel, Berlin, Germany, an eminent philologist. United Brethren, Rev. T. J. Conner, Indianapolis.

Bro. David Lipscomb of the Gospel Advocate has baptized hundreds of persons, though he is not an ordained minister. He does not believe in laying hands on men to make them preachers." —Christian Messenger. Will the Messenger point us to the instance in the New Testament where an unordained man ever baptized or celebrated the Lord's supper, unless specially authorized to do so, as was Philip?

The Parish Magazine, England, has this as a sample of the Sunday-school songs on which young Episcopalians are brought up:—"When we were little infants, By nature dead in sin; Blind, miserable outcasts, Our Savior took us in. He bade his pastor sprinkle Pure water on our face, That we might be henceforward The children of his grace."

ESSENTIAL TO OBEDIENCE.—Some object to baptism by immersion on the ground that it is non-essential. This reminds us of a remark on this point made by the now venerable Rev. J. P. Mursell of Leicester, England, when addressing some candidates for baptism; he said: "Though baptism is not essential to salvation, yet it is essential to the completeness of our obedience,—to the completeness of our Christian character, and to the completeness of our peace of mind."

On compromise the Working Christian says this: "The spirit of compromise is a token of decay. When a people soften their creed or relax their rules to allay prejudices of opposing sects, or to the general public, the worm is at the root of their vigor, if not of their vitality. To make peace with the spirit of the age in this way is to take a deadly wound from it." When you see a Baptist minister holding union meetings and revivals, and compromising Baptist principles, you see him showing the white feather, and confessing his own weakness, and attempting to betray the cause.

WHERE THE PRESBYTERIAN CHURCH IN AMERICA STANDS.—The new Book of Church Order of the Presbyterian church in the United States has the following curious description of church-members; it occurs in Part I., chapter III.: "The infant seed of the faithful are federally holy, and, by birthright, members of the church. Hence they are entitled to baptism, and to the pastoral oversight, instruction and government of the church, with a view to their embracing Christ, and thus possessing personally all the benefits of the covenant." From this, we see that sprinkled infants of a day old are by birth *bona fide* members of the Presbyterian church, because accounted federally holy. Is this evangelical doctrine? Can

the Presbyterian society be accounted an evangelical church? Cut this out and use it severely and constantly in our advice.

WAS ROGER WILLIAMS EVER A BAPTIST?—Let those who think so read this letter, written eleven years after his re-baptism to John Winthrop, bearing date November 10th, 1649; he says: "At Beekonk a great many have lately concurred with Mr. John Clarke over our Providence men about the point of a new baptism, and the manner,—by dipping. And Mr. John Clarke hath been there lately (and Mr. Luear), and hath dipped them. I believe their practice comes nearer the first practice of our founder, Christ Jesus, than other practices of religion do; and yet I have not satisfaction neither in the authority by which it is done, nor in the manner." He seems not to have been settled in his convictions even as to the manner of administering the ordinance of baptism. On the other hand, he confesses that his views were still unsettled both as to the authority of Baptists to baptize and the manner they observed,—immersion itself. Let no Baptist who has any respect for himself again assert that Roger Williams was ever a Baptist.

DELEGATES TO SOUTHERN BAPTIST CONVENTION.

STATES are entitled to the following number of delegates, based upon their contributions to the Board of Foreign Missions to April 10th, 1877:—

Maryland,	14	Alabama,	10
Virginia,	17	Mississippi,	15
District of Columbia,	1	Louisiana,	3
West Virginia,	1	Texas,	8
North Carolina,	17	Tennessee,	6
South Carolina,	27	Kentucky,	37
Georgia,	33	Florida,	3
Arkansas,	1	Missouri,	3
New York,	1	Illinois,	1
Richmond, Va.,	H. A. TUPPER, Cor. Sec.		

CHRIST DIVINE.

THIS is the most brilliant of all the expressions recorded of Napoleon:—"Across a chasm of eighteen hundred years, Jesus Christ makes a demand, which is, beyond all others, difficult to satisfy; he asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother; he asks for the human heart; he will have it entirely to himself; he demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in him experience that remarkable supernatural love towards him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish this flame: time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most: I have often thought of it. This it is which proves to me quite convincingly the divinity of Jesus Christ."—Napoleon at St. Helena. Quoted by Canon Liddon.

ECCLIASTICAL SUICIDE.

The Cumberland Presbyterian conference, at Bowling Green, Ky., declared that the Roman Catholic church was not orthodox, and consequently their baptism was invalid, but the matter must rest finally with the church-session to which the candidate applies for admission.

This we take from a contemporary. Let it be known, then, that Cumberland Presbyterians have decided the baptisms of Rome to be invalid. This action clearly indicates their bravery, in whatever light it shows their discretion. This matter has been a great trouble to Presbyterians of the Westminster type. It is, however, of easy solution by the Cumberlanders. Perhaps they did not consider well the consequences of such action on their part. From whence came the Cumberland branch? Is it not an offshoot from Rome? John Calvin was certainly baptized by the "holy mother church," and the fathers of Cumberlandism: Finis Ewing, Samuel King and Samuel McAdoo, received their baptism at the hands of the Old School Presbyterians. Now, common sense would suggest that, if the Cumberlanders can confer valid baptism, so can the Old School, and so can

Rome. If, on the other hand, Rome cannot, how is it the Old School and Cumberlanders can? There is confusion here, and we wish our Presbyterian friends could see their way out of these troubles.—Exchange.

THE WONDERS OF TELEGRAPHY.—While one day we hear that conversation, and even singing, can be transmitted two hundred miles, and clearly distinguished, the very next, we hear that portraits can be transmitted as well as words. The portrait of a Lyons official was sent from Paris, and was recognized at once; and in return the Lyons police telegraphed to Paris the portrait of a runaway clerk, who was recognized thereby as he alighted in Paris from the Lyons train, and was arrested. The facts are declared to have been made known on the best authority. We give them to our readers for what they may be worth.

LET those intending to visit New Orleans during the Convention, as well as delegates, read the following notice, and respond at once:—

The Southern Baptist Convention will meet in New Orleans, La., on Thursday, May 10th. Board at reduced rates can be secured for those visitors who will apply to me, or to the committee.

The committee on hospitality will be in session at the Coliseum Place Baptist church, corner of Camp and Terpsichore streets, on and after Wednesday, May 9th. Delegates will please forward to the undersigned, as soon as possible, their names and addresses.

The horse-cars run directly, or by connecting lines, from the several depots and the levee past the Coliseum Place Baptist church.

A. H. NELSON, 57 Camp street. Postoffice lock-box 132.

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION.

The Mississippi and Tennessee Railroad will sell tickets on the 7th, 8th and 9th of May, to persons attending the Convention, at \$18 for the round trip from Memphis, good for return until the 31st. These tickets will be sold at the depot in Memphis only.

Delegates on the line of the Nashville, Chattanooga and St. Louis R.R., will be taken to Nashville at reduced rates, and from Nashville to New Orleans and return, round-trip tickets will be sold to them at \$27 each; provided they make application in due season to J. W. Thomas, Esq., Gen'l Supt., or to W. L. Danley, Esq., Gen'l Passenger and Ticket Agent, Nashville, Tenn.

East Tennessee, Virginia and Georgia R.R., five cents per mile one way. The New Orleans and Mobile R.R., for one and one-fifth fare, and will accept their proportion upon through tickets sold by foreign roads upon any arrangement that can be made with them. So also will the New Orleans, St. Louis and Chicago R.R. line.

Mobile and Montgomery R.R., round-trip tickets for accredited delegates (and members of their families), for six cents per mile, and will accept on the same terms, round-trip tickets over this road issued by other railway companies.

Selma, Rome and Dalton R.R., round-trip tickets at six cents per mile from all coupon ticket offices; good for return for fifteen days from date sold.

Montgomery and Eufula R.R., round-trip tickets at six cents per mile; good for fifteen days after adjournment.

Savannah and Memphis R.R., five cents per mile going, and return free. Delegates must present to ticket agents certificates that they are such. Ministers who are delegates, three cents per mile going, return free. Good till June 1st.

Alabama and Chattanooga R.R., round-trip tickets at three cents per mile each way. Good for ten days from date of sale.

Memphis and Charleston R.R., one fare (excursion tickets) for the round trip; good till May 20th.

Memphis and Little Rock R.R., one fare (excursion rate) for the round trip.

New Orleans St. Louis and Chicago R.R. line. At all stations from Cairo, Ill., to New Orleans, La., inclusive, round-trip tickets will be sold at one and one-fifth fare to delegates showing evidence that they are such. Good to May 30th.

Vicksburg, Shreveport and Texas R.R., full fare

going, return free on the certificate of the presiding officer that the party was a delegate and that he passed over this road going, and paid full fare.

Ministers holding half-fare passes must pay either full fare going, or half-fare each way. Delegates are advised to conform strictly to these conditions.

WM. H. McLESTON, Cor. Sec'y Mariou, Ala., Apr. 4, 1877. LL.M.B., S.B.C.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

All orders for Books intended for the Society should be addressed to the present Corresponding Secretary, W. E. Paxton, and no longer to W. D. Mayfield, who was the former Business Manager, and who is no longer in this city. By noticing this much confusion and delay will be prevented.

J. R. GRAVES, Pres't.

NOTICE. The Stock notes for Missouri and a part of Tennessee have been placed in the hands of J. R. Graves for collection. A. Van Hoose is acting as General Agent for the States east of the Mississippi.

W. E. PAXTON, Cor. Sec'y.

All Stockholders in West Tennessee and Missouri who are still indebted to the Society will please remit or report at once to me. The time has come when the unpaid Stock should all be paid in, or a new note given. If you know you are indebted please remit a part if not all, for it is needed to pay for Foundry and new plates.

J. R. GRAVES, Pres't.

"THE BAPTIST."

A Representative Journal

for the Baptists of the Southwest, we must have the support of all our friends, prompt payment, and earnest co-operation of pastors and others, with a view to place in

Thousands of Families

More Intelligent,

More Religious,

More Prosperous,

More Benevolent,

More Enterprising,

More Hopeful

in all Christian undertakings; more appreciative of all that is beautiful and good, happier in earth and fitter for heaven.

We invite, and earnestly ask

Pastors and Brethren

to use their personal influence and solicitation to put THE BAPTIST into the hands of all who ought to read it.

Will You Do It Now!

We appeal to every subscriber to renew for the year to come; also that each one seek to gain at least one new name, and the money for the paper to January 1878; so that it may be read in every family in each church and congregation.

SPECIAL OFFER.

To every one who will renew or subscribe within thirty days we will send a package of Bay's celebrated Early Prolific Yellow Corn, a very valuable variety. We will send a package also to any one who will secure a new subscriber within thirty days.

VALUABLE PREMIUMS.

We will give the paper for one year to every brother who will send a club of five twelve months subscribers, and a package of Bay's Early Prolific Corn to each of the club, by mail prepaid.

Or, We will give an Improved Body and Lung Brace for ten new subscribers, and a package to each subscriber.

We will give one bushel of the celebrated Java Prolific Cotton Seed,

Or, One bushel of Bay's Early Prolific Yellow Corn, for ten new subscribers.

We hope that our farming patrons will work lively during this month and secure these valuable premiums.

J. R. GRAVES.

NEWS SUMMARY.

A lobster and an oyster, both petrified, were found near the surface of a rock quarry, near Cape Fear river, North Carolina.

A caged rattlesnake fifteen years old, six or seven feet long, and as large around as a man's leg, was the attraction at Jacksonville, Fla., last week.

They are still troubled at Atlanta over the shower of "wabb-footed birds of large size and tropical appearance" which occurred Sunday morning.

Lexington (Ky.) News: The man Alfred Smith, who was killed by the cars on the Big Sandy road the other day, was a father from Paducah and traveling under an alias, and it is now believed was endeavoring to see his wife when he made the attempt to jump upon a flat car.

Columbia (Ia.) Times: The grasshopper which visited on Friday night, when compared with the grasshoppers which infested the southwestern states of Missouri, Kansas and Iowa, are found to be greatly dissimilar. From some specimens sent from Iowa to Judge Brooks, the grasshoppers of these parts are only an inch in length and of a dull reddish color, while ours are three times the length of the former, and exactly like the common grasshopper of the fields.

The St. Augustine (Fla.) Press says: Last week a number of sharks came into port and "made it lively" for the fishermen. They could be seen jumping from out the water during the day, a number of which never went back. A large one—eight and a half feet in length—a splendid sample of the "man-eater," was hooked by Mrs. Dr. Parker, and with the assistance of the party was landed ashore. It had been a regular woman-catcher, the lady would have been in a bad predicament.

While the family of W. O. Pelham, a real-estate living about one mile from Mayville, Ky., were sleeping, a well-dressed man, who looked like a burglar, entered the room suddenly, and leveling a revolver at Mr. Pelham's head, demanded his money. On being told by Mr. Pelham that he had none, he insisted that there was money in the house, and he was determined to have it. Pelham offered to go for it, hoping to get his pistol which was in another room; but the stranger refused to allow him to leave the apartment, and sat in his stead Mrs. Pelham, who returned with a pocket-book containing \$1000 worth of money. The man took it and hurriedly made his escape from the premises. Mr. Pelham and the officer of Mayville are on the trail of the robber.

In a reference to an intimation that the Baltimore and Ohio railroad is cutting rates from Chicago, in violation of the recent agreements between the trunk lines, Beovler Javett, of the Erie railroad, in reply to questions on the subject, said that he had received no information indicating that the Baltimore and Ohio managers had violated the compact, and he did not believe they had done so.

Dr. R. H. Green, of Hooisick, New York, was thought to be dead, and his body was placed in the vault about three weeks ago. As he had narrowly escaped burial while in a trance several years since, his wife was requested to visit his body until so dead of his death existed. It is now stated that on Saturday, the 14th, signs of life were noticed and his body was removed from the vault. The attending physician pronounces the case one of unexplained animation.

Major Rem, recently tried by court-martial on the charge of leaving the wife of a brother officer and confessed to be seduced from service, has forwarded to the war department a request for delay in the presentation of the case to the president, claiming that he has additional evidence which will tend to mitigate the sentence. The request has been granted.

The board of directors of the Rock Island railroad at a meeting on the 15th authorized the vice-president and the treasurer to receive cash bids for the construction of a forty-year bonds until April 30th. They also directed that by forty thousand two hundred shares of stock in the company's treasury shall be transferred into the name of Vice-President David Davis and Treasurer Low until the legal authority, which they say is now pending, can be obtained to cancel these shares.

The trouble which has existed in the rolling-mill at Springfield, Ill., for some days between the company and the men in regard to wages, has been settled. The men acceded in the main to the wishes of the company, and the company arranged some minor details in accordance with the wishes of the men.

The general freight agents of the trunk lines, on the 16th, fixed as a basis for the rates on live stock between Chicago and New York—forty-five cents on hogs and fifty cents on cattle, with a difference of two cents in favor of Philadelphia, and three cents in favor of Baltimore. Rates to other points unchanged.

Two men named Tate and Dodson, of Cincinnati, attempted to settle a quarrel over a woman by fighting a duel on the 16th, bank of Ladow, Kentucky. The principals were in earnest and exchanged two shots, but the seconds had omitted the bullets, and no damage was done. No arrests.

It is now ascertained beyond doubt that the grasshopper eggs in the Fort Scott (Kansas) section are unproductive. Careful experiments have been made, and in addition to this the weather has been warm since the past few days to have hatched them by the millions, but not one of the pests can be found. Farmers are jubilant, and a big crop of everything is looked for in southern Kansas.

A force of about one hundred and fifty men began work again at the Southern hotel ruins on the 12th, and shortly after the body of a woman was found on the Fourth street side of the hotel; but it was so burned and disfigured that it could not be recognized. It was taken to the morgue to await further developments. The board of police commissioners has held a special meeting, at which there was a full discussion regarding the fire, the substance of which was that the most thorough investigation into the cause of the fire and its management should be made. A resolution was adopted sending the coroner the use of the officers and the police department in making his investigations into the matter.

Prince Bismarck has left Berlin for Varso. The Daily News' St. Petersburg correspondent telegraphs as follows: "The war feeling here is intense. There was never such a popular war as this will be. We have no brag, no bluster, no excitement in the streets, no processions, no singing, no shouting, but quiet resolution is depicted on every face, and is manifest in everybody's language.

The Telegraph's Vienna dispatch remarks: It is feared that Austria will not be able long to remain an indifferent spectator. The attitude she is preparing to assume is one of defensive neutrality. The influence of Russian Slav committees extends almost to the Austrian frontiers; and Austria statesmen, who consider its vicinity a permanent peril, are bent on checking its progress and taking steps to annihilate its effects on the Slav population. A telegram from Constantinople says a Russian yacht arrived to-day to take the members of the Russian embassy to Odessa the moment they receive orders to quit Constantinople. The ports believe that the rupture will be delayed until Russia has completely her intentions to the power, but no hope of a peaceful settlement is entertained by Russian subjects in Turkey, who are to be placed under the protection of the German embassy. Constantinople will be

THE EAST.

It is generally confirmed that the Romanians will oppose the passage of the Danube by the Turkish army and will allow the Russians to cross the Pruth. The correspondent of the Daily Telegraph says: "I have just inspected the Ottoman fleet in the Bosphorus, and find that the condition of the Sultan's navy is really splendid. The vessels are fully manned and the discipline is as good as possible. Admiral Hobsart Pasha has been formerly appointed commander of the Black sea squadrons, which comprises fifteen iron-clads. The forts on the Bosphorus are also ready, and reports from the armies are satisfactory. Mehmet Pasha, the Sultan's first aid-de-camp, has left the capital to inspect the troops and munitions of war in Anatolia and superintend the final arrangements along the Adriatic frontier."

Lord Derby has sent the following dispatch, dated April 12th, to the British chargé d'affaires at Constantinople: "Sir—The Turkish ambassador called to-day and left a copy of the circular on the subject of the protocol. I expressed my deepest regret to Mesrus Pasha at the step the porte had taken. I thought it unnecessary to enter on any further discussion of a step which had been adopted by the porte, after full consideration, and could not be retraced. I said, however, it did not seem clear whether the porte would send an ambassador or not to St. Petersburg to treat on the question of mutual disarmament. Mesrus Pasha stated that Turkey was not prepared to adopt any such measure, and expressed the opinion that matters could not be settled satisfactorily unless the powers should consent to annul the protocol. I replied that the divergence between the views of the two governments appeared so wide as to render further discussion useless, and I said I could not see what further steps England could take to avert a war which appeared inevitable. Mesrus Pasha answered that the attitude of his government was simply defensive; that they did not desire war, but they would prefer it to the sacrifice of their national independence, which appeared to be involved in the acceptance of the protocol."

A Times dispatch from Vienna, dated the 12th, says there are grounds for believing that the idea exists of making the eighth article of the treaty of Paris the starting point for fresh negotiations. This idea is now taken up by England, and brought forward at St. Petersburg; but it seems as if the era of negotiations is there regarded as closed. sanguine people may still derive some hope from this uncompromising attitude so occasionally displayed, but Russia has all along shown her unswerving purpose to set aside, or, at any rate, to ignore the very existence of the treaty of Paris; still, she will speak to raise a discussion on the point as to how far its stipulations may be deemed valid, knowing that such a discussion might perhaps bring her into opposition with one or more other powers besides Turkey. As the czar's arrival at Kishenev is only announced for the twenty-second instant, it is supposed his majesty will stop at Moscow, and he may use his stay there to make another declaration or possibly issue the expected manifesto therefrom. Intelligence of the movement of the Russian army is confirmed on many sides. It is believed in well informed circles that much time will be lost in crossing into Roumania. Such a movement may be made simultaneously with or perhaps before a regular declaration of war, so that movement would have the character of a menace. This would be following the precedent of 1853. The Turks may not be disposed to allow such occupation to pass over in silence, for trustworthy information indicate that they mean to consider the crossing of the Pruth a declaration of war, and intend crossing at the same time into Roumania at Kalafat and Nikopoli.

An Englishman devised a trick that beats anything of Yankee invention in that line. He desired to be a physician, but had no education in medicine, and a diploma was necessary. So he hired a needy physician to personate him before the examining board, answer the questions, and get the diploma in his name. The plan was successful, but there was a subsequent exposure, followed by arrest.

Every reform is advanced by the dissemination of knowledge in regard to the facts in the case—in other words, by the "clear idea" that Joseph Cook so strenuously insists on in discussing the philosophy of religion. The temperance reform has been hindered greatly by misconception as to the nature of the evil to be treated. It was quite recently thought to be sufficient to denounce in about equal measure the drunkard and the "rum-seller"—ignoring the sanction which society, by its laws, gives to the latter, and visiting upon the victims of the same indiscriminate censure without regard to the question whether their condition resulted from vice or disease. But in nothing has science proved herself more truly the handmaid of religion than in her examination into and treatment of this problem of the causes and cure of drunkenness. An actual line of division, not a merely sentimental one, has been drawn between these persons who drink voluntarily, and for the pleasure of it, and those who drink because of an impulse stronger than their will. Drunkenness as a vice, and as a disease, singly or combined, has come to be understood as well as many other difficulties which the medical profession can diagnose, but cannot yet treat with a success that is flattering to its skill. Among the ablest and clearest discussions on the subject we rank the paper read by Dr. Geo. M. Beard, before the American association for the cure of inebriety, at the annual meeting in Philadelphia. In this paper Dr. Beard treats of drunkenness as a vice, which he says may be and often is stopped by signing a pledge of abstinence; but drunkenness as a disease he holds is rarely cured by signing the pledge, or by mere moral measures of any kind. "With such persons," he says, "life is a constant pledge; they wish to be delivered from their sufferings as much as the dyspeptic patient wishes to be delivered from his indigestion, or the neuralgic patient of his pain."

In a word inebriety is a neurosis—a functional disease of the nervous system—and should be treated on the same principles as other and allied nervous diseases. This judgment is sustained by reference to well-established features of the anomaly—its hereditary character, and its periodicity. It is inherited, transmitted from parent to child, and conforms to the well known laws of inheritance. That "the periodicity of inebriety is as clearly marked that of neuralgia" every man who has studied certain phases of the disease well knows; and can match from his own observation the fact stated by Dr. Beard, that "the phenomena of the nervous system, like those of the heavenly bodies, move in cycles; one can, in some cases, predict the coming on of an attack of neuralgia or inebriety with almost as much precision as the astronomer calculates an eclipse of the sun, or the transit of Venus."

In passing from facts to opinions and theories, the essayist may not carry his readers with him so easily; but it is encouraging to find, from so careful a student of the problem, the judgment that "there never was a time, in the history of our race, when, in proportion to the population, there was so little intemperance and so little drinking among the higher classes, as to-day. The abstaining from alcohol when it is accessible, either for example's sake, or for our own sake, is, outside of Mohammedanism, almost entirely an American phenomenon. Absence, total or comparative, has been of late years forced upon us by the necessities of the nervous system; we cannot bear alcohol as our fathers could."

"Drunkenness as a vice," Dr. Beard insists, "among the better classes of civilized lands, is decreasing, while drunkenness as a disease—inebriety—is increasing;" and his theory of explanation for the latter fact is that inebriety has increased for the same reason that other and allied nervous diseases have increased; and, *pari passu* with them. His argument in support of this position is based upon observation and comparative statistics, showing the great increase of nervous sensitiveness, growing out of the excessive strain upon the nervous system by the pace at which men are driven in our high-pressure age.

INEBRIETY.

The Cause and Cure of Inebriety. Every reform is advanced by the dissemination of knowledge in regard to the facts in the case—in other words, by the "clear idea" that Joseph Cook so strenuously insists on in discussing the philosophy of religion. The temperance reform has been hindered greatly by misconception as to the nature of the evil to be treated. It was quite recently thought to be sufficient to denounce in about equal measure the drunkard and the "rum-seller"—ignoring the sanction which society, by its laws, gives to the latter, and visiting upon the victims of the same indiscriminate censure without regard to the question whether their condition resulted from vice or disease. But in nothing has science proved herself more truly the handmaid of religion than in her examination into and treatment of this problem of the causes and cure of drunkenness. An actual line of division, not a merely sentimental one, has been drawn between these persons who drink voluntarily, and for the pleasure of it, and those who drink because of an impulse stronger than their will. Drunkenness as a vice, and as a disease, singly or combined, has come to be understood as well as many other difficulties which the medical profession can diagnose, but cannot yet treat with a success that is flattering to its skill. Among the ablest and clearest discussions on the subject we rank the paper read by Dr. Geo. M. Beard, before the American association for the cure of inebriety, at the annual meeting in Philadelphia. In this paper Dr. Beard treats of drunkenness as a vice, which he says may be and often is stopped by signing a pledge of abstinence; but drunkenness as a disease he holds is rarely cured by signing the pledge, or by mere moral measures of any kind. "With such persons," he says, "life is a constant pledge; they wish to be delivered from their sufferings as much as the dyspeptic patient wishes to be delivered from his indigestion, or the neuralgic patient of his pain."

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The amount required for the support of the United States army during the next fiscal year, according to the estimates of the war department, is \$61,000,000, allowing \$1,500,000 for the several branches of that service. The house of representatives, it will be remembered, proposed to reduce the army to 17,000 men, and appropriated \$52,180,000 for the ensuing fiscal year.

The senate passed a substitute for the house bill, leaving out the sections prohibiting the use of troops in South Carolina and Louisiana, which substitute appropriated \$28,175,879.50, and provided that none of the money should be paid for recruiting the army beyond the number of 25,000 enlisted men, including Indian scouts and hospital stewards. But the bill having failed, it is believed an extra session of congress will be called. The amount required for the pay of the army, including commissioned and non-commissioned officers, privates, musicians, Indian scouts, contract surgeons, pay-masters, clerks, hospital stewards and matrons, extra pay to enlisted men, etc., is \$12,625,075.51. It is claimed that the contracts for subsistence and transportation can be continued without violation of law, but the officers and men cannot be paid after the thirtieth of June next without an appropriation for that purpose. The amount required for subsistence during the next fiscal year is \$2,200,000; for supplies for the quartermaster's department, including forage for horses, etc., \$3,750,000, and for the purchase and manufacture of clothing, \$2,000,000. Although the army might be fed and clothed until congress meets in December next, the failure to pay the officers and men would create much discord, especially among the privates, as a soldier is forbidden by law from hypothesizing his pay.

Dr. Beard illustrates this by pertinent and forcible references to various phases of our educational, vocational, business and public life. The life of the modern American is contrasted with that of the ancient Greek, and while it is conceded to be difficult to bring mathematics to bear on the question of inebriety, it is held to be safe to say that the average American has ten times as much work and worry as the average Greek of the olden time. We are asked also to consider the elements of seriousness and intensity in American life. How much cerebral force is expended in trying to convince and reform the world. What vast numbers of societies, boards, institutions and organizations of science and mercy, occurring promiscuously and perpetually occurring elements of politics and religion, the stress and fever of endless election and revivals. Diffusion of knowledge and of freedom are followed by diffusion of care and responsibility; in America every man is a king, and bears the burden of the republic. The mental activity of woman—almost entirely a modern development—and its influence upon her offspring, has also a direct bearing upon this phase of the question. And the conclusion seems well founded, from this inductive reasoning, that nervous sensitiveness and nervous disease to increase with the progress of modern civilization, and that inebriety, being a nervous disease, would naturally be more abundant in the present than in the past century.

To find the cause of a disease is not of necessity to find the cure, but the cause indicates the direction where we are to look for a cure, and Dr. Beard's conclusion is that "specifics for constitutional diseases are only looked for by those in whom survive the superstitions of our ancestors. There can be no specific for inebriety; there is no special antidote that will remove it from the nation." The first step in the treatment, he holds, is for the patient to put himself, or be put, where liquor cannot be obtained—for the night or the smell of alcohol will excite all the symptoms. Besides this negative measure, positive treatment is oftentimes required. Sedatives and tonics and nutritious food may be needed, as in the case of allied disorders, to build up the system after the wonted stimulus has been withdrawn.

None of Dr. Beard's admirable points are more important, or more strictly true and rational, than when he comes to consider the causes of prevention. We commend these words to all moderate drinkers, and especially to all young men: "As a means of prevention, abstinence from the habit of drinking is to be enforced. Such abstinence may not have been necessary for our fathers, but it is rendered necessary for a large body of the American people on account of our greater nervous susceptibility. It is possible to drink without being an habitual drinker, as it is possible to take chloroform or opium without forming the habit of taking these substances. In certain countries and climates, where the nervous system is strong and the temperature more equable than with us, in what we sometimes call the temperate belt of the world, including Spain, Italy, southern France, Syria and Persia, the habitual use of wine rarely leads to drunkenness, and never, almost never, to inebriety; but in the intemperate belt, where we live, and which includes northern Europe and the United States, with a cold and violently changeable climate, the habit of drinking either wines or stronger liquors is liable to develop a habit of intemperance. Notably in our country, where nervous sensitiveness is seen in its extreme manifestations, the majority of brain-workers are not safe so long as they are in the habit even of moderate drinking. For those individuals who inherit a tendency to inebriety, the only safe course is abstinence from wine, especially in early life."—Golden Rule.

The Pay of the United States Army. The amount required for the support of the United States army during the next fiscal year, according to the estimates of the war department, is \$61,000,000, allowing \$1,500,000 for the several branches of that service. The house of representatives, it will be remembered, proposed to reduce the army to 17,000 men, and appropriated \$52,180,000 for the ensuing fiscal year.

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THE BENDERS.

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Many of our readers can probably recall the main features of the Cherryvale horror. On the eighth of March, 1873, Dr. William York, a brother of Senator York, mysteriously disappeared from his home, Independence, Kansas, and all search for him was in vain until about the first of May following, when his body was found buried on a farm about six miles north of Cherryvale, Labette county. The remains of the murdered man—for it was evident that he had been murdered—were thrown into a hole four feet deep, a foot and a half wide, face downward. The grave was in a plowed field adjoining a house formerly occupied by a German family named Bender. This family consisted of an old man, his wife, son and daughter, who had settled upon the place, a railroad claim, about two years previously. Their apparent vocation was that of keeping an eating and lodging house for the accommodation of belated and unwary travelers passing that way. Dr. York's friends, while engaged in the search, had frequently visited the house and made inquiry for the missing man, who had been traced to that vicinity. The secret departure of the Benders excited suspicion, and led to the investigation which resulted not only in finding the body of York, but some half dozen others. An examination showed that York had been killed by blows on the head with a blunt instrument, one on the back of the head at the base of the brain being sufficient to produce instant death. There were two others on either side of the head, and his throat was cut from ear to ear, and so deeply that the head was nearly severed from the body. Two hammers and a hatchet were found upon the premises, one of which fitted the wound on the back of the head.

The house which the Benders had occupied was a one-story frame, divided into two compartments by a cloth partition. The generally accepted theory of the manner of the killing is that travelers were seated in such a manner that their heads would lean against and indent the cloth partition which crossed the room. Some one stationed behind the curtain would then strike them with a hammer, and some one in the front room was ready to finish the job. After that they were taken to the trap-door, where they were thrown in, their throats cut, and they were left until night, when they were carried out and buried in the patch of ground alluded to.

The location was in the northwest corner of Labette county, on the road to Osage Mission and Fort Scott, about ten miles from Thayer, and five and a half from Cherryvale. The building was out of view from every other house, and seemed to have been chosen expressly for the murderous purposes for which it was used. It was in a hollow or swale in the prairie, far from timber, and where they could see a mile in any direction, and in no danger of interruption for at least half an hour. There was a stone stable on the premises, where horses

could be seemingly hidden, until such time as they could be sold and disposed of. After the finding of York it was determined to make a further search the next day. This was done, and the horrible disclosure made that there were at least seven other graves on the same piece of ground. Willing hands were soon engaged at resurrecting them, and the bodies of seven more victims were brought to light, all killed in the same way and disposed of in the same manner, with the exception of a little girl, who showed no marks of violence, but was supposed to have been smothered or buried alive.

George W. Longcor and daughter had been missing since the latter part of December, 1872. They had started to go to Iowa from the neighborhood of Omaha Creek. Mr. Longcor was a neighbor of Dr. York, and had purchased a wagon of the latter. He and his daughter were buried in the same grave, the daughter—eighteen months old—being placed between his father's feet. The father was stripped of all clothing except his under garments (as were all the victims) but the child was buried with all its clothing, even to a pair of mittens.

Mr. Brown was from Cedarvale, in Howard county, and had traded horses in the neighborhood of Ladore with a man named Johnson. He was recognized by a silver ring which he wore. W. F. McGrotty resided near Cedarville, in Howard county, and was contesting a claim before the land office in Independence. He was on his way to Kococho county, where he expected to get money to carry on his contest. He was not supposed to have had any money with him.

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FARM AND HOME.

TWELVE RULES FOR SUCCESSFUL FARMING.

1. Do not sow on wet, boggy land.
2. Plow deep, and loosen the subsoil.
3. Provide good shelter for your manure, and make all your poultry coops by building with straw and straw.
4. Choose commercial fertilizers intelligently, and do not use one in excess of another simply because others have used it.
5. Manure every crop which benefits by it, and manure highly.
6. Cultivate only safe, paying crops, and select the best seed for these.
7. Change your seed at least every five years, especially your cotton and corn.
8. By all means make plenty of hay, and let your fodder remain on the stalk.
9. Feed plentifully of the best hay and peas, and run all your roughness through a chopper.
10. Breed stock, and let not mere accident control the increase.
11. Support breeding by proper care and feeding.
12. Be wise in time, and commence at once and plant a few thousand of the Przewalski Hedge Plant yearly, and soon your farm will be under a permanent hedge, and you will be relieved of the heaviest tax you now have to pay, and a tax that is growing heavier every year. Circulars containing full description sent free from this office.

**Memorandum Books.**  
Every farmer should carry with him a pencil and card to jot down important ideas occurring during actual operations on the farm, not only to fix them firmly in the memory, or for future reference for his own benefit and improvement, but for publication in his farm paper, for the benefit and improvement of co-workers in the fields of productive industry.—Country Gentleman.

Use of Gypsum as Land Fertilizer.

Plaster, it must be remembered is a powerful absorbent of the ammonia in the atmosphere. This is its chief office as a fertilizer. It absorbs the ammonia and yields it up to the growing plants, it is therefore only useful when applied in the growing season, and this should be done when the grass or other plants are quite young, to get the best results. Light and exhausted soils show the best results from the use of plaster. It may be used on such soils as meadows and clover with excellent effect. When used on corn it should be applied around each hill, on high lands. Lands abundantly supplied with lime stone do not need plaster. Plaster is most excellently mixed with manure, as it retains, by absorption, the ammonia which otherwise escapes into the atmosphere, and in turn gives off the ammonia to the growing plants when the mixture is applied to the green crop.

Look Well to Your Seed.

Referring more in detail to one important point in farming, that of seed, and properly handling seeds for the coming season's use. We repeat what has often been said, that as a rule, too little attention is given to providing the best of each variety for spring planting. The poor success which has attended the growing of wheat of late, in the west, has resulted in turning us with a very poor quality of seed wheat. Especial efforts should be made, the present season, to secure seed wheat from those states where the crop matured well, and produced a plump berry. Many farmers have uniform good success with corn, when the season is reasonably favorable, depending largely upon their care in saving and taking care of their seed. Other farmers take seed from the cob, some of which is good and will grow fairly, while a

portion will not come, leaving the ground idle; or if replanted will produce, not corn, but tender unproductive stalks, sometimes with the rudiments of ears upon them, but never with well-matured sound ears.

The Best Work Oattle.

Mr. John Dimon, in an address before the Woodstock Farmers' club, of Connecticut, very truly says: "The Devons make the best matched oxen in the world, and the smartest and best travelers. A pair of properly-trained Devons make nearly as good a team for all farming purposes as horses, and for many purposes better; and the farmers of New England to-day would have been thousands of dollars better off had they used more Devons oxen and less horses. One thing about this breed of cattle is, a farmer can turn out a dozen steer calves with certainty of getting at least five pairs matched oxen, as they are all colored exactly alike, and their horns are naturally of nearly the same turn."

The Devons also make superior beef, and fair milkers, the milk being rich in the production of cream; they are admirably adapted to broken land and hill pastures, where the larger beef breeds do not so well thrive. In this connection it may be interesting to know that, last year, a Devon ox belonging to Mr. Kidner, at the English exhibitions, was declared champion in whatever company he stood. The Agricultural Gazette says there has not been such a Devon seen for years; it had everything in its favor—form, touch, color, etc.

Plums in the Northwest.

A contemporary in noticing Mr. Batcham's estimate that there are in Ohio 150,000 plum trees, of which the counties of Hamilton, Clermont, Butler and Warren have 50,000. Another 50,000 are mostly in the county of Ross, the bulk of which are Shropshire damson. The planting of plum trees is on the increase in all portions of the northwest. Not exactly! Plum culture is as dormant as it can well be in all portions of the northwest. There is no reason, however, why this should be so, except that the ravages of the curculio, have made plum culture expensive everywhere, and virtually impossible in many districts, where not more than one man in ten will persevere in the destruction of this pest. If neighborhoods would co-operate to this end—and we suppose they will, when farmers and horticulturists as generally take journals devoted to their interests as to other professions, those devoted to their special wants—then not only the curculio, but other noxious insects, would cease to be a terror, through the general diffusion of practical knowledge to their extermination.

Root Crops.

As the exporting of beef, and the increasing attention to wool growing, are likely to turn much thought to the root crop, it may not be amiss to say a little on the subject, for it is necessary to use considerable thought when a good crop is to be obtained. Carrots are the best flavored roots for butter, and the finest in affect for horses, no other root being so good. Mangels are next best for milk, but Swedes, for fattening cattle, for young growing animals, and for sheep (excepting in large quantities for ewes with lambs), are still better, especially in cold weather, as they have a decided warming tendency, and force the growth of wool, at the same time improving its quality. The Swede turnip requires to be sown on highly manured ground, and earlier by a month than it generally is, for the large field varieties

must have time to develop. The objection to giving many to breeding ewes is on account of growing the lambs unnaturally large, and at the same time fattening the ewe so as to create much difficulty in yearning.

There is another important matter. The seed should always be procured from a reliable source, on account of obtaining such varieties as will grow heavy bulbs. It is not enough that the seed all vegetates, for there is seed which will grow plants that will run to hard, woody necks, and be good for nothing. The manure should be turned over carefully, twice if necessary, so as to have it in a nice, mellow condition. A lot of long, dry, strawy stuff will be of no use.

May is the month to sow carrots and mangels, as also parsnips; June for Swedes and July for common turnips. With heavy manuring, thorough cultivation, and a mellow soil, roots weighing ten to twelve pounds may be grown, and twenty up to thirty tons of good sound roots can be got per acre. In a moist climate, and in a showery summer, heavier crops can be had; but when there is little rain, if the soil is fine, and the cultivator is run between the rows, a good deal of moisture will arise and assist the dew in nourishing the plants.

Carrots are the most trouble to thin out and weed, requiring more hand work. Mangels are a fine root, and stand drought nearly as well as the carrot. A deep, mellow soil, with good rotten manure, has a great deal to do in helping any of these crops in hot, dry weather. Parsnips would be a favorite variety, and on account of not receiving the injury from frost, like other roots, would be grown extensively, but the seed is more uncertain than any other. The common turnip can be grown at very little cost, and will be of great service. It may always be used in the first part of the winter to great advantage, thus saving the other roots for later use.—Cor. Country Gentleman.

Bring up a Worn Farm.

Prof. Kedzie, of the Michigan Agricultural college, in an able address delivered before the Michigan Farmers' institute, lately held, concludes as follows: "I believe the easiest and cheapest way to bring up a worn-down farm is by green manuring. Suppose your farm is too poor for clover, and grass makes only a feeble growth; put on it a manurial crop that will grow, such as rye. Turn this under with your plow, and you can then raise something better. Keep feeding your soil with everything your shovel and your team can command—ashes—leached ashes, if you can get them by drawing them within five miles—muck, marl, anything that will bring a green mantle over your fields. Soon you can set the clover-pumps at work, pumping up to the surface the inexhaustible resources of your subsoil.

If an animal dies, don't stop to bewail your luck and exclaim: "Everything goes to the dogs on my farm." Don't send it to the dogs at all, but compost it with muck, or even soil, and thus secure a most valuable manure. Samson performed a wonder by taking honey from the dead carcass of a lion. You can outdo that wonder by extracting wheat from the carcass of your dead cow. Pick up all the bones you can find, put them under cover, and mix with them two or three times their bulk of ashes from your kitchen; moisten them with enough water so that the potash may set on the gelatine of the bones; stir them over once a week, and in a month or two you will find the bones as tender that you can cut and wash them with a blow from your shovel.—Beat the

An Everlasting Harvest.

The Santa Cruz (Cal.) Courier says: We last week witnessed the queer spectacle of a strawberry patch growing in the open air a week before Christmas. The garden is located about six miles above the town of Soquel, and about the same distance from Santa Cruz. A Mr. Thompson is the owner of the rancho, and he informed us that any day of month in the year he could go into the patch and gather at least twenty quarts of the delicious berries in a short time. He has now in cultivation 3,000 vines,

whole into a powdery mass, and you will have a manure better than the superphosphates which you feel too poor to buy. Give a handful of this to each hill of corn, and see how it will wave its banner of green, and pour into your basket of golden ears.

But, in bringing your soil into good condition, do not neglect green manuring. Let every wind that blows over your fields bring them a blessing in the shape of a plant-food, and do all these things promptly and hopefully, without trying your soil beyond what it can do, and you will yet, out of the fullness of a grateful heart, exclaim: "Bless God for the farm."

Hints for the Season.

It is strange how people will allow evergreens to grow up into scrawny, ill-shaped trees, with no beauty, when it is as easy to grow them into close, round and beautiful shapes. As soon as frost is out of the ground, cut back the leaders and all side branches fully two-thirds of last year's growth. Currants and gooseberries, if not attended to before, should be trimmed now. Cut off all weak shoots, and put two to three inches of coal ashes under each bush.

Don't allow tomatoes and cabbage in hot-beds to grow too much before transplanting. If you want stocky plants, transplant often.

The best remedy for canker worms, is to scrape a smooth place all around the tree, and put on printer's ink. Two or three applications every month is sufficient.

Sods four to six inches square cut from some tough green sward, can now be put into moderately heated hot-beds inverted, and cucumber, melons and other seeds planted thereon. These transplanted to the open ground after danger of frost is over, will give a crop much earlier than outdoor plantings.

Sow beets and onions thickly in rows in hot-beds, and when size of peas or beans, transfer to open ground.

Mow lawns very early the first mowing, or at every subsequent mowing the lawn will look brown. A thin sprinkling of salt is good for the lawn, just enough salt to see the grains on the surface, about a quarter of an inch apart. An overdose will destroy the grass. Frequent rolling is one of the best ways to get a good close sod. When coarse weeds get in the lawn, band weeding is the best remedy.

Rhubarb may be forced by placing a barrel over the roots and banking manure around it. New plantations can be made, using pieces of the roots with hands.—Fruit Recorder

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which occupy half an acre of ground, and from these he has gathered during the past year 6,000 quarts of the large strawberry berries. Half of this quantity he sold in the local markets at an average of 20 cents per quart, and the other half he gave away to his neighbors, as there was no demand for them from buyers. Blossoms green, and flaming red, ripe berries, smile, look sedate and blush, side by side the whole year through, on the same vine. This certainly is equal, if not superior, to the ancient and fabled land that flowed with milk and honey. Now let us see if his crop pays him. To start with they are not as much trouble to cultivate as a patch of striking beans would be; then at an average of twenty cents per quart, the half acre of ground would net him \$600 per year.

Halt for Cabbage.

A New Jersey gardener considers salt necessary to the development of cabbage, especially in places far from the coast. He used it as follows: A few days after setting out the plants, and when they are damp, either after a rain, or when the dew is out, I take a small dish of fine salt, and walking among the rows, sprinkle a pinch of salt on the center of each plant. When the leaves begin to grow I repeat the salting, and when the center of the leaves begin to form the head I apply salt again, scattering it over the leaves.—Fruit Recorder.

Manuring Potatoes.

In order to produce 100 bushels of potatoes, with the average quantity of tops, requires of the chief elements of plant growth—nitrogen or ammonia, phosphoric acid, and potash—the following quantities: Ammonia 22 50 lbs., phosphoric acid 51 lbs., and potash 179 lbs., being one-third more phosphoric acid and two and one-half times as much potash as is required to produce 58 bushels of Indian corn.

Culture of the Tomato.

Supposing many of your readers are something like myself, says a correspondent of the Rural Sun, desiring to profit as much as possible by the knowledge and experience of others, I will in a brief way tell "what I know about cultivating the tomato." This delicious vegetable holds a most important part in the kitchen garden, and the most successful mode of its culture will doubtless be of interest. My plan may be an old one to many, but that does not prevent its being successful. This is it: Sow good seed in a hot bed under glass in March, and as soon as there is no danger from frost dig holes, five feet each way, 18 inches deep, 12 inches square at the bottom. In each of the holes put a good shovelful of hot stable manure and fill up to within six inches of the top with loose rich dirt—then set the plants in with the hand and "puddle" them. This leaves five or six inches of the holes not filled. As soon as soon as the plant takes root and grows sufficiently, fill up the holes; then plow and work out the plants twice afterward, which "lays them by." They now begin to fruit; get a lot of good brush, clear of leaves and place them close around the plants and cover the whole ground. As soon as the fruit throws the plants down the sun strikes it easily, and it ripens early. The nearer the ground the fruit ripens, without rotting, the richer the flavor.

what deficient in manure a quantity is spread and plowed in although the other course is to be preferred.

Upon an examination of tables containing the valuable constituents of manure, it is found that horse manure is infinitely valuable in its combination of these constituents, adapted to the production of the potato, than any other farm manure. Horse manure, in its natural undried state, contains 12.2 lbs. of phosphoric acid, 28 lbs., potash and 5.4 lbs of nitrogen or 6.5 of ammonia in every 1,000 lbs. From this it is clear to be seen that by an application of three and one-half tons of this manure, 100 bushels of potatoes should be produced. This accords exactly with our experience; we have had better results from the use of horse manure with potatoes than with any other kind, in careful test.

This should be the study of the farmer—if there is any special adaptability of manures to particular crops, whereby far better general results can be obtained they should be so employed. There should always be a proportionate supply of all necessary constituents or else there is a loss in the use of those portions that cannot be appropriated by the crop. In growing crops, if a manure is applied that furnishes a large surplus of one constituent, that lies unappropriated until some rotation that requires its use. This is very well where one application of manure is left to satisfy a rotation; then the care must be exercised in the selection of the rotating crops, but in annual fertilizing, the fertilizing material should be made as nearly as can be in accordance with the demand of the crop.—Southern Farmer.

Reasonable Advice.

"Mixed farming" is the only safe system for the husbandman of moderate means, and is really the most satisfactory for all concerned. A sense of independence is far preferable to the crushing knowledge of debt, and the feeling of security enjoyed by the farmer whose barns, cribs, bins, pits, racks, etc., etc., are full is infinitely to be preferred to the constant state of suspense and alarm lest the proceeds of the year's toil will not sell for enough to pay expenses. Large crops of single products are sometimes raised and a large amount of money made in a single season, but these operations usually involve the use of larger amounts of money than the average farmer can command. In fact, nearly all our large crops are made on borrowed capital and as long as circumstances favor, the producer is regarded as a "gentleman of respectability—a planter of great enterprise." We know too many such. Prosperity for a while showers upon them her golden favors, and their way seems, to the casual observer, to be the true path to agricultural and financial success.

But, unfortunately, every few years comes a reverse. The single crop yields poor returns or is a total failure. Previous successes have made the planter careless in his expenditures and lavish in his investments, and quite likely the reverse which now overtake him will bring him to the bottom of the ladder again, loaded with debt and destitute of credit. We see this every year, yet there is a peculiar fascination for large operations which is difficult to resist. They are sure to result in disaster, sooner or later, as every observing farmer will testify. Stick to the small crops, then,

Let any one try this plan who has never done so, and I feel sure he will raise more tomatoes and have less rotten ones—that they will come earlier, stand the drought better and bloom and bear later than by any other method of culture.

The Way Out of Debt.

Farmers must bear in mind there is no way but a hard one out of debt. Sighing and wishing to be out of debt will never get one out. If a man is in a mire he will remain there till he dies, unless he struggles to get on hard soil. To get out of debt one must sell more than buys. He must make his incomes greater than his out-goes. He must earn more than he spends. He must receive more than he pays out. He must so manage as to lessen his indebtedness somewhat every year. He must be economical and not extravagant. He must certainly know at the end of the year what his receipts and expenses have been. He can then tell what the future prospects will be of becoming a free man. A man who is in debt is not a free man. He is a slave. He belongs to his creditors, and the deeper his indebtedness, the worse his slavery. He is not a happy man. His mind is harassed to meet his obligations. If he fails to do it, he suffers indescribable misery. So, farmers, be on the safe side.

Good Evidence.

Dear Sir—The two bottles of Vegeline furnished me by your agents my wife has used with great benefit. For a long time she has been troubled with indigestion and constipation; these troubles are now entirely removed by the use of Vegeline. She was also troubled with dyspepsia and general debility, and has been greatly benefited. THOMAS GILMORE, 224 Walnut street.

RELIABLE EVIDENCE.

Dear Sir—I will not boast, but I can testify to the great benefit I have derived from the use of Vegeline. For I do not think enough can be said in its praise. For I was troubled with indigestion and constipation, and had such bad coughing spells that it would seem as though I could never breathe any more, and Vegeline has cured me. I also think it one of the best remedies for colic and was striking a blow at the stomach, and medicine every day, to take the Vegeline, for I can assure you that it is one of the best medicines ever used. Corner Magazine and 4th Street, Cambridge, Mass.

APPROBATION.

Charlesdown, Mass. March 19, 1890. H. R. Stevens: This is to certify that I have used your "Blood Preparation" (Vegeline) for my family for several years, and can testify to its efficacy. My wife and children are all well and healthy, and I feel that it is the best thing I have ever used, and I have used almost everything I can possibly find. I need it to any one in need of such a medicine. Yours respectfully, Mrs. A. A. DUNNORE, 18 Howard street.

Good Evidence.

Dear Sir—Through the advice and earnest persuasion of the Rev. E. B. Best, of this city, I have taken the Vegeline for indigestion, which I have suffered for years. I have used only two bottles, and already feel myself a new man. Respectfully, Dr. J. W. CARTER.

Vegeline is sold by all Druggists.

brothers of the plow! Raise your supplies for domestic consumption and an abundance of them. If corn fails you will have a surplus of potatoes, turnips, rice, wheat, beans, etc. If any crop fails from any cause you will have a surplus of some other, and thus you will be truly independent, contented and happy. If you have cotton or any thing else to sell you will make money on it, no matter what the price may be, or if the price does not suit, you can hold for an advance without being compelled to hamiliate yourself by asking, as a special favor, the privilege of paying from twenty-five to one hundred per cent. profit to your factor for means to enable you to repeat your mistake.

What I Know About Vegeline.

South Boston, 15th St., 1890. H. R. Stevens, Esq.: Dear Sir—I have had long experience with the Vegeline. For dyspepsia, general debility, and indigestion, the Vegeline is superior to anything which I have ever used. I commenced taking Vegeline about the middle of last winter, after using a few bottles, it entirely cured me of dyspepsia, and my blood never was in so good a condition as at the present time. I will afford no pleasure to give any further particulars relative to what I about this good medicine to any one who will call or address me at my residence, 306 Athens street. Very respectfully, MONROE PARKER, 306 Athens street.

SYMPTOMS.—Want of appetite, slowness of food and wind from the stomach, acidity of the stomach, heartburn, dryness and whiteness of the tongue in the morning, sense of distention in the stomach and bowels, sometimes rumbling and pain; constiveness, which is occasionally interrupted by diarrhea; pain, noise of the urine. The mouth is clammy, or has a sour or bitter taste. Other frequent symptoms are waterbrash, palpitation of the heart, headache, and disorders of the "stomach" (bile, etc.). There is general debility, indigestion and aversion to motion; sickness of the spirits, disturbed sleep, and bright dreams.

Gained Fifteen Pounds of Flesh.

South Berwick, Me., Jan. 17, 1892. H. R. Stevens, Esq.: Dear Sir—I have had dyspepsia in its worst form for the last ten years, and have used hundreds of dollars' worth of medicine without obtaining any relief. In September last I commenced taking the Vegeline, since which time my health has steadily improved. My food digests well, and I have gained fifteen pounds of flesh. There are several others in this place taking the Vegeline, and all have obtained relief. Yours truly, GEORGE L. MOORE, Overseer of Carl Loom, Fortunate Corn Mill.

FEEL MYSELF A NEW MAN.

Dear Sir—Through the advice and earnest persuasion of the Rev. E. B. Best, of this city, I have taken the Vegeline for indigestion, which I have suffered for years. I have used only two bottles, and already feel myself a new man. Respectfully, Dr. J. W. CARTER.

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Vegeline is sold by all Druggists.

THE BAPTIST

Hymn and Tune Book.

It is announced by these churches that are using it a decided improvement in all respects over all others.

Its superior features are: 1. It is in large, nice type.

2. It is on good paper.

3. Its hymns are all sound and choice.

4. It has the largest collection of chorals in any book.

5. It has a nice selection of revival songs.

6. It has the sweetest collection of Sunday-school songs, and more of the sweetest than any other book.

7. It is cheap, only \$12 by the dozen—\$1.00 each by mail, post-paid.

8. It is published by our own Southern Baptist Publication Society, which every Southern Baptist should support.

9. Why send North when you can get a better book at home?

Before buying any Hymn Book send for the New Hymn and Tune Book, with seven shaped notes, and examine it.

The New Psalmist.

This is the above book without the music. Its superiority over the Southern Psalmist consists in the following features:

1. Its large, beautiful type. Our older brethren will appreciate this. It can be used with a dim light, and at night.

2. The index of first lines is also in large type.

3. It is scarcely felt in the pocket: LIKE A BRICK in shape and weight.

4. It is cheaper. Price 85 cts.

5. It contains all the best songs of the old Psalmist, and a great many more.

6. It contains no hymns that teach baptismal regeneration, no songs to dead slaves, widows of babes, and no invocation of angels.

7. It is a cheaper and in all respects a better book; price 25 cts.

When you order, write: "Send the New Psalmist without notes."

The Little Seraph.

This little book contains all the music in the Hymn and Tune Book, and is designed for Sunday-schools, for Prayer and Revival meetings, and for the family.

The object of the editor was to gather into one book all the best and sweetest songs and tunes now in use, and to select those that inculcate unscriptural sentiments that abound in so many of our Sunday-school books.

It has been awarded this praise: "It contains more of the best and sweetest Sunday-school songs than any one book offered to the public; and, best of all, the sentiment of the songs are unscriptural."

The music is in the seven shaped notes, which can be used as round ones. It is designed for the million. Let every parent present one to each child.

Price per dozen, \$4; by mail \$5 cts. All orders will be promptly attended to. J. B. GRAVES.

Address all orders, with cash, to Southern Baptist Publication Society, 261 Main St., Memphis, Tenn.

THE 7 WORLDS, OR DISPENSATIONS.

A BIBLICAL AND PROPHETICAL SERIES.

TO INCREASE their readers several of our religious papers North and South are prospecting that early in the coming year, they will commence the publication of Novelties, interesting stories, with a religious or denominational bearing.

The first feature of our paper for 1877 we call attention to is—

OUR PULPIT.

In which will appear a sermon each week from Elda. Lofton and Landrum of this city, or some one of the ablest of our Southern ministers. These have commenced to appear. If these are worth six cents each they will more than pay the subscription price of the paper one year.

The next feature of marked interest will be the publication of the last Essay ever written by the late N. M. Crawford of Georgia, on the question, "Was Peter Ever in Rome?" This is a new article never before published. Following this will be the republication of the most celebrated discussion ever heard in the old world, upon the same question.

WAS PETER EVER IN ROME?

It was held in the city of Rome between two scholars appointed by the Pope and Gavassi, a converted priest, and Italy's most renowned orator, and other Protestant ministers. This question underlies the whole structure of the papacy. It was thoroughly posted upon this subject, as we have this growing power of darkness to meet in open debate in this valley of the Great West. This is the most brilliant and thrillingly interesting discussion we ever read. We have obtained from Rome an authentic and certified full report of the Debate. It is richly worth a year's subscription to THE BAPTIST.

THE 7 WORLDS, OR DISPENSATIONS.—A BIBLICAL AND PROPHETICAL SERIES.

This will be by far the grandest and most important work we ever undertook, the master work of our life in Biblical and Prophetic interpretation. Some years ago we gave a few chapters, but they were far from being full in the treatment; or finished, and stopped just as we stood upon the threshold of prophecies that have reference to present, passing, and fast approaching future events, that will soon startle the world like a trump of God.

This series will commence with the discussion of— The Godhead, and the two theories discussed—one Entity being manifested in three persons or others. Three equal Entities; temporarily related as Father, Son, and Spirit. Is Christ revealed to us as the Eternal Son of God, or the Son of the Eternal God.

THE ORIGIN OF EVIL—OF SATAN.

Evil not an Eternal Principle, and therefore no Eternal Devil. The Work of Christ learned from the Covenant of Redemption: did he undertake to save a definite or indefinite number; to people this world alone with the redeemed, or other worlds than this?

Is the Kingdom given the Son by the Father in the Covenant of Redemption located on this earth or on some other world, or in heaven? "By him he made the worlds." (Heb. i.) Does this teach a plurality of literal worlds, or does it apply to time, ages, periods, dispensation; the use of anon considered; time forever, eternity. When did time commence. The world's great week.

The first Dispensation—Monday. Five days of the world's week, or Dispensations passed. The day in which we live—Friday late in the afternoon.

Saturday—The sixth Messianic or Millennium to be introduced by the second Personal Advent of Christ. The proof that his second coming is personal, and his reign on earth literal.

The unfulfilled events that must yet transpire before his coming; in connection with his coming; subsequent to his coming.

The Millennium; what is its state of the earth and of its inhabitants during that period; the saints reign and judge with Christ.

The close of the world's great week. The final judgment of whom? The purification by fire as in the days of Noah by water—universal both.

The new heavens and earth; the whole world an Eden—a heaven; repopulated by the redeemed alone, and the especial tabernacle of Christ on the earth with his wife.

The consummation; Christ surrenders up his scepter and Kingdom to the Father, whose Kingdom will then come. (See Lord's Prayer.) The eternal Sabbath "or rest that remaineth to the people of God."

A NEW PILGRIM'S PROGRESS.—PART III.—BY JOHN BUNYAN.

We have received through an hunter-up and preserver of old things. Third Part to Pilgrim's Progress, which has never been published in this country. It will appear in chapters for the first time in the columns of THE BAPTIST, following the 7 Dispensations. It will be of thrilling interest to all who admire Bunyan's Pilgrim's Progress, and it can go where else had.

This is but an imperfect outline of the subjects that will be discussed in this series. It contains the "Key" to the interpretation of the scriptures as understood by us, and will embrace a full discussion of the "Eastern Queen Job," and the Return of the Jews; the rebuilding of the temple; Antichrist, or the Lawless One; and earth's greatest and last battle of Gog and Magog, waged for universal empire by Russia.

We are anxious for the largest number possible of our brethren to see this Series which will pass through the paper the next six months. We especially wish every minister to see them, for possibly they may materially modify his views on several subjects, especially as to what "the coming of the Son of man" is; the judgments described in Matt. xxiv, and Rev. xx. (both of which pertain to the ungodly alone); when and where the Christian is judged; the day of probation, and the heaven promised to the righteous.

We therefore especially request each minister who receives this prospectus to see how many brethren and others he can influence to take the paper for the next coming six months at least, if not for one year, and we offer the following inducements:

For a club of five annual or ten six months subscribers we will send one copy one year free. Or—For ten annual subscribers (at \$2.70) or twenty six months subscribers (at \$1.35), we will send an Improved Body and Lung Brace, which every minister should have to restore a lost voice or energies, or preserve sound ones.

The following is a list of Contributors who will write for THE BAPTIST this volume:— Eld. J. B. Seay, Eld. Geo. W. Griffin, Eld. Geo. Varden, Eld. C. R. Hendrickson, Eld. J. C. Hiden, Prof. G. W. Johnston, Prof. J. L. Beynolds.

Brethren, will you not make an effort the next thirty or sixty days, and see what you can do? You will find the paper otherwise more than ever interesting this year. It will benefit you: it will benefit your people. It will cost you but a little effort to present the matter to each of your churches, and to members of your congregations. If you do not wish to use the Brace yourself, your wife can use it, or you can readily sell it for ten dollars, but you do need it during protracted meetings at least, and it will save you years of strength.

Make a faithful effort and read the first part of this prospectus to your congregation. We shall commence the Seven Worlds the first week in February, to be followed by the other two. We want the lists all in and entered so that no one will miss a number. You can send on names and money as fast as obtained, and say begin 1st series, which they can see nowhere else.

We most especially appeal to the ministers of Tennessee, and the whole Southwest to make an effort to increase the circulation of THE BAPTIST, and help us to "Hold the Fort" here at the heart of this Great Valley, and the Key of the Great West. It is a denominational necessity that a strong paper be supported here. We never needed your help more than now.

AGENTS WANTED.

I want at once a good active Agent in each county of the entire South to canvass for the paper, The New Baptist Hymn Book, "The Little Seraph," the Braces, and other valuable articles of intrinsic value to the Farm and Household, to whom handsome commission will be allowed. None but active and responsible men, who are willing to visit each family in the county need apply, and to such men I am willing to guarantee a salary. Address Editor with a stamp; for reply.

J. B. GRAVES, Editor of THE BAPTIST.



The Body and Lung Brace.

READ NEW TESTIMONIALS.

Important Testimony. Bro. J. R. Graves:—I have been long confined with disease of the lungs, chronic pneumonia and asthma, causing general debility, etc.

Let. J. R. Graves:—I have been long confined with disease of the lungs, chronic pneumonia and asthma, causing general debility, etc. Last September, I obtained from you Lung and Body Brace. Not being able to sit up much of my time, I could not have the pleasure of using it; but, so soon as I was able to use it, I found it to be all claimed for it in my case.

W. L. Snow, Arkansas:—Do you keep a list of the names you send, and we will also, and when you have completed the list send on the order for Brace. You have two names to start with.

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Business Department

Money Letters Received from April 4th to 17th

Tennessee—J. B. Price \$1.50, Mrs. S. J. Carzell 10.00, J. H. Baird 10.25, J. E. Cheatham 10, N. A. Holmes 2.70, Eld. A. J. Brandon 15.00, J. A. Moore 3.00.

Mississippi—W. J. Nugent 2.70, E. P. Douglas 1.00, J. G. Ballis 20.00, W. R. Pearce 10.00, W. T. Stovall 12.70, R. M. Tindall, M. D., 10.00, W. M. Ginn 50c, Joseph Fox, Jr. 12.50, John Barr 10.00.

Alabama—Gordon Mynatt 2.70, M. F. Stone 3.00, J. H. E. Carden 1.00, Mrs. M. A. Ward 70c, Mrs. B. O. Griggs 2.70, Cat Smith 2.70, J. M. Berry 12.70.

North and South Carolina—Eld. W. B. Royal 10.00, B. M. Bean 2.50, J. N. Page 2.70.

Georgia and Florida—J. N. Mott 1.50, Sam'l Hart 5.00, J. W. Wilson 1.25, J. A. Dea 2.70, W. H. Scruggs 3.00.

Missouri—J. H. Naive 2.70, Rev. Milford Powers 20.00.

Louisiana—E. R. Forison 2.70, W. J. Ledford 2.70, W. B. Bonner 2.70, J. B. Cavett 10.00, John W. Robertson 30.00, W. H. McGehee 10.00.

Texas—B. B. Barmore 2.70, Wm. M. Duun 2.70, R. W. Billups 10.00, A. J. Paddy 10.10.

Arkansas—J. C. Brown 2.70, Eld. S. C. Edwards 2.70, D. F. Bally 1.25, W. L. Snow 5.00.

Order Department

JAS. S. MARAFFY, Order-Clerk.

Articles that can be had through our Order Department.

50 Bushels Choice Java Proflific Cotton Seed left, at \$2 per bushel. It is fully three weeks earlier than the common seed. One bushel for five new subscribers. Well send a nice package by mail free for each new subscriber this month. It can be planted the middle or last of May and make a full crop. Choice seed from the best of the best of the best. All orders in hand will be filled.

"I and the Java Proflific Cotton to be the very thing it is said to be. It has doubled my best cotton this year. I planted fifteen acres in the Delta and got them from Mississippi, planted them in much better ground than I did the Java. I planted one acre with 25 pounds Java seed that you sent me, and secured 100 lbs. of a good stand. It fully doubled the best acre of the Delta. I fully recommend it to all who wish to raise cotton." S. B. ELLIS.

Union City, Tenn.

David Dickson of Georgia, buys it and admits it is far superior to his Cluster.

There is no longer any question as to the value of this seed. One of the most reliable planters in DeSoto Co., Miss., says: "Had it been for the Java seed I bought of you, I should have never sown my cotton crop last year—owing to the drought. It will stand the drought like any other cotton—wonderful. It will make fully one-half more than the ordinary seed on same ground, and in three weeks earlier. Try one bushel and get seed for your next year's crop next year."

Send cash with order.

Java Proflific Cotton Seed.

Some have complained that their seed, bought last spring, was badly mixed. We say to one and to all who complain, send us the seed and we will send out, and if it has our name on it, we will double the order next month. Whatever we send description we will double the order next month. We will double the order next month. We will double the order next month.

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Dryer, state, county and individual rights for sale. Agents wanted. Send for circular.

Young's Peach Paster and Stomach and Liver Pills. Agents wanted. Send for circular.

Young's Sweet and Irish Potato Syrup. A useful article in every family. Agents wanted to introduce the above patent; send for circular.

Java Early Proflific Cotton Seed, \$5 per bushel. Agents wanted. Send for circular.

Banning's Improved Body and Lung Brace; Plain \$10, Ripured \$12.50.

Chas. All orders for chafas received at this office, including premiums, have been filled.

W. J. Ledford, Louisiana—Will send the "missing link" by this mail.

W. H. Rogers, Nova Scotia—Sorry the paper of March 31st did not reach you, as we have none of that date left to duplicate.

A. J. Feddy, Texas—Send your number for Lung and Body Brace. Not being able to sit up much of my time, I could not have the pleasure of using it; but, so soon as I was able to use it, I found it to be all claimed for it in my case.

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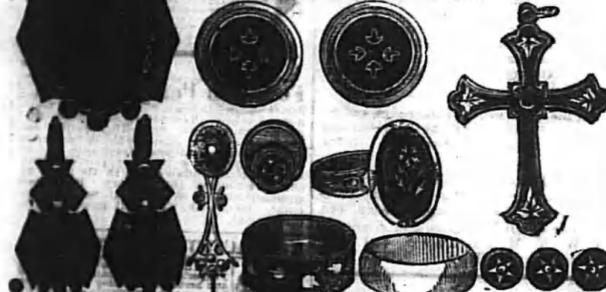
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Atlanta, Ga. Sunday-school Evangelist.

I can preach day and night for two months with my Brace on and not be so hoarse as I would in one week without it...

In 1873 I bought a Brace for my nephew, James T. Faller, who had been prostrated in the last stage of consumption by the very best physicians in the country...

I have no agent in this city, and therefore you purchase through our parties before to require them to send you a written, not printed, commission from me.

Friars Point, Miss. E. B. FULKER.

Great Reduction.

Owing to the excessive hard times in the North, reduced prices for labor, and scarcity of money in the South, I have been enabled to make arrangements with the manufacturer of the celebrated Body, Back and Lung Brace...

Knowing as I do the incalculable value of the Brace to every public speaker, and singer and to every minister, I take this rare opportunity to make this rare offer of a Brace for my own expense, and from the testimony of hundreds, that it is the

very mechanical help you need, and which will not only relieve you from present sufferings, but procure your labor for years.

I call your attention to the offer because the protracted meetings are at hand, and if you are perfectly sound you need help to keep so.

The Brace you can perform twice your usual labor without fatigue and never injure your voice, never suffer from dyspepsia, constipation, the piles, or hernia.

How to Measure for the New Truss.

Take a string the number of inches around the hips, over the hips, about two inches below the top of the side bones, and about two or three above the pelvic or front crest.

Directions for Putting on the Brace.

Open the truss and fetch it around the body, showing the hip-bones close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger.

Then, with one hand, draw up the bowels well, whilst with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

To place this Brace before the public, I have in the last twenty years, advertised to the amount of several thousand dollars, and have improved it and made it more durable and valuable. The Brace with my improvements is made for no other person in the United States.

Let all Take Notice.

To certify that the undersigned is the only manufacturer of the Banning Body and Lung Brace, I have caused the following to be published in the Standard, a weekly paper published for J. B. Graves, 125 So. Second St., New York, N. Y., and in the Standard, a weekly paper published for J. B. Graves, 125 So. Second St., New York, N. Y., and in the Standard, a weekly paper published for J. B. Graves, 125 So. Second St., New York, N. Y.

I publish the above that all may see that if they want the Brace that I advertise for the voice and all cases of prostration and consequent weakness, AND THE BEST ONE MADE, they had better send their orders to me, or to some one who has my written commission.

I have no agent in this city, and therefore you purchase through our parties before to require them to send you a written, not printed, commission from me.

Don't fail to avail yourself of this offer at your earliest convenience. The only premiums I can offer on the reduced price are—

1. A Brace for 10 new subscribers at \$2.70 each, or \$1.00 cash for every subscriber you get in making up your list.

2. Any subscriber who will get in making up a list of 10 Braces at \$10 each, or \$1.00 cash for every subscriber you get in making up your list.

If you decide that you have no use for this help in preserving a fine voice, making an old one good, or restoring lost or weak physical power, will you not place this circular in the hands of some man or woman you know to be a minister, and do a good deed?

Notice.—All sizes over 40 inches, having to be measured, are \$2.00 extra. Front and back straps are made of the best quality of leather, and are double-stitched.

Take a tape, if you have not a regular measuring tape, and measure two inches below the top of the side bones, and about two or three above the pelvic or front crest. The Brace will be sent in every number, and will be charged two inches.

J. B. GRAVES.

THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah. Old Series—Vol. XXXIV. MEMPHIS, TENN., APRIL 28, 1877. New Series—Vol. X. No 22.

Our Pulpit.

CONVICTION OF SIN.

OUT OF Christ, there is no salvation: in Christ, there is no condemnation. The sinner, out of Christ, is ignorant, guilty, polluted and condemned; but, to the believer, Christ is made wisdom, righteousness, sanctification and redemption.

Let us note some of the main and leading facts connected with the passage from a state of death and condemnation into one of life and salvation. The design and end of the application of Christ to the sinner is the communication of the benefits of his life and death to him; but the communication of these gracious benefits implies communion, which necessarily presupposes union with his person.

Unless faith were the act of the dead soul, the sinner cannot come to Christ without the Spirit's quickening work in the soul. Faith presupposes that a principle of life has been imparted to the soul. The vital act and operation of faith springs from the quickening Spirit: "Whosoever liveth and believeth in me shall never die." (John xi. 26.) It is the Spirit of life in Christ Jesus that makes the sinner free from sin and death. (Rom. viii. 1, 2.)

If Satan can blind the mind, he ruins the soul; for men would not live as they are, while in so much danger, were they not blind. The god of this world hath blinded the minds of them that believe not, that the light of the glorious gospel of Christ, who is the image of God, should not shine on them. (2 Cor. iv. 4.)

There is a great difference between a mere hearer of the word, and one inwardly taught of God. "No man," says our Lord, "can come to me, except the Father draw him." This implies that there is something more than a mere hearing of the word. All the power which the truth, as truth, has over the reason and conscience is exerted on all who hear it; of itself, it is not sufficient. The seed that fell by the wayside could not of themselves spring up and grow to maturity without a good soil: neither can the word of itself, however clearly and earnestly preached, though Paul and Apollos were the preachers. The word itself is weakness and foolishness, and without power to convert, unless made effectual by the demonstration of the Spirit. The reason of this, is the sinner is deaf and blind,—spiritually dead. He receives not the things of the Spirit, neither can he know them, because they are spiritually discerned. The mind which is not quickened by the Spirit will not receive the truth of which the Spirit is the author.

Looking at this subject in the light of God's word, we see that there are two acts which are essentially connected with the soul's union with Christ:—

- 1. The Spirit, on Christ's part, quickens with spiritual life; and—
2. Faith, on our part, which receives him as the offered Savior.

So, then, in the first place, Christ takes hold of us; in the second place, we take hold of him. Then, if we apprehend Christ, it is because we are apprehended by him. (Phil. iii. 12.) We do not take hold of Christ before he takes hold of us. Faith is a vital act; hence it is the act of one quickened into life. (Eph. ii. 1.) As the blood of Christ is the fountain of all merit; so is the Spirit of Christ the fountain of all spiritual life. So the sinner must be quickened,—must have the principle of divine life in his soul, that he may put forth the vital of faith to lay hold of Christ. There can be no union with Christ without this quickening work of the Spirit; it is fundamental to all other acts of grace done by us, from the act of the reception of Christ throughout the whole life of obedience; without it, the soul cannot be prepared and qualified for the enjoyment of the kingdom of God.

The work of the Spirit in the soul is not without method. The soul must come to Christ in the order of the gospel. Before faith unites to Christ, knowledge, conviction and compunction must prepare the way to Christ. No man was ever convicted of sin without a knowledge of sin; and no man was ever wounded for sin who did not see himself guilty of sin. It is a burdensome sense of sin that brings the soul to Christ for rest: "Come to me, all ye that labor and are heavy laden, and I will give you rest." (Matt. xi. 28.)

As conviction is the application of the light that is in the mind to the heart and conscience, there can be no conviction of sin where there is no knowledge of sin. (Acts ii. 37.) The Spirit shines into the mind, applies the light of truth by effectual conviction, wounds the heart for sin in compunction, and thus moves the soul to embrace Christ as the way of life and salvation.

Unless faith were the act of the dead soul, the sinner cannot come to Christ without the Spirit's quickening work in the soul. Faith presupposes that a principle of life has been imparted to the soul. The vital act and operation of faith springs from the quickening Spirit: "Whosoever liveth and believeth in me shall never die." (John xi. 26.) It is the Spirit of life in Christ Jesus that makes the sinner free from sin and death. (Rom. viii. 1, 2.)

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sense of giving or imparting life to the soul. In this act, there is no more place for means, than in the act of creation or the working of a miracle. When Christ healed the man with the withered arm, the act of giving vitality to the limb was an act of divine power without the intervention of second causes.

In maintaining that the giving of new life to the soul is the immediate work of the Spirit, I do not deny that there are perhaps two senses in which it may be said we are begotten by the truth. First, when to beget, or regeneration, includes the entire process: not the mere act of imparting life, but all that attends or immediately follows the act. Secondly, when the word denotes simply attending circumstances, and not a co-operating cause. For example: We are said to see by light; but we do not mean by this that light is the cause of the seeing, or that light is the means of opening the eyes. Floods of light will not enable the blind to see 'the eye must be opened that we may see by the light.' In like manner life must be imparted to the dead soul that it may accept the word.

The passing of the soul from the kingdom of darkness into the kingdom of God's dear Son is an event attended by many exercises of mind, in all of which the truth acts an important part. Yet it is manifest that a mind averse to God will not accept of his truth while that aversion remains. Among the exercises of mind which attend this quickening into life we find conviction of truth, of sin, a sense of shame, of remorse, etc.

We have now more to do with conviction of sin which precedes repentance unto life. Godly sorrow worketh repentance unto salvation.

The sinner must both see and feel that he is an offender against God, and justly exposed to the penalty of the law, before he will turn from sin and seek a Savior. The people who heard Peter on the day of pentecost, and cried out, "what shall we do?" were convicted. Their eyes were opened to see the truth which Peter spoke and their consciences compelled them to admit the guilt which it charged upon them. The truth pierced their hearts. They saw that God's displeasure rested upon them and they were in great danger of his severe judgments: They felt that they were lost, and that they could not save themselves. They saw that God's power was mighty, that his law was just, pure, and good, and that their sins were of a most aggravated nature. Borne down by the weight of guilt and pierced in their inmost soul with sorrow for their sins, they cry out in bitterness, "what shall we do?" The sorrow of these persons was not repentance, for Peter in his answer to their earnest question, said "repent." But they were clearly convicted of sin: they felt their guilt and saw their lost condition, they could not repent before seeing this, because men cannot repent of a wrong of which they are not conscious. Before men will turn from sin they must see it to be a hated thing. Godly sorrow leads to repentance. The laws of mind as well as the Bible plainly teach that the sinner must be convinced that he is a sinner, before he will repent of sin; he must see and feel that his conduct is wrong before he will seek forgiveness. A wrong which is not repented of nor does a sin which is unknown bring sorrow. In the very nature of the case, there can be no repentance before conviction of sin. In conviction man sees sin to be hateful, in repentance he turns from it. Sin turns from God, repentance towards God. As there is, then, no repentance towards God without conviction of sin, it is needful to consider the nature of conviction of sin.