



The universe of thought lies out before the mind,—the fields of thought truth. There will be worship in heaven,—songs and prayers. They learn and sing a new song; and they are made kings and priests unto God. A part of priesthood is intercession. "The more advanced in knowledge and goodness the world will teach the less matured. How wise and ennobling the lectures of the unfallen angels, or the elder sons of the earth, as Noah and Abraham! When one of the elders in glory asked John "what are these which are arrayed in white robes? and whence came they?" then John asked to be taught, and said: "Sir, thou knowest." And the elder taught him, saying: "These are they which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb." There may still be abundant occasion for assemblies and instruction in heaven. It is a holy and happy place: the residence of God himself. When God is with us here we find earth's highest bliss: there we shall be over with the Lord in holy activities. Our Savior said: "My Father worketh hitherto, and I work." Adam was placed in the garden of Eden "to dress and to keep it." Employment in paradise, and also in heaven! What will those do who have no employment on earth which they may carry on in heaven?

6. There is a time coming when there will be a new heaven and a new earth. This earth and all its creatures are in antagonism with God because of man's sin; but they shall be brought into harmony with God; that will be a new earth: "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." All evils of storms and tornadoes,—all atmospheric poison and all pestilences gone forever! All jarring discords of society on earth and all obstacles to happiness forever removed! This will be new heavens and a new earth. As Jesus brings his power over the earth all will be calm as when in the storm on the sea of Galilee he spoke, and there was a great calm. Then his will will be accomplished on earth as in heaven; for heaven shall then approach and include the earth. So it was revealed to John: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven."

I wonder that we do not more long for heaven than we do. We drink of the waters of earth and thirst comes again. We feed at many a bounteous table, but hunger again. We look on many beautiful objects, but they pass away. We gather our family about us, but death comes and they are gone. The home is darkened by the death-angel, and the mourners go about the streets. It is not so in heaven. No more of hunger and thirst,—of death and sorrow. We can go to those who have passed the pearly gates. This is the hope laid up for us in heaven. Our sainted dead are not far from us to-day. We speak not so much of miles as hours in measuring distance. A place sixty miles away we say is but three hours. Now there is but the time of a long sigh between us and the dead in Christ. They are in the upper story of the building: we are in the lower. After a little we shall be called up the stairway to them.

Bunyan says of his pilgrims that as they approached the beautiful gate the trumpeters of God came forth to meet them with welcomes, and farther on the angels joined their company, giving them ten thousand welcomes. So the pilgrims had a goodly company and goodly prospects.

Let us, too, thank God for the hope which is laid up for us in heaven, of which we have heard in the word of the truth of the gospel.

Christ will guide those who are sincerely endeavoring to know the truth. They who candidly and seriously endeavor to ascertain what is true and right, he will guide; and often in an unexpected manner he will appear to dissipate their doubts, and scatter all their perplexities.—Barnes.

Discussion on Universalism.

The Scriptures teach the dual purity and happiness of all mankind. MR. BURRUS AFFIRMS. DR. GRAVES DENIES.

LETTER II.

"Be not overcome of evil, but overcome evil with good."—Rom. 12, 21.

DEAR SIR:—God being the source of all things, would not put into operation a train of causes, the effects of which he did not foresee, or foreseeing, could not control. This would argue either ignorance or weakness on the part of Deity, which cannot be admitted. He was surely under no compulsion to create the human race, or to jeopardize the immortal happiness of any by creating them. Out of the spontaneity of his boundless and benign nature he created man and placed him in this fair and beautiful world surrounded by so many evidences of love—wisdom and power. Surely these three attributes, working in perfect harmony, are sufficient to secure the dual perfection—the ultimate good of all souls. God created all for his pleasure and glory; hence we read, "Thou art worthy O Lord to receive glory, and honor and power, for thou hast created all things; and for thy pleasure they are and were created." Rev. 4. 11. Now let us see what the pleasure of God is. To the testimony:—"Having made known unto us the mystery of his will according to his good pleasure which he hath proposed in himself; that in the dispensation of the fullness of time, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him."—Eph. 1. 9, 10.

WILL GOD'S PLEASURE BE ACCOMPLISHED?—We have seen that all were created for God's pleasure, and that it is his pleasure to gather together in Christ, all things, and in order to express universality beyond cavil, the apostle adds by way of emphasis—"both which are in heaven, and which are on earth; even in him." Now if there is proof in God's word that his pleasure will be accomplished, the doctrine for which I plead, growing out of the above Scriptures, is established. The Bible is our standard, and to it I appeal. Jehovah by the mouth of his prophet, says—"My counsel shall stand, and I will do all my pleasure." Isa. 46. 10. Will any man who reveres the Bible, say that this language means that God will not do his pleasure? Who will contradict the plain word of God? The accomplishment of God's pleasure, is proof positive of the doctrine for which I plead. His pleasure is the salvation of the world—hence we read that "The Father sent the Son to be the SAVIOR OF THE WORLD." And again, that "It pleased the Father, that in Christ, should all fulness dwell; and, having made peace by the blood of his cross to RECONCILE ALL THINGS unto himself, whether things on earth or things in heaven." Col. 1. 19, 20. I ask the candid, unprejudiced reader, how can this language be understood as meaning anything else than the final reconciliation of all souls to God? All fulness is to dwell in Christ; and he hath made peace by the blood of his cross to reconcile all things unto himself, whether they be in heaven or on earth. There is but one way to impeach this grand and glowing testimony, and that is to say that Christ will fail—that he will prove unequal to the work, and that therefore God's pleasure will be defeated. But this will never do, for as I have above shown, God says he will do all his pleasure. We are also assured that "The pleasure of the Lord shall prosper in the hands of Christ." Isa. 68. 10. And again, that "God doeth whatsoever pleaseth him." Eccle. 8. 8. Shall people who profess to believe the Bible, turn a deaf ear to this precious testimony? or try to fritter it away in such a manner as to make it mean that God cannot do his pleasure—that Christ cannot reconcile all things unto himself—that the pleasure of the Lord will not prosper in his hands—that millions will rebel against God to all eternity? Does God say one thing and mean another? Will my brethren of the antagonistic faith, pause, and calmly consider these things? Many by the force of early training, cling to a theory, not

always because they have studied it earnestly, but because it has been handed down to them, and they take it for granted, when really if they will investigate impartially with unfettered minds, many of them, will see that the common theory can never be harmonized with the above declarations. The teachings of Scripture, when understood, give no countenance to the idea that sin and pain are as enduring as God, and that even God himself is not able to exterminate them from the universe. Says the eminent English divine, Dr. T. Southwood Smith—"were there in the nature of Deity not the least portion of benevolence, instead of being as it is, pure benignity—were it unmixed evil, it could not be worse for the great majority of his creatures than according to this terrible doctrine it actually is. Were, then, the Deity instead of being pure benevolence, malignant as malignity itself, and had he engaged in the work of creation on purpose to gratify his malevolent propensities, he could not as far as we can see, have contrived a plan better calculated to effect his purpose, than that which this doctrine teaches he actually has adopted with the great majority of his creatures."

THE DESIGN OF CREATION.—From the above, it will appear that God did not create man without an object in view, and that that object was the pleasure and glory of the Creator; and the dual happiness of man is the pleasure of the Creator, as we have seen. Had he known that he could not provide for the highest happiness of man, and secure it in his counsels beyond peradventure, he would not have made him. God is master of the situation in all worlds, and the accomplishment of his pleasure is only a question of time. Never would he have given life unto any being under such circumstances as he foresaw, would entail upon the creature an immortality of suffering. Love and justice could never have sanctioned such a procedure. Where is the parent who would take his children to a distant clime, knowing, or even believing, that after taking them there, more than half would starve to death, or be torn in pieces by the wild beasts of the jungle! No man could thus act! But the doctrine of endless torment represents God as bringing mankind into this world with a full knowledge that the existence he conferred upon many would secure their endless ruin. The good father will bless all his offspring to the extent of his ability. To do less, would show a want of goodness.

ALL SHALL FINALLY SERVE GOD.—"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." Ps. 22. 27. I would ask, when all remember, turn to and worship the Lord, as the text declares, if they will not be good and obedient? To remember the Lord—to turn to him, is to repent of sin and forsake it. All will finally do this and worship the Lord. All the ends of the earth—all the kindreds of the nations! How could language be more universal? All the ends of the earth, and all the kindreds of the nations, evidently must mean all. But hear the Psalmist farther.—"All they that go down to the dust shall bow before him." Ps. 22. 29. Here he declares that all that die—all that return to dust, shall bow before the Lord; and this agrees with the oath of Jehovah, which says—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every shall bow, and every tongue shall swear, surely shall say; in the Lord I have righteousness and strength." Isa. 45. 23.

GOD'S LAW REQUIRES UNIVERSAL OBEDIENCE.—This, I presume, will not be disputed, but should it be, the proof is at hand. "Thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy mind. This is what the law requires of every member of the human race. The question now is, will it ever be fulfilled? We will hear the blessed Jesus on this subject. "One jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5. 18. Now if we believe the Savior's testimony, how can we say millions will never love and serve God? Consider the language. The law requires that all love God supremely, and the Savior de-

clare that "one jot or tittle shall in no wise (under no circumstances) pass from the law till all be fulfilled. When this blessed period shall arrive, the work of universal restoration will then be complete. God will then receive adoration from a redeemed universe, and all will then be restored to that original state of purity in which they stood before the cloud of sin that its gloomy shadows upon the hearts of the children of men. Throughout the empire of God love reigns in all souls, while the anthems of praise shall reverberate throughout the courts of heaven! The victory is complete—rebellion and pain no longer exists—Christ has triumphed—God is honored and adored, and the last wanderer has been reclaimed and presented before the throne of God as a trophy of his omnipotent grace! Well might the revelator in view of this glorious conquest, exclaim—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying; blessing and honor, and glory and power be unto him that sitteth upon the throne and unto the Lamb forever." Rev. 5. 13. On this, Prof. Stuart, "Orthodox" as he was, says—"If this be not spiritual worship,—and if Christ be not the object of it here, I am unable to produce a case, where worship can be called spiritual and divine." Letters to Channing P. 103. Here then, we have the assurance, that all intelligences shall finally render spiritual worship to God and his Christ. I request the reader to note the universality of the language—every creature which is in heaven—on the earth—under the earth—and such as are in the sea, the revelator heard prophetically, engaged in this august worship.

Dr. Geo. Campbell, truly says, that "The inhabitants of *hades*, are from their subterranean abode, denominated in the New Testament, Phil. 2. 10, *kathartouoi*, a word of the same import with the phrase *hupokato tes ges* under the earth in the apoclypse, ch. 5. 13." Dr. Campbell further declares, that those beings under the earth, or in *hades*, with the *epourantoi*, and *epexicci*, celestial and terrestrial beings, include the whole rational creation. I would respectfully ask if the doctrine of endless rebellion can be in harmony with the above declarations? When all in heaven, and on earth, and in *hades* shall truly and spiritually worship God, it cannot be that any will be the victims of unceasing torments. The law of God will be fulfilled only when all shall truly love and worship him, and the above testimony is plain in declaring that such will be the case.

REDEMPTIVE MEANS AFTER DEATH.—Because the grace of God has not subdued all rebellious souls in this world, must our faith falter? Must we say it never can? God has all eternity before him to accomplish his work. This is our rudimentary state; and to confine the work of salvation to it, would be like confining all the grand achievements of life to the years of our minority; and saying that whatever is not accomplished during that ignorant immature period, never can be! Would not this be unwise in the extreme? It really seems so to me. But the doctrine which continues all progress in the divine life to this world, is founded upon this very principle. We live here a few brief years in ignorance and sin, and then pass away to another world; and the common theory is, that God has no farther concern for the recovery of his erring children, but gives them over to his worst enemy to be tormented to all eternity! Denies them the privilege of ever reforming! What do we think of an individual who leads another into bad company? Do we not condemn such a course? What then shall we say of one, who *compels* another to keep bad company all his life? Would we say it is all right and proper? Where is the man who would utter such a sentiment? And yet the doctrine of immortal cruelty charges this very course upon God! Because men have been led astray by the tempter here, were we told that God will compel them to keep the company of the devil to all eternity! We should not ascribe to God this dishonorable character.

GOD'S LOVE NEVER CEASES.—Death places no one beyond the love of God. Neither the chilly touch of death, nor the darkness of the tomb can extinguish it. What he loved once he loves now, and ever will—he never changes—he is the same yesterday to day and forever, without any variety or shadow of turning. By leaving this world and going to another, we do not go beyond the saving influence of God's love. On this point many have erred. They admit that God loves the sinner while he is in this world, but after the spirit takes its flight to the spirit realm, many think God withdraws his love. Now consider how this contradicts the Scriptures that God is unchangeable—consider how it contradicts reason—consider how it contradicts nature! If we love an individual in Alabama, should he remove to Tennessee, would the mere fact that he had left one State for another destroy the love that we cherished for him? No one will affirm this. The mere change of place would have no tendency to destroy our affection for him. Though he might go to the uttermost verge of creation, true as the needle in pointing to the poles, our affections would still cling to him. We all know this is so; and what we know by experience as a truth, cannot possibly be false. Why then, I would ask, should any say that though God loves the sinner here, he will not love him hereafter? Why? Is not such a declaration clearly at variance with the nature of God? with what the Scriptures say of him? and with what we know? As Pope truly says:—"How can we reason but from what we know?" We learn from holy writ, that "Christ both died, and revived, that he might be Lord (possessor) both of the dead and the living." Rom. 14. 9. Will he abandon any part of his purchased possession? Let him answer: "All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out." John 6. 37. But says one—"all will not come to Christ." All do not now, but God has promised it, and he has all eternity before him to make good that promise. Let us hear Christ on this subject. "And I, if I be lifted up from the earth, will draw all men unto me." John 12. 32. This then settles this matter beyond dispute.

DEATH SEPARATES NONE FROM GOD'S LOVE.—Let us hear Paul on this subject. What do you say Paul? "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8. 38, 39. We see here, that death does not separate the objects of God's love from that love. Nothing beyond death can do it, for the language is "nor things to come." No power can do it, for Paul says "nor powers." The expressions are intensely conclusive—they show clearly that nothing either present or future, can separate us from the love of God. One perhaps will say, "Paul was addressing his brethren." Granted, but until it can be shown that God only loved Paul's brethren, I do no violence to the spirit of the language in applying it to ALL mankind, for it is a fact, clearly set forth in the Scriptures, that God loves all; this was the moving cause of sending Christ into the world—not to condemn the world, but that the world through him might be saved. John 3, 17. It is a Scriptural truth that—

"Love shall the universe control  
When dying seasons cease to roll."  
Your last Letter will be reviewed in my next.  
J. C. BURRUS.

FROM THE WILD INDIANS.  
THE missionary work at the Wichita Agency has not been so prosperous for some time as might have been expected for the following reasons: Indian affairs have been very unsettled hereabouts. The Cheyennes, just forty miles from us, have had considerable difficulty with the government. Some of them revolted, and have made their way northward, killing and scalping as they went. A change of agents has taken place at the Agency, and affairs are still very much unsettled; and there is much talk to the effect that the whole Indian department will be turned over to the military. Owing to this change of agents I have not been allowed to hold services for the

children in the mission school as I had been accustomed before the change was made. But probably the most serious hindrance to this work lies in the fact that some brethren among the wild Indians should be conducted by a civilized native Indian missionary, and not a white man. This subject has been ventilated until the wild Indians themselves have been induced to express themselves very strongly in favor of a native missionary. The more prudent and far-seeing among them have expressed their desire for an intelligent white missionary; but these are in the minority. This subject has been carried to such an extent among the wild Indians that their old-time prejudices against the whites are aroused; and my influence and my work are seriously crippled. Our church-house will be completed about Christmas; and I will do my best to induce the Indians to lay aside their prejudices, and receive the truth of God as revealed in Christ Jesus our Lord. It is a dark hour; but a Father will light the gloom, and dispel the darkness when it should be dispelled. I am clinging to the Rock. Some have professed conversion and await baptism. Let the friends of this work join me in prayer that God will make it a great success.  
J. A. HOLT.

Anadarko, I. T., November 30, 1878.

THE EXECUTIVE BOARD OF THE LOUISIANA BAPTIST STATE CONVENTION.

REPORT OF THE STATE EVANGELIST.

AT a meeting of the Executive Board of the Louisiana Baptist Convention, Nov. 29th, 1878, the following report was received from Bro. W. C. Friley, State Evangelist:—"Report of Corresponding Secretary of Executive Board of the Louisiana Baptist Convention, from August 1st to November 11th: Sermons preached, seventy-one, prayer-meetings held, forty-seven, received by baptism, ninety-six, received by letter, ten, restored, four, miles traveled, 468, amount pledged, \$1,177.25, cash collected, 722.00." On motion the above report was adopted and a committee of three were appointed to draft suitable resolutions expressive of the feelings of the Board in reference to Bro. Friley's work. The following was unanimously adopted:— Our Bro. Friley, is meeting with great success in his mission field as State Evangelist, and we do hereby express our unfeigned thanks to our heavenly Father for his abundant mercy bestowed upon our dear brother, and his work. Therefore, be it Resolved, That the Board do approve the work, and the plans adopted by him for the accomplishment of the same, and that while he has our sympathy in his noble struggles to overcome the obstacles that he encounters, we assure him of our utmost confidence in his discretion and zeal. We call upon all the brethren of the State to manifest their love for our Lord and Savior Jesus Christ, by praying for the success of the work committed to his care, and by giving him all possible encouragement and assistance. On motion, the Board then requested Bro. Friley, after his work at Shreveport, to visit Natchitoches and Alexandria, establish a mission in one or both places, and if successful, organize churches; and should assistance be needed to sustain pastors, the Board promise to supplement their salaries; provided capable persons are selected—such as the Board approves. Bro. Hackett is also requested to go with Bro. Friley to these places and assist him, provided he can obtain a leave of absence of his church to do so. A committee was appointed to consider the propriety, and if advisable, to have published a circular letter and send a copy to every church and Baptist minister in the State, calling attention to our State mission work. On motion the proceedings of this meeting were requested to be published in the *Capital Record* and THE BAPTIST. J. P. EVERETT, Pres. Board. J. D. HAMILTON, Recording Secretary.

THE Teloogoo Mission.

Read by D. G. Lyon before the Society of Missions...

(From the Western Recorder.)

It was evident when the present year opened that the mission was on the eve of a mighty awakening.

To return to the coast. At Nellore is baptized a promising young man of the Keldy caste.

BAPTISMS.

In June, the famine being far spent, it was deemed needless longer to restrain those who gave evidence of conversion.

Most of these converts are persons of mature age. The deep interest felt in the revival is illustrated by the fact that on June 23d, while the Ongole chapel was thronged by 700 hearers...

Mr. Williams, of the Seminary, who was on his vacation when the revival began, spent a part of July in assisting the missionaries at Ongole.

ORIGIN OF THE REVIVAL.

As to the origin of this wonderful revival, opinions differ. Mr. Clough attributes it to the six month's work on the canal in the middle of 1877.

"God moves in a mysterious way His wonders to perform."

CHARACTER OF THE WORK.

Is the work genuine? Are the people moved by a selfish principle? The large funds for distribution have given great influence to the mission-

aries. Are not many of the converts attracted by the hope of assistance? This was feared and provided against. For fifteen months baptizing was nearly altogether suspended...

True it is that sad ignorance prevails in the class of people thus mightily moved. Only few of them can read. But the work is not fanaticism.

SIGNIFICANCE OF THE WORK.

What does the work mean? It means that another nation is born unto God; that the great Head of the Church has again put honor upon his truth; that the same Spirit who sat like tongues of fire on apostolic heads and stirred all Jerusalem by his presence has in these latter days the same power mightily to shake up false systems of belief and to convict the world of sin, of righteousness and of judgment to come.

THE FUTURE.

And where shall the work end? It has no end. In the number of baptisms time will surely bring a check. But the various and powerful agencies now in operation, missionary, native preacher, school, seminary—these must continue the glorious work.

"Most river of salvation, Pursue thy onward way; Flow thou to every nation, Nor in thy richness stay."

NOTE.—The materials of this essay are drawn chiefly from the tract entitled "Lays of the Baptist Missionary Magazine from April to November, 1878, and the Examiner and Chronicle of April 4, 1878."

REVIVAL NEWS.

DEAR BAPTIST:—I commenced preaching at Grace church, four miles north of Ripley, Lauderdale county, Tenn., last winter as pastor of that church. It seemed almost lifeless.

Ripley, Tenn., Dec. 14, 1878.

AN IMPOSTOR.

EDITOR BAPTIST:—A man calling himself Turner and representing himself as a Cumberland Presbyterian minister, and filling exactly the description given in your paper of the 7th Inst of the impostor, W. W. La Vern, John Moffitt or Gordon Turner, spent several weeks in this county.

He left here about November 1st, as he claimed to go to his family at Clarksville, Tenn., and from there to Memphis to sell his property there and bring twenty-five young ladies, to attend his school here, he claiming to have refuged from yellow fever in Memphis, last summer.

Other Baptist papers please copy.

W. L. MCKNIGHT.

Charleston, Tenn., Dec. 9, 1878.

TRIBUTE OF RESPECT.

Whereas, One of our most beloved members, Bro. J. T. Moore, has fallen at Grenada, Miss., a victim to that dreadful scourge, the yellow fever, which is now devastating so many of our towns and cities, therefore, be it

Resolved, That in the death of Bro. Moore, we recognize the hand of Divine Providence, and while we bow with submission, to the will of God, we mourn the loss of our beloved brother.

Resolved, That in the death of Bro. Moore we have lost one of our best beloved brethren, and most efficient deacons, and the cause of Christ on earth one of its brightest lights.

Resolved, That we as a church tender to the bereaved family of our brother, our sympathy and condolence.

Resolved, That these resolutions be spread upon our minute book and the clerk forward a copy of the same to the Baptist Record and TENNESSEE BAPTIST, and request that they publish them.

Done by order of the church at Philadelphia, Sumner county, Miss., Saturday before the third Lord's day in September, 1878.

ELD. T. H. WILSON, Moderator.

R. A. MALLORY, Church Clerk.

IN MEMORIAM.

Died, at Cold Water, Miss., Nov. 22d, 1878, of croup, Jodie Forord, only child of Elijah and M. A. Wright. Jodie was three years and nine months old, and a bright, beautiful and promising boy, the joy and pride of the household.

To allure them to heaven He has placed him on high, And the mourners will sweetly obey.

Many friends, who too, loved little Jodie, tender their sincere condolence to the afflicted circle.

J. D. AND A. F. F.

The Southern Baptist Publication Society having discontinued business, parties ordering books from this city should address their orders to the Baptist Book House. Send for their new catalogue.

TO MINISTERS.

Just make up your mind to get two new subscribers, and secure this paper for yourself this year, and see how easily you can do it.

The Baptist.

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

J. R. GRAVES, Editor and Proprietor. Office Editor, W. W. GILLESPIE, Book-keeper and Order Clerk.

Business Office: 227 Second Street, Memphis, Tenn. Terms, \$2.70 per annum, in advance. Send money by Postoffice Order, Registered Letter, or Express 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.

2. As Baptists, we are to stand for the ordinance of Christ in water, in order, and in symbolic meaning, unchanged and unchangeable, until He come.

3. As Baptists, we are to stand for the spiritual and reasonable character of the church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

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 susceptible of being applied or logically construed by our members, or their officers, to a recognition of ecclesiastical or ministerial equality with Baptist churches.

CHRISTIAN GROWTH.

THE Christian life is not stationary. It is progressive. It grows stronger and stronger, and rises higher and higher. It passes through the various stages of infancy, childhood, manhood, reaching forward to the divine and eternal. There is first the babe, then the ear, and finally the full corn in the ear; development, progress, maturity. Or resuming the figure of bodily growth, the Christian, at first, is but a babe, whose nutriment is the "pure milk of the word, by which he grows."

The same idea is expressed by the Apostle John, when he says, "I write unto you little children, because your sins are forgiven you." "I write unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

It is the nature and privilege of every Christian to grow up "into a perfect man, unto the measure of the fullness of Christ," having large experiences, large knowledge, and large powers of usefulness.

Christianity makes no provision for permanent infancy, or a race of pigmies, but says to one and all, "let us go on unto perfection," "forgetting those things which are behind, and reaching forth unto those things which are before."

As an incentive to noble aspirations, it sets before us the perfect and beautiful example of the Lord Jesus, and commands us to "follow in his footsteps." We are to become like him in spirit, character and life. We are to possess his gentleness and meekness, his humanity and generosity, his unselfishness and world-wide philanthropy.

The great design of the Spirit and word of God is to develop in each individual Christian a perfect manhood after the pattern of Christ, and anything short of this is to hinder and defeat the work of grace in the soul. And yet it is a sad and lamentable fact that comparatively few reach this state of sympathy and oneness with the life and character of Christ. The accepted standard of piety is low. It is shriveled and dwarfed into a common place sectarianism or ritualistic formalism. To be a member of some church is too often considered as being equivalent to being a Christian. A few transient emotions

are quite frequently viewed as sufficient evidence of a change of heart, and as justifying a formal profession of religion. Multitudes crowd into churches with no radical change of nature, and their subsequent lives show that they have not yet entered the school of Christ. They may retain their places and wear the common name of Christian, but of the spirit, self-denial, benevolence, and exalted humanity of Christ they know nothing. They are not like him. In life and character they are of the world, worldly. They do not grow in grace. They may be in the church ten, twenty, or forty years, and yet there is no marked change for the better. On the contrary there has been growth in the opposite direction. There has been an increase of hardness, a growing worldliness, covetousness, a loss of faith in God and man, a diminishing power of conscience and blinding of the eye, till God and heaven are lost from view.

It is a terrible thing to find a broad way to destruction hid out through the church, and it is no less terrible to find that way crowded by multitudes of nominal Christians; but whatever a man's religious pretensions or professions may be, "if he has not the spirit of Christ he is none of his."

But those who are in Christ will grow up into him in all things. Their course is upward and onward. With advancing years they become assimilated to the likeness of their Lord. They become tender, gentle, and loving in spirit; ripe, mellow and beautiful in character.

The word of God is the food of the soul by which it grows strong and Christ-like; and prayer brings it into daily communion with the heavenly and divine.

But the means of grace are not limited to things commonly called religious, but the whole ministry of providence, in the circumstances of life—domestic, social and business, become the means of moral discipline, development and perfection. Going to church on the Sabbath, attending meetings, maintaining family and private devotion are of value and importance in their place, but as means of grace, to help men heavenward and bring out the image of Christ in the soul, they are far from being all the instruments that God has at his disposal. He uses other means to answer his purposes; means which we look upon as hindrances, obstacles, crosses, to be complained of and shunned. In domestic and business matters we call them troubles, trials, misfortunes, perplexities, and all sorts of hard names; but without these we should never learn patience, meekness, gentleness, forbearance, and forgiveness. God, in his wisdom, has so arranged the affairs of this world that all things may become ministers of grace; may file off and rub down the rough edges of character, and develop symmetry, beauty and completeness. The Christian woman may find means of grace in the nursery and kitchen; and the Christian man may find inspirations for a noble life in the workshop, store and farm. Every day may become a Lord's day, and every circumstance of life a help towards heaven.

To grow in grace, the Christian should maintain a receptive attitude. His mind should be open to new truth. As there are stars in the heavens that have never yet been discovered, so there are truths in God's word yet to be seen and known. There are many theological errors received for truth which have no foundation in the word of God, and these errors, like mists and fogs, blind the eyes of men to truths that lay on the face of Divine Revelation. These fogs will be blown away, and God's truth shall shine forth in clearness.

To grow in Christian knowledge and heavenly graces the man of God should study the Scriptures for himself, using such helps as may be available; but no method after all is equal to that which compares Scripture with Scripture. "The best commentary on the Bible is the Bible." "God is his own interpreter." "In His light we see light." "What we know not now, we shall know hereafter." Growth in the future is the blessed privilege and sublime destiny of all who are now in Christ.

Let every brother and sister now taking THE BAPTIST remember that two new names secures the paper for another year. Now is the time to secure your paper free.

BREVITIES.

MERRY CHRISTMAS.—A merry, merry Christmas to all our readers.

Rev. Dr. Stainback, pastor of the Cumberland Presbyterian church, this city, has resigned, and will return to his old home, Columbus, Miss.

Send three new subscribers to THE BAPTIST and secure "Christian Doctrines," by J. M. Pendleton, D.D., a book that should be in the hands of every Baptist.

THE DISCUSSION.—In answer to some inquiries upon the subject, and for the information of all interested, we will state the discussion on Universalism will be completed so soon as Dr. Graves returns from California.

NOTICE.—In accordance with our usual custom we will issue our paper during Christmas week. We furnish our subscribers with the full volume; so no one loses anything by the observance of the holiday.

For the benefit of some who have asked the question we again state; that no subscriber will miss a single paper by the suspension during the yellow-fever epidemic. We shall furnish the full number of papers paid for in every instance.

Bro. W. J. F. Allen of Trezevant, Tenn., desires to secure a lady to teach vocal and instrumental music in his school. Must also be competent to teach in the literary department. Address him as above for further information.

We learn that Eld. E. R. Carswell, Jr., of South Carolina will take charge of the Jefferson High School, Georgia, for the year 1879. Bro. Carswell is a fine scholar, as well as an able preacher, and is eminently qualified to discharge the duties of the position to which he has been called.

We regret to learn that Dr. A. C. Caperton, editor of the Western Recorder, Louisville, Ky., is confined to a sick bed. We take pleasure in noting the fact, that, among the many valuable papers on our exchange list, there are none we prize more highly than the Recorder.

From a letter we publish in this issue from Bro. A. J. Holt, missionary to the wild Indians, it will be seen that he is meeting with much opposition in his work. Brethren, pray for Bro. Holt. He is certainly engaged in an arduous and also very important work, and should receive every encouragement to continue at his post.

MINUTES WANTED.—I want a late copy of the minutes of every Association in Louisiana to enable me to prepare correct sketches of the Baptists of Louisiana for the new Baptist Encyclopedia soon to be published by the American Baptist Publication Society. Address W. E. Paxton, Warren, Bradley county, Ark.

We call attention to the report of the Executive Board of the Louisiana Baptist Convention, published in this issue. Bro. W. C. Friley, the State evangelist, has been doing a noble work, and should receive every encouragement possible from the brethren of that State. The report is flattering indeed, and shows that the work is being vigorously prosecuted. We trust that the brethren will keep our readers posted in regard to the mission work among them.

"E. T. R.," a writer in the Religious Herald, charges that there are two professors in Baptist theological institutes that are heterodox, one denying the inspiration of the books of Moses and other parts of the Scriptures, and the other being a Universalist and also disbelieving the doctrine of total depravity. The statement is made upon what the writer claims is good authority. If the charges can be made good, we think, in justice to all other Baptist colleges, as well as college professors, that the particular "theological institute" should have been pointed out. "E. T. R." should come forward with his proof, and the names of the professors, and will do so if he has the interests of the denomination at heart; for as he very justly remarks "they are paid by the denomination to teach the views of the denomination." The man that will conceal his real opinion upon vital doctrines, and especially such as are universally held and taught by the denomination, is not the man to be entrusted with the education of young men, and especially young ministers.

PAYING THE PASTOR.

STRANGE as it may seem this is a duty that is not properly understood, or, if understood, but imperfectly so, by some churches. It is too often the case that the pastor is left unpaid at the close of the year; and if, as is sometimes the case, he concludes that he is not properly appreciated, and moves to another field of labor, he is not paid at all.

The pastor should be paid promptly, and not be forced to importune the church for that which is justly due him, and which is necessary for his sustenance. Churches that are remiss in this duty are almost certain to neglect other duties of paramount importance. It is rare that they ever contribute to home and foreign missions, or any of the benevolent enterprises, educational or otherwise.

This thing of paying a pastor what is promised, and what is justly due him, needs no argument. It is not a want of knowledge of their duty upon this important matter so much as it is a disposition to neglect and put it off to a more convenient season. The brethren intend to discharge this duty, and believe it is right; but the necessary effort is not put forth, and little sacrifices made, to meet this particular emergency, and delay is the consequence. But the pastor is compromised by this course; and his usefulness is abridged, and, in some instances, permanently destroyed by the failure of the church to promptly pay him his salary. Neglect of duty in this respect has caused many a pastor days and weeks of anxiety, and no doubt in some instances absolute distress.

The remedy for all this is for each member to "give as the Lord has prospered him," and the amount due the pastor can always be secured. And the church that promptly and faithfully discharges its obligations to the pastor always gives liberally to send the gospel to destitute fields.

Pay your pastor, pay him liberally, and, by all means, pay him promptly. The life of the church depends upon it. And those that neglect such a plain and unmistakable duty will be unblest of the Master. If the matter has been neglected until now, there is no better time to begin the reformation than the year 1879.

THE MINISTERIAL BOARD AT JACKSON.

WE are rejoiced to know that the Ministerial Board of the State Convention, located at Jackson, Tenn., are vigorously prosecuting the work assigned them. The education of our young ministers is a work that cannot be laid aside, or put off to some other time, but must be attended to now. Several young brethren are now attending the University at Jackson, preparing themselves for their life-work, and are sustained by the Board. But the Board do not wish to turn a single applicant away, and appeal to the brethren everywhere to send contributions for their support.

The Board have appointed Bro. L. A. Duncan secretary, as was mentioned in these columns last week, who has entered immediately upon the discharge of his duties. He is widely and favorably known throughout the Southwest; and the interests of our young ministers will not suffer in his hands. But in the meantime let not the brethren, and sisters too, forget to send their contributions to the treasurer, Bro. D. W. Hughes, Jackson, Tenn., as there are immediate demands upon the treasury that must be met. Send fifty cents, a dollar, or any amount that you can give to the fund for ministerial education.

The education of our young ministers is of the greatest importance, as all admit. But few who are called to the ministry have the means to educate themselves. Still they must be educated; and the responsibility devolves upon the brethren at large. Will they shrink from it? We think not. Many are responding nobly; and let us pray God to put it into the hearts of others to follow their example.

We hope to have an article from Bro. Duncan at an early day, setting forth the purposes and plan of his work.

MISSION ITEMS.

Bro. T. P. Crawford, missionary to China, will spend the winter at San Francisco, Cal., and return to his home and work in Tung Chow in the spring. — Bro. R. H. Graves baptized nine converts at Canton, China, the 29th of September. — The total receipts to the Foreign Mission Board from Oct. 23d to Nov. 26th was \$3,236.57. — The total amount of available funds received by the Foreign Mission Board at Richmond, Va., for eight months' work was \$7,551.52; a sum wholly inadequate to meet the demands of our missionaries abroad. Churches should send up liberal contributions, and that promptly, so that the Board can meet all of its engagements. — Virginia, North Carolina, and South Carolina have paid their quotas for the Rome chapel fund. What States will be next? Some five thousand dollars are needed for the repairs. As yet our Northern brethren have sent us no offerings for this object. They will come. But Bro. Taylor's drafts cannot be delayed at Rome, nor asked to await "a more convenient season" in Richmond. — Foreign Mission Journal. Our Foreign Board should be sustained. Send contribution to Dr. H. A. Tupper, Richmond, Va. — The number of native Christians in India is given in the new Missionary Directory as 256,391, an increase of 42,133 in four years; and of native communicants 68,689, an increase of 15,876. The Directory gives the names and addresses of nine hundred and sixty missionaries and native pastors in India proper, not including Burma and Ceylon. — Fifteen millions of people already dead from famine in China, and unnumbered millions on the point of starvation! Such is the report of Rev. V. C. Hart, a Methodist missionary. — Since the beginning of Modern missions, the Bible has been translated into 212 languages; spoken by 850,000,000 of human beings; and distributed at the rate of nearly twelve every minute. All this has been done by missionaries. Thirty-nine of the languages referred to never had a written form until the missionaries created it. — Dr. Brown, Baptist missionary in Yokohama, has finished the book of Acts in the Japanese language, and now has the epistle to the Hebrews half completed. — A Baptist preacher, Eld. Folke Anderson, has been elected a member of the Swedish Diet. — In China, thirty years ago, there were only three Christians; now there are 13,000 who profess the Christian religion. — Great good will no doubt result from the labors of Miss Sands, in Yokohama, where she has been successfully training Bible women. — It is reported that a number of Lutherans, in Sweden, are renouncing their former faith and uniting with the Baptists.

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.

"There is a place where spirits blend, — Where friends hold fellowship with friend. Though sundered far, by faith we meet Around one common mercy-seat."

One of the purest and most refined pleasures in this world is that of doing good to others.

It wants nothing but a believing prayer, to turn the promise of God into a performance. — J. Mason.

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into eternal life.

To be wise is to feel that all that is earthly is transient, and to experience misfortune is to become wise.

Go where you will and your soul will find no rest but in Christ's bosom. Inquire for him; come to him, and rest you on Christ, the Son of God. I sought him and found him all I could wish or want. — Lutherford.

Things are saturated with the moral law. There is no escape from it. Violets and grass preach it; rain and snow, wind and tides, every change, every course in nature, is nothing but a disguised missionary. — Emerson.

Two things characterize every church that is in the highest condition of spiritual health. The one is that they all worship, the other that they all work. The first appertains more directly to

the heart; the second appertains as well to the head, the hands and purse. The fullest combination of the two would almost realize the ideal of church life in its highest form. — Z. L. Ouyler.

Alas! how little can human beings read each other. "The heart knoweth its own bitterness, and a stranger intermeddleth not;" yet, after all, why "Alas?" "Is it not better that it should be so, than that our inmost soul should be legible to all?" — F. W. Robertson.

There is no greater every-day virtue than cheerfulness. This quality in man among men is like sunshine to the day, or gentle renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor.

Love, it is said, descends more abundantly than it ascends. The love of parents to children has always been far more powerful than that of children for their parents; and who among the sons of men ever loved God with a thousandth part of the love which God has manifested to us? — Augustus Harv.

Fiction may be more instructive than real history; but the vast run of romances and novels as they are, do incalculable mischief. I wish we could collect all together, and make one vast fire of them. I should exult to see the smoke of them ascend, like that of Sodom and Gomorrhah: the judgment would be as just. — J. Foster.

Christ teaches that man may take the initiative with God as well as God with man — that times of trust are times of grace, that knocking leads to opening — that when man throws himself on God, God pours a new tide of spiritual life into man; then, surely one of the explanations of a want of faith in the invisible is a previous want of appeal to the invisible, a life of absorption in the superficial phenomena of existence, generation of outward interests and outward service.

To finish a character on a sudden, or by any but ordinary duties, carefully and piously done, by a mere religion of Sundays and birth-days, and revivals, and orthodoxies, and public reforms, is nowhere undertaken. They watered the plant in secret, trained it up at family altars, strengthened it in the exposures of business, till it became a beautiful and heavenly growth, and ready with all its blooming fruit, to adorn the paradise of God. — Bushnell.

"Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts." (Rom. v. 3, 4.) Have we found this declaration true in our own experience of trial and sorrow? Do we feel that every affliction is sent by God, with some definite errand of good, and do we so endeavor to receive it that it may work out in us and for us its divinely-intended end? Have we that heart-felt and living faith in God's particular providence, that leads us to trace every event to his hand and will? And do we endeavor so to improve every dispensation of that providence, as to be led by it nearer to him.

REDEEMING THE TIME. — There are many men and women in this Christian land of gospel light, some of them even now on the brink of eternity, who have never asked themselves the question, "Why am I here in this world?" "What is the object and aim of this life?" "What have I done for him who has done so much for me, from my birth till now?" "Have you ever really calculated how much of real time you are likely to possess, if even you live to eighty years of age? Let us look at it. About one-half of time is spent in sleep. Take away that half, and you have only forty years left. Give five years for childhood and fifteen more for training, which makes twenty. Take that from the forty and you have only twenty left, and few reach eighty years. Well may the word call us to "redeem the time."

Any brother or sister can have their subscription to THE BAPTIST extended six months by sending us a new subscriber, or one year by sending two.

ITEMS.

In Tremont Temple, Boston, Col. Russell H. Conwell, has a Bible class, with 620 members.

There are 1,508 Baptists in the Cherokee Nation, almost one tenth of the entire tribe, fifty-two of whom are ministers, including their chief.

A Japanese firm at Yedo are about to publish the New Testament; and in Tokio a Japanese paper is to be published in the interest of the Christian religion.

The Woman's Baptist Home Mission Society, of Chicago, has eight missionaries, and will soon send four more to New Orleans, two to South Carolina, and two to the Indians.

Christian R. Robert, the founder of the Seminary on Lookout Mountain, Tennessee, and also of a college in Constantinople, for the education of missionaries, died recently in Paris.

At Auckland, New Zealand, a remarkable revival is enjoyed in connection with the Baptist church under the pastoral care of the Rev. Allan Webb. The church proposes to secure an assistant pastor and entertain large plans for evangelization.

The Baptist church in Paris, France, is composed of one hundred and ten members. At least two-thirds are converts from Romanism. As their principles become better known, they are more respected, and the attendance on the church service is increasing.

So, still sets the tide. An English paper lately had an article on "The End of the Ecclesiastical Stampede to Rome," but just as long as the "high church" doctrine is taught, there will be people who have enough logical consistency to go over to the Romish church.

President Anderson, of the University of Chicago, is making headway in his effort to raise \$150,000 for the debts of the University in 1,500 shares of \$100 each. The Standard learns that he is now upon his second \$10,000, having been about it only about a month.

Mr. Spurgeon has again been prevented from preaching by severe illness. He has improved his enforced leisure by preparing for the press a new edition of Norcott on "Believers' Baptism," — a quaint old treatise, of which he has made virtually a new book.

A LIBERAL OFFER. — Any old subscriber sending us a new one shall have his subscription extended six months; and two new subscribers secure the paper for one year. Will not every present subscriber make an effort to secure his paper free for the coming year? Now is the time to work. This offer holds good only so long as this notice appears in our columns.

The great London Missionary Society recently held a meeting in that city. They report quite a successful work in China, India and Japan. Malayan Polynesia, was represented as being almost entirely Christianized. There are in all Polynesia about 68,000 communicants, and about 840,000 nominal Christians. Public morality is good, the Sabbath strictly observed, family worship is almost universal, and the Scriptures are read by all.

The Church of England was once boasted of as the bulwark of Protestantism, but it has been for many years the bridge to Romanism. Late papers report that Rev. Orby Shipley, a prominent clergyman, has been received, with his wife, into the Church of Rome. The Marchioness of Ripon, who still held to the English church after her husband went over to that of Rome, has now been "baptized" into that church. In this country, the Rev. J. K. Karcher, of Minnesota, has gone from Episcopalianism to Romanism.

Send three new subscribers to THE BAPTIST and secure "Christian Doctrines," by J. M. Pendleton, D.D., a book that should be in the hands of every Baptist.

A PASTOR WANTED. — By Ellm Baptist church, Durhamville, Tenn. Address G. W. Young, church clerk, Durhamville, Tenn.

LEARN A LITTLE EVERY DAY.

Y LITTLE rills make wider streamlets, Streamlets swell the river's flow; Rivers join the ocean billows, Onward, onward as they go! Life is made of smallest fragments, Shade and sunshine, work and play; So may we, with greatest profit, Learn a little every day.

Tiny seeds make boundless harvests, Drops of rain compose the showers, Seconds make the flying minutes, And the minutes make the hours! Let us hasten, then, and catch them As they pass us on our way; And with honest, true endeavor Learn a little every day.

Let us read some striking passage, Call a verse from every page, Here a line, and there a sentence, Gainst the lonely time of age. At our work, or by the wayside, While the sunshine's making hay, Thus we may, by help of heaven, Learn a little every day.

SWEET MORSELS.

Write injuries in dust, but courtesies in marble. Ho enjoyeth the sweetest liberty that hath a quiet conscience.

Silence is more safe than speech when our enemies be the auditors.

There is no sufficient recompense for an unjust slander.

To know well and to do well are the two points belonging to virtue.

As golden pillars do shine upon the sockets of silver, so doth a fair face with a virtuous mind.

The often repeating of our faults to ourselves in private causes more care in our actions in public.

These three chief points are necessarily belonging to a counselor, — to be bold, plain and faithful.

It is more commendation for a man to be silent than to make repetition of his good deeds performed.

It were better for a man openly to be hurt with his enemy's sword than secretly to be wounded with evil speeches.

The things that be most difficult to be obtained are most dear of price; and things seldom spoken of are most desired.

As a ship having a sure anchor may lie safe in any place, so the mind that is ruled by perfect reason is quiet everywhere.

As the green leaves outwardly show that the tree is not dry inwardly, so good works openly testify the zeal of the heart inwardly.

FROM MISSOURI.

DRO. GRAVES: — Supposing a letter from this part of the vineyard, would be of some interest to some of the many readers of THE BAPTIST, though it is a secluded backwoods spot in the world. And the Baptist cause has been at a low ebb until some eighteen months ago, when the brethren of Holly Grove church called brother and Elder J. F. Bibb to its pastoral care, and who has the care of three churches at this time, having organized one of them with a membership of twenty-two in number. Also Bro. Bibb has, in the past six months, held two protracted meetings which resulted in thirty-six professions and forty-six additions to the church. Bro. Bibb is an energetic, zealous worker, and with the help of Bro. John H. D. Carlin, missionary of Black River Association, who is an earnest advocate of Baptist principles, and who is leaving lasting impressions for the cause of the Master, they have raised the banner once trailed in the dust for want of ministerial aid to a prosperous condition, for which we feel to thank the good Lord for his many blessings towards us. Bro. Graves, pray for us that the brethren who have been so zealous in the work of the Master may continue in the cause and maintain their integrity, for we have yet a hard battle to fight; for the Pedoes have a strong hold in this county. Now Bro. Graves, this is my first letter, and if you think worthy of publication, judge, and do as you think best. I shall not be surprised if it goes to the waste basket. J. W. JOHNSON.

Cotton Plant, Mo., Dec. 9, 1878.

OBITUARIES.

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

Mrs. Rebecca Hill, wife of D. N. Hill, Grainger county, Tenn., on the 20th of July, 1878, aged twenty-six years. She professed faith in Christ in the fourteenth year of her life, and lived a constant follower of Christ until the day of her death. As a wife, she had few superiors. As a mother, she was ever kind, gentle and loving to her offspring. She leaves a husband and three little daughters and many friends to mourn her loss. May the God of all grace comfort the bereaved and guide them safe through time across death's chilly wave, to "a home not made with hands eternal in the heavens."

WM. D. MCPHETTRIDGE.

Death, alas! calls the young as well as the old. It came while I was at Mount Olive, and took away my favorite pet among neighbors children. Little Ella Jana Hill, daughter of C. C. and Rhoda Hill, aged two years and six months. She was one of those sweet flowers that this cold world was not allowed to retain, hence God took her to his eternal Eden where there is no chilling blasts of death to cut down the sweet flowers. But they bloom forever in eternal day amid the sunshine of the eternal Son of Righteousness. God bless the bereaved father and mother, and comfort them in their affliction. Their loss is her eternal gain. Deceased November 20th 1878. Dec. 6, 1878. WM. D. MCPHETTRIDGE.

To Ministers and Laymen.

We offer "Christian Doctrines," a Compendium of Theology, by J. M. Pendleton, D.D., for three new subscribers to THE BAPTIST. This book fairly and clearly sets forth the main points of Baptist faith on the leading subjects of theology. Just such a book is needed by every preacher and active layman in our churches. It is a large volume of 428 pages.

PREMIUMS FOR VOLUME XI.

We offer the following valuable premiums to those who will work for THE BAPTIST for Volume XI.:

- 1. Any person sending us two new annual subscribers at \$2.70 each, or four six months subscribers at \$1.35 each, will receive a copy of the revised New Testament, by the American Bible Union, extra cloth, retail price \$1.00.
2. For three annual or six six months subscribers, a copy of Genesis (revised) with notes by Dr. T. J. Conant, retail price \$1.25.
3. For four annual or eight six months subscribers, a copy of the revised New Testament and Psalms, retail price \$2.50.
4. For five annual or ten six months subscribers a copy of the revised New Testament and Psalms extra cloth, price \$3.00.

BOOKS AS PREMIUMS.

We make the following offer to all who desire to circulate sound Baptist literature. By a little effort on the part of the brethren and sisters not only can the paper be more widely circulated, and its usefulness increased thereby, but Baptist books can be placed in the hands of the masses. Read the following:—

- 1. For a renewal and one new subscriber we will send books to amount of \$1.00.
2. For two new subscribers, books to amount of \$1.50.
3. For a renewal and two new subscribers, books to amount of \$2.00.
4. For three new subscribers, books to amount of \$2.75.
5. For renewal and three new subscribers, books to amount of \$3.00.

And for every additional subscriber above a club of three we will allow fifty cents in books or tracts, as the brethren may choose.

The books are to be selected from the partial catalogue of books of the Baptist Book House on page 672. These books will be sent by mail, post paid.

NEWS FROM THE STATES.

TENNESSEE.—Dr. J. F. B. Mays has entered upon the active discharge of his duties as Corresponding Secretary of the State Mission Board. He is now at Jackson, and will remain at that point for some weeks. Don't let the churches wait for his coming to contribute to State missions, but just send their offerings right along. — Rev. L. M. Ayer of Murfreesboro suggests that Dr. Landrum's sermon before the State Convention, on the "Grace of Giving," be published in THE BAPTIST, Reflector and Messenger. It would be a capital idea; and we hope Bro. Landrum will prepare it for publication. — The good people of Bro. Fish's church have an entertainment this week to raise funds to finish their house of worship. The house is now covered; and Bro. Fish hopes soon to move into it. He is doing a glorious work in North Nashville, and should have the support of the people. — Reflector.

ARKANSAS.—Rev. B. W. Harmon has been called to the pastorate of the church at Lonoke, and will enter upon the duties of pastor the first of January. — The district meeting of the Caroline Association will convene at Scary Friday before the fifth Sabbath in December. — Rev. W. A. Gathwright has been called to the care of Zion church, Hempstead county. — Rev. O. M. Lucas has been appointed missionary of the State Convention by the State Mission Board. He will enter the work at once.

GEORGIA.—A new church-building was recently dedicated at Brlar Creek, Warren county. — The citizens of Waynesboro have subscribed one thousand and two hundred dollars for the erection of a Baptist house of worship in that town. — Rev. W. C. Bledsoe of Lafayette has been called to preach for the West Point church two Sabbaths in the month. — Rev. C. H. Strickland of the Second church, Augusta, was presented with an elegant gold-headed cane by the ladies of his church on the anniversary of his ministerial work. — Rev. S. Boykin has been appointed contributor from this State to Dr. Cathcart's Baptist Encyclopedia, soon to be published at Philadelphia.

ALABAMA.—Rev. C. Smith has been called to the pastorate of the Concord church, Coosa county. — The General Association of Southeast Alabama has been dissolved, and the State Mission Board will occupy the field. — Eld. Gregory has resigned the pastorate of the First Baptist church of Eufaula. His resignation was very reluctantly received, and only after his firm determination not to withdraw it. — A new church was constituted at Vance Station on the G. S. R. R. the third Sabbath in November. Presbytery: Elds. N. H. Williams, W. J. Herring and J. T. Yerby.

KENTUCKY.—Dr. Varden has been called to the pastorate of the Indian Creek church Harrison county. — At Trammell's Creek church, Green county, Eld. M. P. Gooden pastor, a meeting was closed on the 24th ult., with nineteen added to the church by baptism and two by letter. — A meeting closed at Burdettown on the 1st inst., and nineteen were received by baptism. Eld. W. W. Willett has had the care of the church three years, and during that time seventy have been baptized. — Bro. W. T. Carpenter was recently ordained to the ministry at Eminence. It was done at the request of West Fork church.

TEXAS.—Bro. W. E. Penn is still carrying on his meetings at Lagrange. The interest is increasing, and many have put on Christ. — A church is soon to be organized at Taylorsville. Eld. R. Andrews, Jr., will probably be called to take charge of it. — Baptist Herald. — The church at McKinney has called Eld. G. W. Rogers to the pastorate; and he will give them two Sundays in the month. — By request of Beulah church, Lavaca county, Bro. P. C. Bowen was duly ordained to the work of the ministry on November the 6th. — The Board of Directors of the State Convention has been called to meet at Bronham on Wednesday after the second Sunday in January, 1870. — Eld. J. H. Preston died at Paris on November the 4th, in the forty-seventh year of his age. He was principal of Shiloh Academy at the time of his death. — Rev. A. J. Hill, late of

Kemper county, Miss., has been employed as agent by the Educational Commission. — Waco University has matriculated two hundred and twenty students since the opening of the session in September. — Some of the students of Waco University have organized a volunteer military company. — Eld. C. O. Lee of McKinney has accepted a call from the church at Bromond. — Eld. M. Lambright has removed from Linden to Bright Star, Ark.

MISSOURI.—Rev. J. S. Green, pastor at Monroe City, assisted by J. R. M. Benson of Chillicothe, closed a good meeting the last week in November. Eleven were baptized, and eight received by letter. — There are forty-five young ministers now attending William Jewell College. — A series of meetings, that lasted six weeks, recently closed at Kentry. Forty-six were baptized, and several were received by letter and restoration, in all about sixty-five added to the church. — Rev. George Boushler has accepted calls from Bellevue church, Iron county, Liberty church, Washington county, and Black River church, Reynolds county.

MISSISSIPPI.—The church at this place [Columbus] has been without a pastor since August, when our beloved pastor, S. A. Goodwin, resigned and accepted a call to Sherman, Texas. I do not think a church ever gave up a pastor more reluctantly than we gave up Bro. Goodwin. The church at one time refused to accept his resignation; but he, feeling the Lord had called him to a new field, insisted on his resignation being accepted. The finance committee have used the interregnum in arranging the finances of the church; and we start the new year entirely free from any financial obligation. The Lord, in his own good time, has sent us another under shepherd in Bro. H. W. Battle of Tuskegee, Ala. He preached for us December the 1st, and was unanimously called to the pastorate. He has accepted, and will enter upon his new work immediately. He has a field that is ready for the harvest. May the Lord bless his labors, and many be added to the fold. — W. S. Jobe. — Bro. M. V. Noffsinger of Macon has been assisting Bro. J. E. White in a meeting at Gainesville, Ala. — Bro. Grossett, editor of the Southern Baptist, has been suffering from severe illness. He is improving, and we trust will soon be restored to perfect health. — Eld. E. C. Gates has been called to the church at Brookhaven. — The church at Meridian re-elected the pastor, Eld. W. B. Crumpton, to serve it another year. — Rev. J. W. Harris has located in Byhalla, and will preach two Sabbaths in the month to the church in that place.

THE DEGREE OF SIN.

BY B. R. WOMACK, MEMPHIS.

"There is none righteous; no, not one. There is none that understandeth; there is none that seeks after God. They are all gone out of the way; they are together become unprofitable. There is none that doeth good; no, not one." — Rom. iii. 10-12.

If this sweeping statement is true then all have sinned. And if the question were put to every one, it is supposed there is not a man in the world who would deny it. We know we have sinned, and that all men have sinned. We know it from experience, observation and history. — from many explicit statements in the Bible, and the whole of its general teachings on the subject.

To substantiate this proposition there is no lack of proof nor want of evidence: it abounds, and is unmistakable and clear.

But while we bow our heads in recognition of this sad fact it is but natural, right and fair that the thinking mind inquire: What is the degree of sin in mankind? If it is true that all are sinners in the same way, is it true that all are sinners to the same degree? This is a natural and reasonable question, and is well worthy of our consideration.

What, then, is the degree of sin?

I. Suffer some remarks negatively.

Observe, then, —

1. All men are not as wicked as they can be. It seems that some people sometimes think so; but they are not. And I am glad they are not; for this would be an awful world to live in if all, or nearly all, were as wicked as they can be. But men are not as wicked as they can be until they

have committed the unpardonable sin. It is presumed one can go no farther when he has gone that far.

Much has been said from the pulpit and through the press in regard to the unpardonable sin. It is full of interest, and is fraught with the very greatest importance. Travelling ministers often advertise that they will preach on the unpardonable sin with a view to create a sensation, and attract a large congregation. All evangelists preach on that subject because of its importance, — because of its personal interest to every man, and because its striking and alarming nature gives them an opportunity to impress the truth of the gospel deeply upon the hearts and conscience of an interested audience. And men, as a general thing, will go to church to hear such a discussion, which shows that they are interested to know something about the degree of their sin.

As to the unpardonable sin the following remarks may be made: —

(1) There is such a sin. Of this there can be no doubt. A man can plunge himself so deeply into sin, and can persist in it so long, that there can be no hope for him, — that he cannot come into a state of grace. He can go so far that he cannot return: he can pass that line —

"Beyond which God himself hath sworn That he who goes is lost."

(2) As to what that sin is there are different opinions. It has been set down, as a general thing, by theologians as the sin against the Holy Spirit. But then, what the sin against the Holy Spirit consists in is not definitely known. True enough it is repelled, the sin against the Holy Spirit is blasphemy against the Holy Spirit. But particularly, what is blasphemy against the Holy Spirit? The truth is it is difficult, if at all possible, to point out any one sin which we may, with confidence, denominate the unpardonable sin. Hence —

(3) It seems we would not know when nor how we committed that sin which cannot be pardoned. But men do commit that sin; and, as a general thing, if not every time, they know it. I have known of some remarkable instances, and have read of others, in which persons committed the unpardonable sin; and in every instance they knew it well. Every one of which I have heard or read came about in the same manner, and was known in the same way. The sin consisted of decided and persistent resistance against conscience and the Spirit of God in the heart; and it was known to be unpardonable by bitter aversion to God and religion, or entire absence of all feeling or interest in the salvation of the soul.

(4) It seems, then, there is something which will guide us with absolute certainty in regard to the sin which is not, and cannot be, pardoned; so that, if we do not know when we commit it, we can know with certainty what it is.

What, then, is the unpardonable sin? It is perpetual resistance against the invitations of the gospel, the wooings of the Holy Spirit in the heart, and the pleadings of conscience, the voice of God in man. An unpardonable sin is unquestionably the sin of neglect, — the sin of delay. Before God, I speak the words of truth and soberness with all the deliberation of calm and undisturbed philosophy, having no wish to create the least trepidation of fear and alarm.

It is absolutely certain and perfectly obvious that this sin is unpardonable from the undoubted fact that repentance and prayer are put off and put off till the last moment of life, when there can be no prayer, no repentance, no pardon. The time and opportunity, as well as the desire and ability, for each are gone, eternally gone.

You may possibly say, then, we cannot know we have committed the unpardonable sin until it is too late, — until knowing it will do us no good. If we were to know it fifty years before we die it would be too late. Our knowing it in any case does us no good. But what will do us good is to know that we are committing the unpardonable sin now every day that we neglect to receive the forgiveness which God offers to give.

It is true, however, that some men commit this sin, and know they have; years before the day of their death. They know it by the silence of the

voice of conscience and the cessation of the wooings of the Holy Spirit of God. They have an aversion to religion; will not suffer any one to mention the subject to them; have no feeling of a religious kind; cannot be made to have. The truth is the Spirit of God is withdrawn from them. Their conscience is dead; and their heart is religiously as hard and callous and feelingless and void of emotion as if there were no future, — no God, and they had no soul. This is the unpardonable sin, — stout resistance, perpetual delay. A man in this state may be said to be as wicked as he can be. All men are not in this condition; hence all men are not as wicked as they can be. But the Scriptures plainly teach that they are not. Paul says to Timothy, "evil men will wax worse and worse," showing that we may become more and more wicked.

I observe, —

2. All men are not equally wicked.

It is certainly evident that some men are greater sinners than others. We think we know this from the most casual observation. There is a great difference in men. And so the Bible teaches. Jesus said to Pilate, when on trial: "He that delivered me unto thee hath the greater sin." Pilate was exceedingly wicked; but even his wickedness was exceeded by that of Judas. Jesus taught his disciples on another occasion, saying: "Unto whom much is given of him shall much be required." That is as much as to say, the degree of men's sins is in proportion to the light and knowledge they have. Each one of us, therefore, can easily enough judge, with sufficient accuracy, as to the relative degree of our sin. We know against what light, contrary to what information, in opposition to what influences, we have sinned.

3. Men are not incapable of acts and feelings toward their fellow-men which are good in a qualified sense. No: when it is said that all have sinned, and that therefore all are sinners, it is not meant that they are devoid of the sentiments that are common to humanity. No intelligent Christian believes any such thing, nor will he dare make such an affirmation, so utterly untrue. If any should be so ignorant as to take such a position, we all know better. We know that many unregenerate, irreligious men do have, and do exercise, the very highest sentiments of patriotism and of social and filial relations as manifestly and no less perfectly than the very best and most pious Christians do. All such feelings and sentiments are uncontaminated by the sin of the fall; and in these respects a man is a man as much as he ever can be in this world, though he is not a Christian at all.

II. Let us now look briefly at the subject positively.

1. In their unregenerate state they are all alike wholly destitute of love to God. Christ said to the Jews: "I know you, that you have not the love of God in you." No irreligious man loves God. They love themselves and the world, but not God. This is the original sin; this is the inherited sin; this is the transmitted sin; this is the universal sin.

2. They hate God. This may seem a hard saying. And I assure you I would not say it were I not certain the Scriptures so teach. Paul, in his letter to the Ephesians, says of them and himself: "We were the children of wrath." That is the opposite to being the children of God. He affirms that they had been, before their conversion, allied with the arch enemy of God, Satan, who hates him with all the intensity of his nature. Being his children, and allied with him, they were like him in that fundamental respect, and therefore hated God. But that is the state of all irreligious men. Therefore all irreligious men hate God. To the Romans the same apostle says: "The carnal mind," — that part of man which is said to be born again, converted, regenerated, when he becomes a Christian, — "the carnal mind is enmity against God." It is in deadly opposition to God, and therefore hates him.

3. In the last place, all are sinful enough to be lost. The sin that ruins the soul is neglect; it is delay; it is unbelief; it is a refusal to turn away from sin, repent and trust in God. The Bible

does not say, "he that murders or robs shall be damned," but, "he that believes not [trusts not] shall be damned." It matters not how good citizens we are, — how little external evil we do, if the heart does not trust in God we are lost.

REMARKS.

My friends, —

1. Do not commit the unpardonable sin. You are in danger. You may do it. Do you not know it is the greatest calamity possible to man? What would be your regret? 2. The only way to be certain to avoid that calamity is to seek pardon now. Delay is that sin which cannot be pardoned. You may be called away unprepared. In that case the terror of the unpardonable sin is upon you. Will you be warned in time?

MINISTERIAL EDUCATION BOARD.

THE Tennessee Baptist Convention located this Board in Jackson. The members of the Board will be recognized by the following names: C. R. Hendrickson, Prof. G. W. Jarman, H. C. Irby, G. M. Savage, T. J. Deupree, D. W. Hughes, W. D. Deupree, Matt. Hillsman, Prof. N. B. Goforth, W. P. Jones, W. A. Montgomery, W. D. Mayfield, I. B. Klumbrough, C. C. Brown, J. R. Graves, S. Landrum.

The object of the Board is to aid young ministers, both licentiate and ordained, to acquire such an education as will fit them for extensive and permanent usefulness.

The Board does not make ministers, that is the prerogative of the churches, guided by the Spirit and word of God. But after the gifts and graces of young men have been recognized, and the churches have sent them forth to preach the gospel, the Board proposes to assist them in acquiring such mental discipline and such stores of knowledge as our times demand of religious teachers.

Our churches greatly need trained and well furnished ministers. The word of God requires that they shall be "apt to teach," that they shall "give attendance to reading," and shall "study to become workmen that need not be ashamed." The spiritual life, development, progress, and influence of our churches depend, under God, upon the intelligence and piety of their pastors. "Like priest, like people." Churches seldom rise above their ministers. An ignorant ministry has an ignorant following. "Knowledge is power" in the pulpit as well as elsewhere.

Most young ministers realize these truths and desire to improve themselves. Naturally, they look to our colleges, universities and seminaries, as affording the best facilities for securing what they need.

Through the generous foresight of the Trustees of these institutions, free tuition is given to ministerial students. Beyond this they cannot go. Expenses for board, clothing, books and incidentals must be met in some other way, and often exceed the means of young ministers while in college. The churches generally put a very light estimate upon the labors of beginners, and pay them a mere pittance, often not more than their expense of travel.

The design of the Board of Education is to help this class of the Lord's servants while they help themselves. Aid is rendered in the matter of board, and this only so far as absolutely necessary. The Board has already done a good work. The first year it assisted thirteen, and the second year eleven young ministers. At present it has applications for aid, not only from Tennessee, but from Mississippi, Alabama, Arkansas, Texas, and Brazil, South America.

The Board is compelled, reluctantly, to deny many who are anxious to enter the Southwestern Baptist University. Had we the means we might have from fifty to sixty beneficiaries each year, preparing to preach the glorious gospel of the Son of God.

In view of these facts we appeal to the Baptists of Tennessee to come to the aid of their Board of Ministerial Education, and furnish means to train the young ministry and future pastors of the State.

We extend our appeal beyond our own borders,

as many applicants come from other and distant States, and many of our beneficiaries, in years to come, will be in demand for the pulpit of the Southwest.

We earnestly ask pastors to bring the subject of ministerial education before their churches; explain and enforce it.

Through pastors and deacons we ask each church in Tennessee to favor the Board with one collection annually for the education of young ministers.

We ask each reader to send a contribution now, either small or large, according to present ability. The Lord has need of your money. "How much owest thou?"

If you are not able to send money, provisions of any kind will be acceptable, or produce, as corn, wheat, potatoes, cotton, or anything that will sell.

Last and best of all, we appeal to the sisterhood of the churches. Our best helpers and largest contributors are Christian ladies. Some of these support young men through their entire college course. Others collect from their friends and send liberal sums. One good, large-hearted woman in a church, can do a noble work in developing its benevolence in this direction.

We have some good helpers; we need many more. Christian women of Baptist churches, as you value an enlightened and cultured ministry, strong to defend and powerful to preach the truth as it is in Jesus, we solicit your aid in carrying forward the work committed to our trust.

All contributions should be sent to D. W. Hughes, Treasurer, Jackson, Tenn.

C. R. HENDRICKSON, Chairman.

SECULAR ITEMS.

The Grand Duchess of Hesse Darmstadt, Princess Alice of England, died December the 14th of diphtheria. The Grand Duchess was third child and second daughter of Queen Victoria. She was born April the 15th, 1843. — The death of Dr. W. H. Armstead, a well-known leading and useful citizen of Carroll county, Miss., is announced in the Winona Advance. He had served his people in the Legislature before and since the war. — There are one hundred and seventy insane persons confined in jails in the State of Arkansas.

Bayard Taylor, American minister to Berlin, is quite ill, his condition being deemed critical.

Mrs. Thompson, wife of Col. R. A. Thompson, late postmaster of Memphis, who died of yellow fever, has been confirmed by the Senate as her husband's successor. — The Senate has appointed a committee to investigate the alleged intimidation at the late election in the Southern States. — The marriage of Princess Thyra of Denmark and the Duke of Cumberland is announced to take place to-day. — A Constantinople dispatch says the Council of Ministers has decided to settle without delay the question pending with Greece, Persia, Montenegro and Austria, and to conclude a definitive treaty with Russia as soon as possible. — The Senate Yellow-fever Commission has appointed Messrs. Harris, Matthews and Conover a sub-committee to visit Memphis during the holiday recess, and Messrs. East, Lamar and Padlock to visit New Orleans at the same time. — Dr. B. H. Eddins of Bartlett, Tenn., has been convicted, in the United States Circuit Court, of ballot-box stuffing at that voting precinct two years ago. The extreme penalty prescribed is three years' imprisonment or five hundred dollars fine, or both at the discretion of the court. Dr. Eddins is about sixty years of age, and has always borne a good character for honesty, which was never called in question before. A motion has been entered for a new trial, and sentence will not be passed until this motion is disposed of. — Greenbacks and gold reached par in New York on the 18th inst., gold opening at 100, and closing at 100.

FOR A FIT OF ENVY. — Go and see how many who keep their carriages are afflicted with rheumatism, gout and dropsy; how many walk abroad on crutches or stay at home wrapped up in flannel, and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh. Envy is the rottenness of the bones."







