



with that thorough and accurate knowledge of these that will qualify us to vindicate them against the charges, and defend them against the assaults, of their enemies, proving all things, and holding fast that which is good.

8. It is also our duty to teach and propagate the Scriptures, carrying them into all nations, and putting them into the ears, and, as far as possible, into the minds and hearts, of all creatures. This also requires a thorough knowledge of them as well as of some other things, as we will see further on.

This brings us to consider,—  
II. The means we should use to gain this understanding of the Scriptures.

We shall not attempt to consider all the means that should be employed, but shall notice only one of the more prominent ones, viz., education.

It has, perhaps, already occurred to the mind of every one who has given attention to what has been said that these things cannot be accomplished without education in both the pews and the pulpits of the church. This is so manifestly true that it is not necessary to dwell at length on the fact itself. A certain measure of literary attainment or education is necessary to a mere reading of the Scriptures. But searching and understanding them are a step beyond this, and require still more education. Reading them gives what they say, but searching is necessary to give what they mean; and the meaning is necessary to understanding them. And this searching must extend beyond the mere meaning of our English words, though in this considerable literary training and research are necessary. There must be some knowledge of the laws of language, and of the things which govern and determine the meaning of words. Their meaning is frequently varied, or influenced very much, by their connections, the design of the author, of the form or speech in which they occur. These things must be considered and understood before we can be certain that we have the right meaning. This is especially true with the Scriptures; for the words of the Bible are Scripture only in the meaning which their author intended them to have. Besides this, over three hundred words in our popular translation have changed their meaning, or become obsolete, since the translation was made. It is also known that some knowledge of the peculiar customs and modes of thought and speech of the people of the Bible is necessary to a correct understanding of its teachings. Much of its teachings are given in parables or illustrations taken from these customs, and suited to these modes of thought and speech; and this makes a knowledge of these things necessary to an understanding of these teachings.

Still further: No translation is inspired or perfect. Being the work of men, they are all fallible and faulty. The King James, or English, translation is thought to be the best popular one; and it is said to have forty thousand errors of different kinds. The inspired and pure Scriptures are in what are known as the inspired languages, — the Hebrew and Greek. And as all translations are in some measure faulty, and in the same measure unreliable, a knowledge of these languages is necessary to a thorough and accurate knowledge of the inspired Scriptures. This is an acknowledged fact which doubtless has had much to do with continuing these languages in our higher schools, particularly those that pertain to theology.

From these facts it is evident that education is necessary to that understanding of the Scriptures which every one should have. And so far as it is necessary to this end, just so far is it a religious duty. If education is necessary (as we have shown) to understand the Scriptures, then it is as much our religious duty to be educated to an extent sufficient for this as it is to understand and obey the Scriptures.

But education is necessary not only for our individual understanding of the Scriptures, but also for the duty of preserving, defending and propagating them. We have seen that it is the duty of the church to do these things; and it must therefore be her duty to supply herself with the necessary means of doing them, and among these is education. It is necessary not only because

preserving and defending the Scriptures require understanding them, but also because education is one of the principal means by which their enemies seek to pervert and destroy them. In preserving and defending the Scriptures the church has to contend with some of the best and most highly trained minds in the world. Her enemies of truth have brought to their aid thorough education and great intellectual ability; and these are among their chief and best means on which they rely much for success. And it is known that this educated opposition needs to be met with an equally educated defense. This is too evident to need discussion. And as it is the duty of the church to make the defense, it is also her duty to have this needed means. The successful propagation of the Scriptures, or the Christianizing of the world, also requires education as a means. In doing this there is need not only for our understanding of the Scriptures, but also of the languages, the religious errors, and the superstitions of the nations. To convert the nations to Christianity we must preach the gospel to them in their own languages, and to this end must understand those languages; for there is now no gift of tongues to the church. And to open the way for them to receive the gospel, their own false religions, and their errors, must be exposed and refuted, and gotten out of the way, and therefore must be understood; for there is now no gift of miracles to the church. We may see in the ministry of the Savior and of Paul something of what the church still has to do with reference to these things. Jesus not only preached the gospel to the Jews, but he also combated and exposed their traditions and religious errors. And by going with Paul to Mars' Hill at Athens, and hearing him dispute with the learned error and the idolatry of Greece, we can see something of what he had to do in spreading the gospel among the nations. There is still need for this sort of work on the part of the church. The nations must be delivered from the darkness and domination of their own errors and idolatry before they can enjoy the light and liberty of the children of God. And I scarcely need say that the successful prosecution of all these things requires education in the highest and broadest sense of the word. Minds highly trained, highly developed and highly instructed are an actual necessity with the church in this age. She must have them or her grand work will suffer for want of them. As already stated, she needs education in her pews and her pulpits; and if it cannot be had in the pews, the greater and more urgent the need and duty of having it in the pulpits.

We have seen that it is the duty of each member to have enough education to understand the Scriptures to an extent sufficient for his individual duties and interests. This he needs in his individual sphere of labor. And whatever education may be needed in the larger sphere of the church's work should be provided in the ministry. The ministry are the public servants of the church, through which much of her work as a church is done. They act not in an individual, independent capacity, but in the capacity of representatives and servants. And it certainly is the duty of the church to see that these servants possess the qualifications and means which are necessary for the work they are required to do. She cannot give the spiritual qualifications, which come from God, though she must see that they exist; but she can give the education as a means. And who will be so unreasonable as to say that the ministry of this age do not need to be educated? The sentiment of the age, and the teaching of all the facts in the case, are that no other class of men under the sun have any better right, or any more need, to be educated than they. Their mission is the highest of all; their science is the best of all, viz., the science of salvation and eternal life; and their work—preaching the gospel—has more to do with the social and moral elevation and eternal good of the race than that of any other class of men. They need education not merely for ornament and show, but rather for its more substantial benefits.

And the foregoing facts, together with the qualifications and duties of the ministry as laid down in the Bible, leave no reasonable doubt but

that education is a necessity with them as the servants of the church. And we believe the statement is provable that it is as much the duty of the church to educate her ministry as it is to have such a ministry. She appoints them to the position of public servants, and requires them to do certain things which they would not otherwise be required to do, and the performance of which requires education. It would be unjust for the master to require the servant to fell the forest and then refuse to give him an axe to do it with. Why is it not equally wrong for the church to require or appoint one of her members to do the work of a minister, which requires education, and then refuse to give the education, or the means of acquiring it? The special or official work of the ministry is the work of the church; and the axe of education necessary for this work should be furnished by the church. The Jewish church, or State, had its school for the prophets for the education of these public teachers; and our Savior furnished his church, in its beginning, with a well-qualified ministry; and to meet the demands of an educated people, and an educated ministry, the church should still have her institutions of learning.

The demand for education is also the demand for these institutions. And I scarcely need say, that, to have such as we need, we must build them ourselves. Others will not build such as we need; nor should we leave our duty in this matter to be done by them. And to make these institutions what they should be requires money, and a good deal of it. In plan and conception they should be broad and liberal, making ample provision for all demands of this character. Their chairs should be filled by men whose education is high and pure and sanctified. To have such men they must have liberal endowments; and this should come from the people, through struggles and sacrifices if need be, that the best foundation of the institutions may be laid in the hearts of the people, which will insure their success, and make them a tower of strength. And we now have, in the Southwestern Baptist University at Jackson, Tenn., the beginning and prospect of just such an institution as we need. Its brief history is almost wonderful. The hand of God seems to have been reached down to bless and sustain it, and to call on us to endow it. It closed its last year under very encouraging circumstances; about three hundred students in attendance; a new building erected on the grounds; all current expenses paid, and some money in the treasury. It is the pet of the city; and the people there of all denominations have contributed to it, and are, we learn, astonished at the indifference of the denomination at large with regard to its endowment. Agents are in the field to solicit this. Let them be cordially received, and their appeals liberally responded to. All should feel that they have an interest in this matter, and a duty to perform toward it. We need the institution: we are able to endow it, and to refuse to do it will be denominational suicide. This we must not do. With the Lord's money let us endow it, and dedicate it to his service for the glory of his name.

Many of our veteran fathers, both ministers and laymen, have fallen on the field, covered with honors, and leaving us noble examples of fidelity and devotion to the cause of Christ. Others are standing on the brink of time, awaiting the call that will bid them onward and upward to their rewards. The burdens and responsibilities of these have fallen upon us; and their illustrious examples call upon us in earnest and eloquent language to act well our part, showing ourselves worthy of such an ancestry and such a cause. But it requires no prophet to tell that we win come far short in this if we fail to appreciate and meet the demands which this age makes for education in the pulpits and pews of our churches. What shall we do? Shall we prove ourselves true to the interests of our Lord's cause, and meet this demand by endowing the institution referred to, and sending our sons to it? Or shall we let this institution die for want of our support, and then, as a denomination, be driven to the background to bear the shame of being unfaithful to our trust and unworthy of a noble ancestry and a

noble cause? Our duty is plain, and in the name of God let us address ourselves to its performance.

Big Hatchie Association has, at her annual meetings, repeatedly pledged herself to raise thirty thousand dollars to endow a chair in the University at Jackson. Shall this pledge be fulfilled? or shall it go down to history as a record of our unfaithfulness? Part of this money has been subscribed; and Eld. G. W. Griffin, D.D., who has been elected to fill the chair mentioned above, has, for several months, been laboring faithfully to raise the balance. All things considered, his success has been good; but there is more to be done, and in doing it Bro. Griffin needs, and should have, the hearty co-operation of pastors and people in the Association. Pastors especially can, and should, help him much. All should do something. Let a united effort be made, and the work will be done to stand as a tower of strength for ages.

Finally. You are earnestly requested to consider these things from the standpoint in which they are presented, viz., that of Scripture and religious duty. And if, in the light of divine truth, they are seen to be true, then you must see it your duty to accept them, and act accordingly. You are also requested to earnestly inquire of your own heart whether or not you are making proper efforts to understand the revelation which God has given you of himself and of his will. Are you sufficiently wise in its teachings to qualify you for all personal duties, and for happiness and efficiency in the service of Jesus?

May the Lord show us our duties with respect to these things, and give us grace and strength to do them.

#### THE SITTING BRETHREN.

Rev. G. Washington Jones has Seen Them — Tells all about Them — Feels that They are of Use in the Church, &c. — He adds a Postscript.

THERE is a complaint in many of our churches that a few wish to control the whole church; that whatever these few propose must be done, and whatever they oppose must be defeated. In fact, a few "run the church." In many cases this may be true; but there are many in the churches that never run themselves nor are they run by others—they sit. A sitting posture is, in many respects, a pleasant one; but I do think that there may be too much of it for health. I always pitied the shoemaker who has to do his work altogether while sitting. How like some brethren whose whole Christian work consists in just sitting.

There may be too much activity in religion as well as in other matters, and some—the few perhaps—may overexert themselves, and hence injure their Christian life in its vigor and health. They seem so ready to do, suffer and die for the good of the church, if they can only have their way, that they can almost claim the martyr's crown. For this reason a good brother protests against my writing a word about the sitting brethren, but says let them quietly sit and seek to induce others also to sit. He thinks that it would help those who would sit, and especially help the cause of truth and make church matters more pleasant.

But somebody must move—must talk, work, and be rather forward, perhaps, or the "whole concern" will come to a standstill—a real dead halt. My plan is to move those who only sit, and call for a general move along the whole line. Then there can be no "forward" brethren, but all to be together in interest and work.

The sitting brethren may usually be seen in church meetings. They come in, take seats like other people, and when once seated, they just sit. When subjects are discussed, they never feel interest enough to change their posture. If work is to be done, and volunteers are called for, and the moderator looks at them, they bow their heads, look modest and sit. If their names are called and they are appointed on committees, they may tuck in their seats, cross their legs the other way, wutter some objection to their appointment, and declare that they have not the time nor capacity for the work; but still they sit.

But they do their best, heaviest and most of factually sitting on occasions when efforts are made

to raise money. It would be a good time for taking their pictures, if it was not for the ugly faces they wear just at that important juncture. Not long since I was present when funds were needed to purchase what might be called, in the words of Cowper, "a piece of church furniture." It was a good article—all liked it, and all admitted that they needed it. The spokesman arose, made his speech, plead poverty very ably, made a liberal subscription, and called for others to say what they would do. It was stated that it was not desirable for any one to give much, but each could give a little, and none would feel it. A few, who always respond to such calls, subscribed readily; but the amount was not made up, and still the call for money was made. The bulk of the members had not said a word nor given a cent. They were in the house, and had heard all that was said, and they wanted the needed article. But not a word, not a promise, could be extracted from them. But, oh! how they did sit! They seemed glued to the pews—fastened down—in line, they seemed born predestinated to sit, and they did it well.

The man said his piece again, with some variations and more earnestness, and appealed to them one more time, but all they seemed disposed to do was simply to sit. Then the pastor decided to try his hand; and he arose and said a good piece to them, subscribed to the extent of his limited means, and declared that he would rather double it than to fail in the purchase. And now they will move; thought I, and we can go to dinner. But I was soon made aware of my mistake. The pastor stood, called them dear brethren, and I appealed for a few cents only, and then they certainly did sit. The benediction was pronounced and we separated. But those sitting brethren have been like a nightmare on my spirit ever since.

If one wishes to see sitting done well—to perfection—let him go to a church dedication, when an effort is to be made to pay off the debt on the building. They all come—men, women and children and dogs—and all go in. They look about the house before services begin and whisper to their elbow-neighbor that it is a "nice house—our house is—we need it so much—the cause was losing ground for the want of it," &c. But when the sermon (powerful, eloquent, and wonderful, of course) is ended, and the state of the finances is given, and the amount of debt is announced, these same brethren begin their sitting in dead earnest. Those who have subscribed several times quite liberally subscribe again, and some generous visiting friends help on the good cause. But the sitting brethren are not heard—they are busy, very busy, no time to hear or do anything, for they are at their life-work—they are sitting now—they are. While no change takes place in their posture, yet many changes can be seen in their features. When "the few" and visitors are subscribing, they look about, smile, and seem to be in a fine frame of mind. But when the solicitor says, "You brethren here—you have never done much—now, come along and make up this sum," their heads go down, their smiles depart, and they seem to be as solemn as if they were at their grandmother's funeral. My soul! how they do sit! And it is enough to make them look solemn when they are interrupted in their life-work of just sitting!

It is amusing to watch the changes in their faces and to see their actions. They will lean their heads forward and look up, and they remind you of pictures of a fox you see sometimes in spelling books. Then they look out of the window and take a survey of the visible earth, as if they would like to take lessons in geography. Then they remember that they have whiskers, and they give them a good combing with their fingers. But they never put their hands near their pockets. Then they look carefully at their boots, as if they were endeavoring to ascertain the color of the animal that furnished the material. Then they become quite devotional, and bow their heads and put their left hand over their face, as if in secret prayer for grace to help them to sit. They would take more tobacco but for fear of their hands going into their pockets. Then they will look up and let their under jaw fall and hang, and they look ignorant as if they did not know what

it all means—this raising of money. And thus change follows change; and when urged to help, and are told that the house ought to be given to the Lord free of debt, they become poetical and read in the Hymn book. And when it is all over, it can truly be said that they did one thing well—grandly. They certainly did sit!

It would not be so disagreeable a task to raise money on such occasions, if it was not for the ever-present and inevitable sitting brethren.

These sitting brethren have money—they do not have it all, yet they really have money. They can buy chewing and smoking tobacco, and sometimes whiskey, and give often and freely to their clubs. They have good houses well furnished, good clothes, and their tables are bountifully supplied with the best. But they don't give it to churches—too much said about money at church for them. Salvation is free, and they have taken the cheap and free road to the bright kingdom above. They just wait for a few to do and give everything, and then complain that a few rule the whole church. No one who will help bear the burdens of the church in work and expenses need ever say it.

Why should a man wish to have a voice in the church when he has nothing else there? People who do something can be somebody. But these sitting brethren are of some practical use after.

1. They help to make the population of the country and add names to our church books, and are reported in our statistics. They increase our numbers, and give our spread-eagle orators an opportunity to crow over the prosperity, growth and numerical strength of our denomination.

2. They help to make up the congregation. We often need a crowd—it has a power and gives inspiration. They fill the benches. They are to the real working members what wadding is to the real ammunition in loading a gun. The wadding does very little execution, and yet the ammunition would do very little execution without it.

3. They sing well—swell the volume of praise—and they can pray much. These do not force the hand into the pocket. We need those who can help in those important exercises.

They will see it better when they reach home, and will doubtless regret their mistake. But they will still be blessed forever. If God should banish us all for a mistake or blunder, most of us would be banished. Be gentle to the sitting brethren.

G. WASHINGTON JONES.

P. S.—Before dismissing the sitting brethren, I wish to appeal to them pathetically to wake up—turn over—move—bestir themselves—walk around—talk—stand up—be somebody, and do something for Christ's cause. Do not be satisfied to sit, to poke and drag in your religious life and work; God has converted you for something higher and nobler, and diligent in seeking it. The Christian life is one of activity. (1 Cor. ix. 26-28; Phil. iii. 11-13; Eph. ii. 10; John xiii. 15) Never be content to be a baptized naught, sleeper, zero—a church loner—a dead weight on others—a religious "dead beat" and drawback. But improve the talent (now "laid up in a napkin") that God has given you, and use your God-given powers to his glory, and you will be useful, happy in his service, and grow strong in Christ.

After consultation with a fully fledged and regularly ordained minister and pastor, we have come to the almost unanimous conclusion that it is very doubtful whether all the sitting brethren are really converted and will go to the home of the blessed. What will they do there? No need of loungers in heaven.—G. W. J.—Religious Herald.

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 420 pages.

THE TEOLOGOO MISSION.

Read by D. G. Lyon before the Society of Missionary Inquiry of the Southern Baptist Theological Seminary, and afterward before the Woman's Missionary Society of East Church, Louisville, and published by request of the latter Society.

[From the Western Recorder.]

INDIA, the middle of the three peninsulas in the southern part of Asia, lying between degrees eight and thirty-five of north latitude, embraces an area of one and a half million square miles, and a population of about two hundred million souls.

PEOPLE.

The Teoogoo people are said to be a branch of an aboriginal race known as the Dravidians. Of the many branches of this race, the Tamils number ten millions. They are described as "dark brown, small, lithe, active, social, and much given to wandering. The Teoogoo are taller and fairer than the Tamils, and equally energetic, but less restless."

The Carnatic (8° to 16° N. lat., and 76° to 81° E. long.), a district lying partly in the Teoogoo territory, shows more signs of ancient wealth and civilization than any other portion of India.

The language of the Teoogoo, now much corrupted, is said to show close affinities for neither of the two great recognized families of languages, -Aryan and Semitic.

Of the religion of the Teoogoo no authority at hand gives any specific account. Within their borders may be found Brahminism, Buddhism and Mohammedanism.

CASTE.

One of the greatest hindrances to the entrance of the gospel among the Teoogoo, as indeed in all India, is the social and religious distinction known as caste. By caste is meant that all society is divided into grades, each of which is separated from the others by impassable barriers.

NON-BAPTIST MISSIONS.

The Roman Catholics claim about one million and one hundred thousand adherents in all India; but no statistics of their work among the Teoogoo are obtainable.

In 1804 the London Missionary Society began work at Vizigapatam. The missionaries translated the Scriptures, Pilgrim's Progress, a catechism, and various tracts. In 1834 there was one church with forty members.

The church of England had among the Teoogoo at the beginning of the present year between three thousand five hundred and four thousand communicants, living in about one hundred and fifty villages.

In 1850 the Free church of Scotland had at Nellore one native preacher and one day school. At that time, in all the Teoogoo country, only four non-Baptist denominations were at work. They had fifteen missionaries, occupying ten stations. Some of these are no doubt now flourishing, but no statistics are at hand.

BAPTIST MISSION.

This essay is, therefore, confined to the history of Baptist missions among the Teoogoo. Here the materials are so abundant as to be quite embarrassing.

BEGINNING.

The Foreign Mission Board of the Baptist Triennial Convention began this work in 1835. The first missionary, Rev. S. S. Day, after studying the language a while at Vizigapatam, and then at Chicacole, thinking Madras a more inviting field, removed early in 1837 to that city. Madras is now a place of four hundred and fifty thousand souls. Though not a Teoogoo city, it is the home of many of these people.

REMOVAL TO NELLORE.

After three years of discouraging toil, Madras, without a single Teoogoo convert, Mr. Day removed to Nellore. This is a purely Teoogoo town, capital of a district of the same name. Lying on the Pennar river, thirteen and one-half miles from the Bay of Bengal and about one hundred miles north of Madras, it is a busy and populous town with extensive suburbs.

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DAYS OF DARKNESS.

But days of gloom were coming. In 1845, broken health sent Mr. Van Huse to America, never to return. The month that Mr. Van Huse reached home, Mr. Day was so suddenly and severely prostrated with sickness that he could make no arrangement for the continuance of the work, but left at once for America.

DR. JUDSON AND OTHERS.

Many now counseled abandonment of a work so unproductive and so unpromising. At an annual meeting of the Missionary Union the subject was agitated. Mr. Day, Mr. Sutton, the English Baptist missionary who first suggested the mission, and Dr. Adoniram Judson, all provisionally present, took firm ground in favor of continuance.

FROM A SISTER.

In a late number you say that you "got too few communications from the sisters." I assure you that it is not because you and your great work are forgotten by us. If we do not write, we

all endeavor, I trust, to remember you in our prayers; praying that the great champion of our cause may long be spared, and that through him the glorious truths of our religion may be triumphant throughout our land and country.

My heart is sad when I see how death is mowing down our ranks, and our veteran standard-bearers one by one laying off their armor, and passing over the river. In grief and anxiety I exclaim: Who shall fill their places? There are so few of our young men entering the ministry. What is the matter? Can it be that we are stumbling-blocks in the way of our youths? Or is the Lord going to forsake his Zion in this part of his vineyard?

May the Spirit of the Lord rest upon your sons, that one of them, at least, may be prepared to receive your mantle when you shall have ascended from us. Pray for mine also. My heart is burdened for them.

I have been trying all the year to have something to send you for the young ministers, and hope to be able to do so soon.

May the Lord bless you and yours is the prayer of your unworthy sister. E. J. BATEMAN, Moscow, Tenn.

We hope to have other articles from the sisters. Let us have your active sympathy as well as our prayers. We appreciate both. - BETTIE BAPTIST.

KIND WORDS.

THE inflexible tenacity with which your paper has always adhered to the peculiar tenets of our denomination justly commends it to the liberal patronage of every true Baptist, not only in your State, but in every State in our Republic.

L. J. ROBERT, M. D.

AFGHAN WAR ITEMS.

England has declared war against the Amir of Afghanistan. Troops are being pushed forward with great activity, but they will go into winter quarters and wait for spring to further prosecute the campaign.

The Post says: "The after-effect of the Afghan war will be that England will have to renounce the idea of maintaining Turkish rule in eastern Roum, because even if successful in Afghanistan, she will need her Indian forces in Asia and be unable to brandish them as threatened on the European theater of war."

The National Zeilung says: "Russia is satisfied that the Afghan war must result in a British victory, and does not contemplate intervention or interference while hostilities last, but intends to claim a voice in the settlement of the terms of peace. Russia will not consent to the annexation or destruction of Afghanistan, nor to the permanent acquisition by England of position commanding the passes of the Balkh."

The London correspondent of the Guardian telegraphs that the cabinet council yesterday was the scene of a severer conflict between the ministers than has taken place since the departure of Lord Derby from the ministry. The issue of the Afghan ultimatum is believed to have been the result of a compromise, for the purpose of concealing the more pacific section of the cabinet. That party to-day carried its object—the summing of parliament. Its chief members are pointed out (by report) as Northcote, chancellor of the exchequer, and Cross, home secretary, who also received considerable support from Lord Salisbury.

Wide Awake for 1879-80 will be notable for an illustrated series entitled "Our American Artists," by R. G. W. Benjamin. Each of the twenty-four papers will give the portrait and biography of an artist, studio interior, and some of his paintings. It is the most important attempt yet made to make our young folks acquainted with modern American art.

The Baptist.

"THOU HAST GIVEN A HANDED TO THEM THAT FEAR THEE THAT IT MAY BE REDisplayED BECAUSE OF THE TRUTH." - DR.

J. R. GRAYSON, Editor and Proprietor. G. W. GRANTHEIMER, Office Editor. JAN. 8, 1879. Book-keeper and Order Clerk. Business Office: 227 Second street, Memphis, Tenn.

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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 doctrine, we must claim 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 enjoined upon his followers, the same in number, mode, in order, and in symbolic meaning, unaltered and unchangeable till he come.

3. As Baptists, we are to stand for a spiritual and regenerate church, and that none shall be received into it until they are baptized, and are 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 interpreted as a recognition of the validity of their membership or of their equality with Baptist churches.

NONE TOO POOR TO GIVE SOMETHING.

YOU were understood to say in your Jubilee Sermon on the fourth Sunday in July that for a Christian man or woman to say they were too poor to do anything for the support or extension of the gospel, that they uttered what was not true. Upon reflection are you prepared to say that fully one-half or three-fourths of the Baptists of Big Hatchie Association are addicted to the telling of falsehoods? Some of us want to understand more about this.

ANSWER.—We meant precisely what you understood us to say, and we are willing to be held to a strict accountability for it. It professed Christians will not give anything for the support of the gospel at home or to send it to the perishing of earth, let them give the right reason—their unwillingness, and not add to the sin of disobeying the positive command of Christ that of inexcusable falsehood, for it is not true that there is a member of a church in Tennessee who is unable to give anything, though three-fourths are unwilling to do so.

We learn from the word of God that he never yet treated one of his people, in either dispensation, as too poor to give anything to support his service—never under the Old Testament Economy, which was but the shadow of good things to come. Every family was required to give a tenth of its gross income to support the worship of the Temple, besides all their sacrifices and sin offerings, and three or four times as much time as is required under the gospel dispensation. In addition to this, every male of twenty-one years was required to contribute twenty-five cents, monthly for the repairs of the Temple. The poorest family, on the birth of a child, if too poor to present the usual sacrifice, was required to bring something, if only "a pair of doves and two young pigeons."

Then there were the voluntary offerings, and the poorest was expected to give something. No woman belonging to the Baptist denomination in Tennessee is poorer than the one whose example Jesus so highly commended; and she cast in not one, but two mites, which is we fear more than one-half of the sisters of Big Hatchie Association are accustomed to do. Some of them do nobly, nobly, and God bless them. Under the gospel dispensation it is but reasonable that we should do more, rather than less; but each one is required to do something and Christ would not require it if he knew there would ever be one unable to do anything; no exception is made.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." - 1 Cor. xvi. 2.

Not long ago we met one of these too poor to aid in supporting his pastor and too poor to give a faithful year to send the gospel to the destitute, and too poor to take a religious paper for his family; he affirmed that he was actually too poor; it was just all he could do to live. We asked him

how much tobacco he used in his family during the year. He paused, and thrusting his hand into his pocket, said, I can tell that exactly, for I have just settled my year's account with my merchant, and have his bill. He examined it and it was more than sixty dollars! He was no little astonished, and to excuse himself, said that he had not used it all, "wife dipped snuff, and hit was rather easily." We suggested that one chew per day less would pay for his paper, and he subscribed. Who will say he could not have contributed one chew a day to his pastor and one to missions, and his wife one or two bottles of snuff and they both have been better for the contribution. Let no one say they are too poor to give anything. If a wife will be supported by the abuse of the church she can make some sacrifice and give one mite. Read 1 Cor. 12th chapter. As there is not a member of our body now ever insignificant that is not required to do something toward its support, so the church, a member of Christ's body, however situated, is not required to do something toward its support, and fulfill the great mission of the church, the enlightenment of the world.

BREVETTES.

Factors, able and consecrated, are needed in Mississippi at a number of very important points. We call this paper to all ministers for four new subscribers, or \$2.00.

Get these new subscribers to THE BAPTIST and secure "Christian Doctrines," by J. M. Pendleton, a book that every Baptist should read.

Don't fail to read the article on sitting brethren in another column. There are many in Tennessee, as well as Virginia; and we should like to see them stirred up.

Brother, show your paper to your neighbor, and induce him to subscribe. If our friends will only do this our circulation can be largely increased. We need your help now.

Rev. S. Axell, Jr., has entered upon his duties as principal of Lehigh University, New Orleans, to which position he was appointed by the Northern Home Mission Board.

E. G. W. Callahan, late of Longtown, Miss., is again located at Monticello, Ark. We hope our readers will hear from him often through the columns of THE BAPTIST.

The king of Dahomy has re-established the practice of offering human sacrifices, and five hundred men were killed within the space of one month.

At the late meeting of the Maryland Union Association, Dr. Boyce received subscriptions to the amount of \$8,000 towards the endowment of the Seminary at Louisville.

Prof. F. W. Nash and lady of Rockford, Ill., have just located in this city, in charge of a select school. They are Baptists, come highly recommended; and we are happy to welcome them in our midst.

Just half the membership of the Helena church, Arkansas, were baptized by Bro. W. A. Clark. They could not be persuaded to release him that he might pursue his work as State evangelist. May the union thus made be long and blessed.

At the late Baptist anniversaries in England, one of the speakers said: "The Baptists can claim to be the first to have sent out missionaries to foreign lands, and it had been accorded to them that amongst them arose the first great apostle of religious liberty."

A good brother writes: "The first number of THE BAPTIST since the epidemic is superb. I hail its weekly visits with pleasure." We have received quite a number of flattering commendations since our resumption from brethren whose opinions are of the greatest weight. To one and all we return sincere thanks.

Memorial services were held at the First church of this city last Sabbath in memory of Bro. Thomas Clapham and his wife, Mrs. Ella Clapham, nee Ennis. The pulpit and church were heavily draped in mourning. Bro. Womack preached an excellent sermon from Rev. xiv. 13, and paid a beautiful and deserved tribute to the exalted

piety and high Christian character of the deceased brother and sister.

Rev. L. D. Milliken of Lagrange, who was the first pastor of the First Baptist church, this city, more than forty years ago, was in town last week. It is pleasant to meet such a man. He is genial; active, hopeful; is a vigorous, systematic student, and keeps up with the times, which can be said of few men of his years. He was making arrangements to procure one of the famous Baptist Bibles (fourteen dollars) and a Greek concordance. He reads regularly, and is familiar with the original Scriptures. This is commendable. God spare his useful life many more years.

Long sermons are not always an indication of learning. - Nashville Christian Advocate. - And the same may be said of short ones. A preacher who has power to interest and edify his congregation will not become wearisome, or his sermons seem long, though he should take a reasonable length of time in delivering them. The fact is, some sermons are long at fifteen minutes, while others are short at an hour.

Dr. H. F. Buckner, the veteran Indian missionary, dedicated the new meeting-house at Tuskegee, Indian Territory, on the 3d inst. The house was built entirely by Indian Baptists, and the building will compare favorably with those of most western towns and cities. Dr. Buckner suggests, that as the Indian brethren have done so nobly, denying themselves of even the necessities of life to build a house for the Lord, that the brethren of the States furnish the seats and a bell. Anyone sending five dollars will have his name and post-office nicely engraved on the seat. Send contributions to Dr. H. F. Buckner, Eufala, Indian Territory.

THE GREAT MISNOMER, THEOLOGICAL AND ECCLESIASTICAL.

THIS is the title of a small volume by Dr. T. G. Jones, pastor First Baptist church, Nashville, Tenn., setting forth the nature, law and design of that blessed ordinance of the Lord's supper, the Lord's supper. One chief object of the author is to show that the word communion as descriptive of that ordinance is theologically and ecclesiastically incorrect, a false name, a misnomer. "It is not significant of the thing named. It does not properly represent, or define it. It expresses both too much and too little. It not only signifies something different from the main idea of the rite to which it is applied, but it obscures, instead of illustrating, that idea."

No book on this subject, so timely, so original, so able, so clear and unanswerable, and so satisfactory in every respect has been given to the world. It is characteristic of Dr. Jones, than whom there is not among Southern Baptists a thinker more original, more exact, more philosophical and profound. He is emphatically a scholar, that is he knows whereof he affirms in the domain of history and philosophy, and discusses no subject without laying hold of the first principles that underlie it. He constructs his arguments on accurate analysis of the fundamental nature and law of the question in hand. He has nothing to do with the time-serving literature of superficial thinkers. He seizes with a masterly grasp the original germ, the foundation principle out of which the subject with all its issues grows.

This is precisely what he has done in his recent able essay on the Lord's supper, improperly called the "Communion." He has compressed into the small compass of two hundred pages, the ablest, and in my opinion, the only philosophical and satisfactory treatment of the much mooted, and more misunderstood, question of the memorial ordinance of the Lord's house.

I heartily commend it as almost infinitely superior to any discussion of that subject in existence. Every Baptist in the land, and certainly every minister, who desires to master with perfect ease this whole question, would do well to obtain this most charming little volume.

B. R. WOMACK.

Price seventy-five cents. Address Baptist Book House, Memphis, Tenn.

RELIEF FOR WORNOUT MINISTERS.

At the close of the late session of the Cold Water Association, held at Batesville, Miss., the moderator, Eld. J. J. Dennis, made the following proposition, viz.: that he would be one of one hundred members of that body to give one hundred dollars to create a fund to assist wornout and disabled ministers and their families. The proposition did honor to the head and heart of this venerable minister of the gospel, who no doubt in his long and varied experience has seen many noble and worthy ministers, after spending the best portion of their lives in building up the Master's cause, and become too old and infirm to engage in the active duties of the ministry, laid aside to spend the remnant of their days in penury and want. This is radically wrong. These gray-haired veterans have spent all the years of a vigorous manhood in the service of the churches, oftentimes encountering the fiercest opposition, braving alike the cold of winter and the heat of summer, and in a manner cutting themselves loose from the society of their families that they might prosecute their life-work.

Bro. Dennis has certainly introduced a very important subject to the consideration of the brethren of the Association, and one that should no longer be ignored. As a general rule ministers are not rich, and to give themselves wholly to the work of the ministry precludes the probability of their becoming so. The fact is, the majority of them are receiving no more than a bare sustenance for themselves and families, and when the inevitable "rainy day" comes round, and come it will, they are left to struggle with grim poverty and want as best they can. The members of Cold Water Association, as well as every other Association that has not already done so, owe it to the good of the cause, and as act of justice to the faithful ministers who serve them, to see that their last days are not spent in poverty, or their families left upon the cold charities of the world when they are called to their reward.

Bro. Dennis has given a long life to the service of the Master, has been moderator for many years past, and the suggestions of this venerable brother upon such an important subject should not be lightly treated. His very proposition itself shows him to be disinterested in the matter.

DR. GRAVES.

OUR editor-in-chief is making himself felt on the Pacific Coast. He is lecturing and preaching to immense crowds, and is producing a profound impression. The press speaks of him in the most exalted terms. One writer says, "Dr. Graves' lectures at Meridian have made a splendid impression on the church and community." Another says, "unlike the evangelists who have visited on this coast, Bro. Graves will leave behind him a lasting impression for good and in favor of God's truth."

All this is well, but nothing more than we expected. We know California pretty well, and we expect marked results from the labors of the hero of a hundred hard fought battles.

DR. GRAVES IN CALIFORNIA.

Bro. Graves has begun his work in this State under very favorable auspices. Everywhere he receives the most cordial welcome. Up to date he has finished four courses of lectures. Meridian church, Sutter county, Grand Island church, Colusa county, the Woodland and Hopewell churches, Yolo county, have been blessed and encouraged by these sermons. Eld. J. N. Burroughs, pastor of the first two churches named, will testify that they have great reason to rejoice and to congratulate themselves, that in the providence of God they have been permitted to listen to the voice of his servant, who came among us on one of the most important missions of modern times, and under very peculiar circumstances. It reminds us of the journey of Paul to Rome. Judging by facts which are continually developing under our eyes, we confidently assert that Bro. G.'s work is being rewarded by success because so faithfully performed. In the churches he leaves not a jar or discord behind him; and each one has without doubt received a new impetus, the good results of which the future alone can reveal. The happy pastor! How he, too, enjoys the visit of Bro. G., and the sermons. Is it not delightful to introduce the "Iron Wheel" to California Baptists? Oh, how it crushes error wherever it rolls. To change the figure, is it not nice—real nice—for the pastor to call upon the time-honored

Landmark to point out to his people the "old ways," and show them how to walk in the "old paths"? God bless Bro. Graves for his sermons, delivered to us in Woodland. I do not exaggerate when I say that, like certain ones were accustomed to do long ago, he has turned Woodland "up-side-down." Never during my connection with our little church, over three years ago, has the church and community been so thoroughly stirred on the subject of the church, the ordinances and church succession—questions which Dr. Graves discusses in the most masterly manner.—*J. T. Prier, in Pacific Evangelist.*

A BLIND GUIDE.

IN the *Christian Union* of recent date, we find the following question and answer:—  
"And Jesus when he was baptized went up straightway out of the water."—John iii. 21.  
"Was he immersed or sprinkled?"

"Uncertain. The oldest pictures of the baptism, which are the best representatives of ancient tradition, represent Christ's baptism to have been performed by pouring, as an act of quasi-priestly consecration."  
What an "uncertain" answer from such a master in Israel! In the first place there is no such passage in John iii. 21. It is found in Matt. iii. 16. In the next place old Catholic "pictures" are of no authority in determining the meaning of the text.

The real scholarship of the world has long since decided that Jesus was immersed. If the Rev. Dr. Abbott is "uncertain" about the baptism of Jesus, he may have all uncertainty removed by consulting his neighbor and friend Dr. Conant. Or if he will turn to the new version of the Bible Union he will find no uncertainty in the passage. "And having been immersed, Jesus went up immediately from the water." This is plain enough surely, and it is sustained by the highest scholarship of Europe and America.

But to the common people there is no obscurity resting upon the passage in King James's version. The great mass of the people, notwithstanding the old "pictures" and the traditions of their clerical teachers, have no doubt as to the immersion of Jesus.

In many respects the *Christian Union* is a noble journal, and stands deservedly high, but on the question of baptism it is as "uncertain" as a blind guide.

ITEMS.

The Rev. R. E. Gammon, has been compelled to give up his mission work in Brazil on account of ill health, and has returned to England.

The Rev. J. W. Hartpence, late of the Newark Methodist Conference, has been baptized and joined the Baptist church at Lambertville, N. J.

Joseph Cook makes this reply to those Universalists who look for a restoration or to a probation after death: "I am resolved not to go hence trusting for an opportunity to repent after death."

Twenty thousand Israelites have been converted in London to the Christian faith under the labors of the London Society for promoting Christianity among the Jews. The society was organized in 1809.

Philo Carpenter, the founder of the first Sabbath-school in Chicago, is still living, and sitting under the oak that has grown in less than half a century, from the acorn he has so long ago planted.

The news from China is seriously interesting. Difficulties between foreign Christian missions and native fanatics continue in the province of Fukien, and churches and schools have been burned by the rioters.

The American Baptists have a theological seminary in India. It is located at Ramnaptarn, and is called Brownson Theological Seminary. The native assistants of the Telooogo Mission receive their training in it.

Protestant chapels and schools in Rome are evidently a source of disquietude to the Pope. Catholic architects, contractors, artists, etc., who aid in the construction of these buildings, are informed that they are guilty of deadly sin.

Rev. T. Truvo, a Baptist minister in Gothenburg, Sweden, writes that in one district where

the first Sunday-school was started in 1800, there are now three hundred and thirty-five schools, with eight hundred and seventy-nine teachers, and 11,280 scholars.

Among the Unitarians of this country there are observable two movements of much significance; one of decline in numbers and influence, the other of reform and partial return to orthodoxy of those among them most anxious to uphold their declining influence.

Rev. S. Crosby sailed from New York, on the 5th inst., in the United States mail steamer Wyoming, for Liverpool. He goes out as missionary of the Convention of colored Baptists of Virginia, to Africa. He will remain for some time at Lagos, West Coast Africa.

The Foreign Mission Board of the Southern Baptist Convention has decided to send back Mr. Simmons and his wife to China, and also to send Miss Stein, a grand-daughter of Wm. Harris, of Bedford county, Va., to China, as soon as the finances of the Board will justify.

Forty years ago, the British government discouraged Christianity in India, even refusing to employ in any government business natives who avowed themselves Christians. Now, however, all that is changed, and the British officials think no less of a native in India because he is a Christian.

The season for printing minutes, catalogues, etc., has not yet passed; and Rogers & Co., 341 Second street, are again prepared to do such work on the most reasonable terms, and at the shortest notice, having returned to their post as soon as the epidemic would permit.

At the late meeting of the Baptist Union in Leeds, England, Sir Henry Havelock, who presided, said in a speech that the Baptist Missionary Society had now some 300,000 church members in India. That is nearly as many as there are Baptists in England. Baptist doctrine has been preached in India less than a hundred years; it has been preached in England more than a thousand years.

The Kakhyon Missions (pronounced Ca Chih) was most largely begun, and is now wholly carried on by native Karen preachers from Bussela. The Bussela Karen Christians have adopted the Kakhyon country as their foreign mission field, which secures it prayer, money, and men, to an unusual degree. Eld. Cushing sought out the present stations among the Kakhyons and established the Karen preachers in these stations, but the Karens themselves are the first Protestant missionaries who have ever lived among the Kakhyons. The Karens are studying the Kakhyon language, and doing such preaching as they are able, in the meantime, in the Burmese language which some of the Kakhyons understand.

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 friend holds fellowship with friend.  
Though sundered far, by faith we meet  
Around one common mercy-seat."

If you are not right towards God, you can never be so towards man; and this is forever true, whether wits and rakes allow it or not.—*Lord Chatham.*

Whoever thinks of life as something that could be without religion is yet in deadly ignorance of both. Life and religion are one, or neither is anything.

It is difficult to estimate the power for good of a soul thus thoroughly endued with energy from on high. Its influence, though it may be quiet, is yet like a silent, mighty current. And when a body of Christians, when a whole church is thus baptized, nothing can withstand its might.

The essential idea in consecration is separation unto God; and just as God called upon all those who wore really on his side to separate themselves from those rebellious idolaters, so now he calls upon all his people, those who are on his side, to come out clearly, boldly, and distinctly from all association—that is, participation with

those who, by any kind of sin or worldliness, are dishonoring him.

The dwelling of the Lord is not confined to any one place. Reside where we may, we may regard our dwelling, if we are believers, as one room in the Lord's great house, and both in providence and grace find a soul-consoling store supplied to us as the results of living by faith in nearness to the Lord.—*Spurgeon.*

There is test-point about you somewhere. Perhaps it is pride; you cannot bear an affront; you will not confess a fault. Perhaps it is a personal vanity, ready to sacrifice everything to display. Perhaps it is a sharp tongue. Perhaps it is some sensual appetite, bent on its unclean gratification. Then you are to gather up your moral forces just here, and till that darling sin is brought under the practical law of Christ, you are shut out from Christ's kingdom.—*Bishop Huntington.*

SERVING GOD.—We love our friends all the time—when we are so absorbed in working for them that we seldom think of them, as well as when telling them of our regards. Thus, if it is the fixed purpose of our lives to glorify God—if we have given ourselves to him with unreserved affections—the hours that we give to diligence in business will be hours in which we serve him, just as truly as in our conscious worship; and in such service we shall make constant progress in Christian experience.—*Examiner.*

WHOEVER WILL.—"Ye will not come to me that ye might have life." "Whoever will, let him take the water of life freely." Things all serve their uses and never break out of their place; they have no power to do it. Not so with us; we are able, as free beings, to refuse the place and the duties God appoints; which, if we do, we sink into something lower, until, if may be that all the holy callings of God's purpose exhausted, he can but use us to demonstrated his justice.—*Rev. Dr. Bushnell.*

GOD'S UNBOUNDED LOVE.—"It is God's unbounded love, rather than his immense magnificence, which makes him ever new to us and his beauty always a fresh surprise and a fresh delight. It is not only, to use the distinction of the psalm, the greatness of his mercy, but it is the multitude of his mercies which make our trust and confidence in him so inexpressibly consoling and our union with him so far more intimate than any other tie of which we can conceive."—*New York Observer.*

I desire the prayers of all who pray Sabbath evenings. I want to do something for Jesus, I want to know my duty and do it. I think I have been born again. I have lived a very moral life, but when I saw what a great sinner I was, I believed and felt that I was lost. My heart was so hard I could not pray,—didn't think God would hear me if I could. No words can tell what I then felt. I thought I was gone—lost forever. I really thought I could not live another day. But when I was convinced of righteousness, I believed Jesus had suffered and died for me, and I could go free by trusting him. I forgot I was lost, and prayed that I might love him. My prayer was changed to praise, and Oh! what joy! I felt like a new creature—that my sins were all gone. I believed he would save me then, and Mr. Graves, I loved Jesus better than all else. I cannot tell you how much I loved Him. Words "cannot express the sweet comfort and peace" that I then enjoyed. All this was experienced without any excitement. I was away from everybody. Do you think there is any danger of me being deceived in this matter? Was I not saved when I believed in Jesus, and received in hope of the glory of God?—not in hope of my own security. I have enjoyed many precious moments since then, in a Savior's love. I have also had seasons of temptations, doubts and fears, when my hope was so near gone I was afraid I had not believed aright. My only hope is in Jesus.

Please answer this in THE BAPTIST, and pray for me.

REMARKS.—We find in this all the elements of a change of heart. If your daily evidences correspond, you may rejoice in believing that you are saved. Do you cheerfully give up and turn

away from everything you believe to be displeasing to Christ? Do you love to do his will? Do you desire to be more like Him? Do you love his children, and love to be and work with them for his glory?

MEETING AT SEA.

BY FREDERICK CARY.

A ship from far and distant ports  
To distant harbors hurying on,  
Meet with each other on the deep,  
And hail, and answer, and are gone—  
So we, upon the sea of life  
Have met, as mortals often will,  
One from the prairies of the West,  
One from the land of rock and hill.  
So shall we pass our separate ways,  
As vessels passing on the main,  
And in the years to come, our paths  
May never meet nor cross again.  
But when life's voyage all is done,  
Where'er apart, our paths may tend,  
We'll drop our anchors side by side,  
In the same haven at the end.

REVIVAL NEWS.

DEAR BAPTIST.—It is with joy we welcome your weekly visits again. How thankful we should be that the dreadful scourge is past! How humble we should be before our heavenly Father! For some cause God saw proper to spare our town. I know it was not that we are better than our neighbors who suffered so severely. "God moves in a mysterious way."

We have had a good meeting with our church here. Bro. Griffin was with us and did the preaching. Seven were added to the church by baptism, and four by letter. Bro. Griffin is doing the work of an evangelist, besides making a successful agent for the University. His powerful energies are taxed to the utmost, yet God wonderfully sustains him.

If he were unsuccessful as an agent, he is worth more than his salary as an evangelist. Why do not the subscribers to the University endowment send up their subscriptions, and not put him to so much inconvenience and hardships? Surely if our people properly appreciated piety and talent, they would not see him thus literally wear himself out doing that which they ought to do without further solicitation.

Have also had a good meeting with my church at Glimpsville. Twelve additions by baptism, one awaiting the ordinance. One of the above from the Methodists, one from the Campbellites. Two entire households were baptized. The little church is greatly encouraged; quite hopeful for the future.  
E. C. FAULKNER.  
Ripley, Tenn., Nov. 20, 1878.

WOMAN'S CENTRAL COMMITTEE.

THE Central Committee presented below have been appointed by the Board of Foreign Missions according to the order of the Southern Baptist Convention. We regret, although it is from no fault of the Board, that the list is not complete. The ladies of these committees do not act on their own responsibility. They are the officially and formally appointed representatives of the Foreign Mission Board of the Southern Baptist Convention. As such, we ask confidently for them, in their delicate and difficult work, the sympathy and aid of the Christian women of their respective States. We need, and desire, and aim at having a Women's Missionary Society in every Baptist church of the South. Any changes or modifications which the committees may be pleased to make will be approved by the Board.

P.S.—After sending the above to press, the lack of space restricted our publication of the committees to the name of their Chairmen and Corresponding Secretaries:—

Alabama—Mrs. J. B. Hawthorn, chairman, Montgomery; Miss Brooke Hatchett, corresponding secretary, Montgomery.

Georgia—Mrs. Cornelia Cunningham, chairman, Atlanta; Miss Jennie H. Clayton, corresponding secretary, Atlanta.

Kentucky—Mrs. R. A. Bell, chairman, Louisville; Miss Aggie Osborne, corresponding secretary, Louisville.

Mississippi—Mrs. J. I. Johnson, chairman, Ox-

ford; Mrs. A. J. Quinche, corresponding secretary, Oxford.

Missouri—Mrs. O. P. Moss, chairman, Liberty; Miss Maggie Emerson, corresponding secretary, Liberty.

North Carolina—Mrs. J. M. Heck, president, Raleigh; Mrs. R. G. Lewis, corresponding secretary, Raleigh.

South Carolina—Mrs. E. C. Edwards, chairman, Society Hill; Miss M. E. McIntosh, corresponding secretary, Society Hill.

Tennessee—Miss Evio Brown, chairman, Nashville; Miss Bettie Scovell, corresponding secretary, Nashville.

Texas (General Association)—Mrs. O. Welborn, chairman, Dallas; Miss S. May, corresponding secretary, Dallas.

Texas (State Convention)—Mrs. J. M. C. Breaker, chairman, Houston; Mrs. O. C. Pope, corresponding secretary, Houston.

Virginia—Mrs. J. B. Jeter, chairman, Richmond; Mrs. Edwin Wortham, corresponding secretary.

The corresponding secretaries are hereby officially informed that their respective committees, whose names they have, have been appointed by the Board, as well as the above named officers. Where the committees have not been completed, we would be glad if measures will be promptly taken for their completion, and the names reported to our Board.

H. A. TUPPER, Cor. Sec. F. M. B.  
Richmond, Va.

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.

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 four new subscribers, and secure this paper for yourself this year, and see how easily you can do it.

NEWS FROM THE STATES.

TEXAS.—The Baptist Herald states that one hundred dollars have been raised and forwarded to the wife of Dr. N. W. Wilson, who died of yellow-fever at New Orleans. Eld. G. W. Lancaster closed a meeting at Carthage last week. Four were added to the church. Bro. Penn is still engaged in a revival at Austin. The following notice we clip from the Statesman: "Their influence has penetrated the parlors of the wealthy and the homes of the poor. In the counting room, in the lawyers' office, around the depot, upon the streets,—everywhere they are talked of. Since they began there have been nearly one hundred and fifty conversions, and many continue to go forward for prayers." Eld. S. G. Mullins has resigned the care of the church at Corsicana. "Bro. Mullins thinks of doing evangelistic work in the hounds of Richmond Association." Baptist Herald. Bro. Mullins is a sound Baptist, a good preacher, and is unquestionably the right kind of man to do efficient evangelistic work. The church at Corsicana is casting about for a suitable young man to serve as pastor. Eld. J. A. Preston of Lamar county died recently. Eld. J. N. Newman, late of Missouri, becomes pastor of the church at Gonzales. TENNESSEE.—A late meeting at Springfield resulted in ninety-five conversions. Bro. W. A. Nelson and Bro. L. B. Fish of Nashville assisted the pastor, Bro. J. H. Anderson. The Midway church, Knox county, was organized October the 7th with thirteen members. A meeting of days followed, and twenty-two were added by baptism and letter. Bro. Burnett was called to the pastorate. The Baptists have a place of worship at McMinnville, but have no preacher. The number of pastorless churches in the Southwestern States seems to be increasing. There are many such in this State. LOUISIANA.—Eld. W. A. Mason of Canton, Miss., has entered upon his duties at Clinton. At a late meeting at Bastrop, conducted by the pastor, Eld. L. C. Kells, and Eld. W. C. Friley, State evangelist, which lasted several weeks, thirty-six were baptized, and four received by letter. The following merited tribute to a model Sunday-school superintendent and worthy Christian gentleman is from the pen of Eld. L. C. Kells, in the Baptist Record: "Judge Bussey [at Bastrop], superintendent of our Sunday school, is always at his post, and nobly does he fill his sphere. He is also a teacher of a class of young ladies, all of whom are members of the church. As an instructor Bro. Bussey is very happily gifted. He is very concise in his remarks, and decidedly practical. His manner is pleasant, but dignified. False ideas of pleasantry lead many Sunday-school workers into levity in order to secure the affections of their scholars, and thus their schools become mere social institutions, and nothing more. But this error Bro. Bussey studiously avoids. His instructions are purely spiritual; and he impresses his students at once with the belief that their school is strictly a religious institution." ALABAMA.—An interesting protracted meeting was begun at Providence church, Dallas county, on the 9th, and closed on the 17th inst. Three were added to the church by experience and baptism. Rev. E. F. Baber, district evangelist of the State Board, did all the preaching from Sunday until Friday. Our venerable and esteemed brother, Rev. C. J. Miles of Hoboken, Marengo county, preached the opening sermon of the meeting on Saturday, the 9th. Rev. W. B. Crumpton of Meridian, Miss., former pastor at Providence, preached the concluding sermon on Sunday, the 17th. Alabama Baptist.—A church was organized at a school-house nine miles south of Randolph on the 17th inst. MISSOURI.—Eld. R. D. Lawlor closed a meeting at Concord church, St. Clair county, on the 10th. Ten were added to the church by baptism, nine by letter and relation. Lebanon church, Clinton county, enjoyed a revival this month. Nineteen were added by baptism, and one by letter. Eld. R. G. Saunders is the pastor. New Concord church, Cooper county, is building a new house of

worship.—Olive Branch church, Pottis county, recently enjoyed a two weeks' meeting. Nine were baptized.—The church at Grant City is without a pastor.—The Maryville church is prospering under the charge of Bro. Latour. He is now holding meetings in the county, which are very interesting. The ladies of Maryville are gradually wearing down their church debt. They deserve great credit for devotion to the cause, and for increased financial ability.—Eld. Manly J. Breaker calls upon the Baptists of the State for two thousand dollars to save Mount Pleasant College from being sold under mortgage. NORTH CAROLINA.—There are six hundred Baptist Sunday-schools in this State. Of this number thirty were organized this year. A recent meeting at Olive Branch, Pearson county, resulted in fifteen additions.—Eld. J. H. Booth baptized five persons into the fellowship of the Hickory Grove church, Gaston county, on the 11th inst.—Rev. R. A. Moore of Thomasville has been called to the pastorate of two of the vacant churches in the Sandy Creek Association.—The statistics for 1877 show thirty-three Associations, nine hundred and ninety-five churches, five hundred and thirteen ordained ministers, eighty-three thousand one hundred and eighty-two members. Colored Associations, twenty-eight; churches, six hundred and sixty-two; ordained ministers, three hundred; members, fifty-nine thousand seven hundred and sixty-nine. MISSISSIPPI.—The Meridian Baptist church only lost three members by the epidemic. This is remarkable, as there were eighty-eight deaths in the city. Pastor Crumpton remained during the prevalence of the fever, ministering to the sick.—The church at Longtown, we learn, is taking active steps to secure a pastor. That is a fine field for an active, consecrated minister.—Bro. Sellers's school at Starkville has opened with one hundred pupils.—Refuge Baptist church, Riverton, Bolivar county, wishes a pastor. For particulars address A. J. Knox, clerk pro tem.—Eld. W. J. David, returned missionary from Africa, is now in Richmond, Va., and will shortly visit his widowed mother at Meridian.—The General Association of Mississippi will hold an adjourned meeting at Union church, Smith county, Saturday before the second Sunday in December. GEORGIA.—An effort is being made to unite the Theological Seminary at Augusta for colored Baptists and the school about to be established at Atlanta. VIRGINIA.—Rev. W. D. Bradshaw of Canada has accepted the call of the Byrnes-street church, Petersburg.—A Convention is to meet with the Baptist church at Williamsburg, December the 4th, to consider the advisability of the churches of the Peninsula, outside of Richmond, separating from the Dover and organizing a new Association.—There were ten added to the Trinity church, Louisa county, at a recent meeting. Twenty were also added to Bethany church, in the same county. L. J. Haley is the pastor.—The Baptists of Lexington appeal to the brethren of the State for two thousand dollars to put their house in a comfortable condition. The church can only raise five hundred dollars of the amount. ARKANSAS.—Eld. J. F. D. Shelby closed a meeting at Mount Vernon last month which resulted in thirty additions to the church, twenty-seven being received by baptism.—The Baptists at Pine Bluff have a nice house, and are making efforts to secure a pastor. KENTUCKY.—A wonderful revival is now progressing at Owensboro. There have been two hundred conversions, and about one hundred and sixty-five additions to the church. The interest is daily increasing, and the indications are that the meetings will continue some time to come.—The Locust-street church, Paducah, has called Eld. Rouse to preach for it every second and fourth Sabbaths in the month. This is a newly organized church of some fifty members.—Rev. O. G. Skillman of Owenton has been called to the pastorate of the church at Ghent.—Rev. J. M. Bruce has declined a call to the Harrodsburg

church.—There are eighty-seven students at the Seminary, Louisville. But for the epidemic the number would have reached one hundred ere this.—A meeting was held at Mount Pleasant church, Anderson county, last month, and twenty-two converts were baptized. One gentleman who has entertained hope in the Saviour for a long time, and who is between fifty and sixty years of age, as it is supposed, three of his sons, four of his daughters, his four sons-in-law, and a daughter-in-law, were all baptized, making thirteen of the same family, as it may be said. There were six men and their wives received into the church.—The York street church (colored), Louisville, has recently enjoyed a good revival meeting. Rev. W. W. Taylor, the pastor, baptized twenty converts in the Ohio River on the 17th, one of the number being a Methodist preacher.—Mrs. Mary Norton of Louisville died on the 13th, in the eighty first year of her age. She had been a useful and consistent member of the Baptist church for sixty years.

THE STATE CONVENTION.

THIS body met in Shelbyville, November the 31. Rev. S. Landrum was elected president, and Rev. J. H. Boram, secretary. After the organization was effected various committees were appointed; and reports were read from the Trustees of the Southwestern Baptist University and from the Board of Ministerial Education. Friday night was given to the introductory sermon by Dr. Landrum. The sermon was an able presentation of "the grace of giving," founded on 2 Cor. viii. 9. The sermon was timely, and is worthy of publication and extensive circulation. We hope the Doctor will give it to our readers, and thus enlarge its usefulness. Saturday was devoted largely to the consideration of State mission work and the educational question. Many speeches, strong and long and good, were made, and quite noticeable for the absence of the practical element. Extemporaneous speeches on unfamiliar subjects are likely to be indefinite and pointless. Much was said about "grace and grit," and very little about greenbacks. The three g's should not be separated. Dr. Landrum's sermon struck the right key note; but it was strangely forgotten in subsequent discussions. No good work can be carried on without the grace of giving. Churches cannot be built, and missionaries cannot be sustained, without money. This is a "bread-and-butter" world; and it is senseless to ignore the fact. The great need of the Convention is money; and its work cannot be done without it. We only heard a part of the report on State missions; and what we did hear was not encouraging. The Corresponding Secretary was not much more than half paid; and little or nothing has been done in the way of helping weak churches, or sending out laborers. The Secretary has done some good work as an evangelist in helping pastors in revival work. In this direction his labors have been encouraging. The great need of the hour is an organizing mind, one that can plan for the whole State, and then execute the plan by calling into activity the latent forces of the churches. This is done in other States, and we believe can be done in Tennessee. The State mission work will never be done by sending out a man to preach to the strong churches, and mainly to pick up his own salary. Such churches can take care of themselves. But the strong churches will welcome such a man, and pay him too, if he comes to plead for destitute fields, or for dependent missionaries. Our mission work is not begun in this State. The report on ministerial education did not excite much enthusiasm. It seemed rather to meet a cool reception. But little sympathy was manifested for the beneficiaries. Some brethren seemed to think that this class of students live too luxuriously at Jackson, and that if they would go to Mossy Creek College they could live at half the cost. Perhaps they could. Six dollars a month is cheap. Board at that rate cannot be found at Jackson, or anywhere else that we know of, except at Mossy Creek. The denomination has no more important work

before it than the education of its young ministers. It is a question of life or death to the denomination in Tennessee. The Board ought to be sustained by the churches, or else abolished, and some other plan tried. The Sunday-school Board at Chattanooga reported nothing done; and the Board of Ministerial Relief, at Shelbyville, made a similar report. The meeting at night was in the interest of State missions. A good deal of interest was manifested. Nearly all the pulpits in Shelbyville were filled by members of the Convention on Sunday. The Convention closed on Monday. It will meet next year at Brownsville.

UNIVERSALITY OF SIN.

"All have sinned."—Rom. iii. 23. WHAT a sad commentary upon the history of our common humanity! What a sweeping remark of the race of man by one whom we suppose to be guided by a wisdom that cannot err! Were there any, even a few, noble exceptions, we should not be so amazed. But there are none. Fleeting has sought to gratify and please us; and, in some of its mightiest strokes, has pictured many characters too noble,—too pure, for us to suppose it possible that they ever sinned. But though we are constrained to admire the symmetrical, smooth and noble characters of the persons that are thus presented to us, we know, while we read of them, they are the mere creations of the imagination, and have no existence in fact, and secretly wish that our eyes might be permitted, once in our life, to gaze on such a sight. With sorrow we close the volume, impressed with a sense of disappointment, knowing that such exist only in the ideal world. Profane history, which marches before us in their order the facts that have been wrought out in the ongoing of human affairs through all ages, gives us many examples of beautiful, grand and noble lives. With what rapture do we read the record of such men! We are almost sorry when we turn another page, afraid that the story of such a life is at an end. Often we are almost unwilling to go further, lest a faithful historian will reveal something in the character of our hero that will cool our ardor, and cut short our praise. And if the writer be a partial panegyrist, who lauds the virtues and conceals the faults of his subject, which is too often the case, we try to persuade ourselves that it is all just and true, and are unwilling that such a one shall be set down as no exception to the rule. It is to be noted that sacred history makes no attempt to present us with a perfect man. Of all the characters that figure conspicuously in its narratives, and they are many, not one is without fault. Even Noah and Abraham, David and Solomon, and Peter and Paul, are acknowledged to have committed great blunders and serious wrong. If a faultless character is to be found,—if one ever lived, we should expect it to be some man of God whose honored, exemplary life is the subject of Bible story. But such is not found there. However much, then, we love our common humanity, and wish to emphasize its virtues, repeat its praises, extoll its worth, glory in its dignity, cover with the mantle of charity its errors, and forget its faults, we must accept the statement that "all have sinned" as literally true. It is true, and is susceptible of the clearest and most undeniable proof. I. From facts independent of the Bible. 1. Experience proves it. Every man will testify to a consciousness of wrong-doing from the earliest period in life to which memory reaches. This consciousness we cannot erase, however much we may wish. What child in the world does not know that it has done wrong? What man in the world whose memory cannot recall the time and the place where he did that for which his conscience smote him? Nor is it any escape from this conclusion, if in mature years we say we have no consciousness of sin. This may be quite possible, nay, I doubt not, that in some instances it is really true. But whoever may be void of such a consciousness may

well be in great alarm, for such fact is only evidence incontrovertible that his conscience has become so dead that it cannot lift its warning voice as in days of yore, indeed it has become insensible to sin. It once acted, as well he knows, but can do so no more. 2. Observation proves it. Observation teaches that men begin to do wrong in the earliest years of life. No man with eyes to see and ears to hear, and who has any knowledge of human nature, can fail to observe in the acts and words of the child at his knee, tendency to sin, which he knows with absolute certainty will develop into sin, of which all men are guilty. 3. History proves it. The universal judgment of history accords with that based upon observation. In the annals of all times and countries, there is not a single instance of a man who was perfect. All men are written down on the page of history as sinners. Thus, judged by the common and universal consent of all mankind and all history, there they stand on the eternal page that repeats its sad story from century to century to every succeeding generation of man. In view of this evidence we may say: Whatever can be urged to prove that anything is native or inborn, in man, will avail to prove a sinful disposition to be such, viz:— Spontaneous existence under all circumstances. Certainty of development. Every individual of every age and every condition, without a single exception among unnumbered millions, so spontaneously gives himself to actual sin, that sinning may be predicated of him with absolute certainty. If, then, men are born with a sinful nature, sinfulness must be strictly universal. 1. The universality of sin is proved from the Bible. 1. From specific statement. "The whole world is guilty before God." Rom. iii. 19. "All have sinned." Rom. iii. 23, 23. "The Scriptures have concluded all under sin." Gal. iii. 22; 1 John i. 1, 10, etc. 2. From the assertion of man's inborn depravity. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." John iii. 6. "Flesh is put in antithesis to 'Spirit.' If that which is born of the Holy Spirit is holy, then, that which is born of the flesh, or corrupt human nature, is unholy. "And were by nature the children of wrath." Eph. ii. 3. "As in Adam all die," 1 Cor. v. 22. 3. From the universality of death. Rom. v. 12. The reasoning of the apostle here is, that death is an element in the penalty of sin, and so that all have sinned who die; and since death is universal, sin is universal. 4. From the design of Christ's death. Christ came to take away the sin of the world. John i. 21; ii. 2; vi. 51, etc. As the provisions of the atonement are made for mankind universally, then, they must be needed by mankind universally. But only sinners need an atonement; therefore, all are sinners. 5. From the necessity of inward renewal. The Scriptures teach that regeneration is universally necessary in order to salvation. Luke xiii. 3; John iii. 3-7; Acts xvii. 30. But only those who are morally depraved, who are sinners, need renewal. B. R. WOMACK. Memphis, Tenn., Nov. 10, 1878. SECULAR ITEMS. The Marquis of Lorne, the new Governor-General of Canada, and his wife, the Princess Louise, arrived at Quebec on the 25th inst. Ten thousand cotton spinners at Oldham, England, went on a strike the 25th inst., in consequence of an order reducing wages seven per cent. A London dispatch from Sofia says a courier brings reports that some Turkish redifs massacred three hundred and twenty inhabitants of the Bulgarian village of Chreentra, in Macedonia. A Berlin dispatch to London, says: "Accord-

ing to semi-official intelligence, eight Russian divisions, amounting to one hundred and twenty thousand men, will be sent into Bulgaria before the end of the year." A special from Rome says the Socialist agitation continues in the provinces. In Jesla, a neighboring town, the Republicans paraded the streets, carrying a red flag. Cardinal Nina, by order of the Pope, has instructed the Nuncios to urge upon the various governments the duty of repressing Socialism and restoring the prerogative of the church. The steamship Pommerania, Captain Schwoosen, which left New York November 14th for Hamburg, and arrived at Plymouth at midnight on the 21th, was sunk by a collision with the Welch bark Noelebhan, off Folkstone on the 25th. Fifty-eight persons are missing, one hundred and sixty-two being saved. The Captain of the vessel remained on deck endeavoring to save the passengers, and is among the lost. The ship sank in thirty minutes. A San Francisco dispatch says the Columbia river expedition, sent out by General Howard for the purpose of capturing any of the renegade Indians, have made a complete success. Captain Boyle, with Lieutenants Corman and Shaftener, surrounded their camp at night, in the John Day valley, and captured the whole outfit. Eight of the principal chiefs are en route to Vancouver. The remainder have been sent under escort to the Warm Springs reservation. RESTITUTION. I AM preaching more restitution than I used to. I believe that it is a sin that is keeping back blessings from the church of God. If you have taken one dollar from a man, you ought to restore not only the one dollar, but the interest. If by slander you have tried to ruin a man, or tried to ruin his character, you ought to go to him and do all you can to make restitution,—to save his feelings and his character. A man came to me in one of the Eastern cities last winter and said: "Mr. Moody, I want to become a Christian, but I can't pray. I have tried to, but it seems as if the heavens protest, and all is dark." I probed him, and tried to find out the difficulty, and at last says: "Isn't there some sin that you are covering up?" And the man colored to the roots of his hair, and says: "Mr. Moody, I will tell you. I am a defaulter for fifteen hundred dollars." Says I: "Why don't you confess?" He says: "I am going into business, and am going to try to make it up. I have a lovely wife and family, and I can't confess. It would be the ruin of my family, and my ruin. I am just going into business, and expect to make that money, and to pay it back. I don't know but I may be wrong in that." "Yes," says I, "of course you can't pray with that difficulty over you. Going into business with other men's money! Just been robbing men!" "Oh, what shall I do!" "Make restitution." "I can't; it would be the ruin of me." "How much have you got out of the fifteen hundred dollars?" "Nine hundred dollars. Some day I'll pay back every dollar. I can't go to my employers and confess. They will put me into the courts." "I don't know whether they will or not." He said he couldn't do it, and went away, wanting me to pray for him. "How can I, if you are not willing to make restitution?" I told him that I would pray that God wouldn't give any sleep to his eyes, or slumber to his eyelids, until he gave back that money. The next day he came back, and said he could not sleep. "Is there no other way out of this agony?" No; do the right thing, and God will set you right." He shrank from it. "How can I do it? I am sure they will put me into the courts; and it will ruin my family." Says I: "Do right, and the Lord will remember you." Finally he put into my hands nine hundred and eighty-one dollars and twenty-one cents in a sealed envelop, and says: "That money follows me, and I don't let any longer. I have taken the last cent my wife and I have; and if my friends will not save me from the penitentiary it will be the death of us." I went to his employers, and got them into a room and told them the whole story. "There is some of your money, and I don't think you ought to ruin him." Tears ran down their cheeks, and I saw they would deal mercifully with him; and so I went down stairs and brought him up; and those three men got on their knees and prayed together. Friends rallied around him, and he has gone into business, and been successful from that hour. God delivered him, and he is reconciled and at peace. He had sin, and set his face to do right. If you want power, if you want God to bless you, make restitution.—D. L. MOODY.







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Our Pulpit.

THE RICH MAN'S MISTAKES.

BY ELD. A. J. KINCAID, COVINGTON, TENN. There was a certain rich man, who was clothed in purple and fine linen, and food and delicacies every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores...

GOD in his great mercy has been pleased to precept and example, by parables and similes, by warnings and threatenings, to make provisions against ever obstacle calculated to hinder man's salvation. And the amplitude of these provisions clearly exhibits the benevolence of God in the matter of man's salvation...

First Mistake. This man had made the world his portion, to the neglect of his soul and preparations for eternity. This is clearly seen in the parable, and thereby determine whether or not, these mistakes, or any one of them, are by any degree true of them.

Second Mistake. He had, and did still, undervalue God's word. He held erroneous and false conceptions of God's method of warning and convincing men.

Now, as we pass through the discussion of these I pray that every one may be inclined in will, enabled by the Spirit, to make personal application, and thereby determine whether or not, these mistakes, or any one of them, are by any degree true of them.

personal gratification. Are not thousands thus using the world to-day? This sin is not confined strictly to those who may be in possession of the world's goods; for, this inordinate love for the world, and sinful desire for its wealth, may be true of him who possesses not a dollar of its wealth. How can I become rich? is the question proposed everywhere. The poor want to be rich, the rich desire to be richer. This is the besetting sin of our day. In haste to be rich, it has passed the course of our once happy nation. It has caused the shedding of much blood. It has robbed the widow and the orphan. It has helped to fill the prison-houses. "The root of all evil," 1 Tim. vi. 10. The general impression is, that wealth promotes happiness; and never was there a more deceptive delusion. The delusive splendor with which worldly objects are invested is fraudulent. Consider it a little. He who loves the world loves either its honors, its pleasures or its wealth. And now, what is there in these to love? As respects its honors, there is seemingly nothing more delusive. They are not always bestowed according to merit, they often depend upon the capricious direction of public sentiment; and there is nothing more feeble and uncertain; at one time it shouted "hosanna to the son of David!" Soon after it cried "crucify him, crucify him!" To-day it elevates, to-morrow it disses down. Now, how worthless such honors? Are unbecoming their pursuit? And yet, there are thousands who are giving all their powers of mind and heart to the pursuit of such uncertainties. As respects its pleasures, they are utterly unsuited to man's rational nature. They are not enduring. When affliction draws her curtains round us, and death in its awful face to face, earthly pleasures loosen and take their flight like birds from a falling barn. They are friends only a time of safety and plenty. Now, what are the pleasures worth before the stern realities of death? They leave the sting of disappointment, not with in the end, leave the soul deceived, destitute and comfortless. As respects its wealth, the love of this is a misapplication of immortal powers, it is a perversion of their design. The love of the world displaces God. It is idolatry. Who was ever made happy by wealth? Why, he throne is occupied by a troubling king. Pleasures are owned and filled by broken and aching hearts. Costly adornments and sparkling jewels ever wasting and dying bodies. Solomon tried wealth to its utmost emptiness, but found it insufficient. Paul pronounced it "uncertain gain." It answers no purpose of relieving death. (Ps. xii. 6, 7; Luke xii. 16, 21.) Then, can the onward pursuit of such, to the neglect of the soul, be rational? Is it not strange that any one will be led on the sliding drape of that which all past experience has proven a delusion? Then was the rich man's mistake.

Second Mistake. He had, and did still undervalue God's word. This is exhibited in his request, "Send Lazarus," as if to say, Moses and the prophets are not sufficient, or I would not have come into this place. Underlying this, is a certain principle of fault-finding with God, and his method of warning and convincing men. This undervaluation of God's word was so deeply rooted in his soul that he dared to dispute with Abraham. "Nay Father Abraham," notice. A marked and conclusive evidence that the flames of hell are not remote, as a sure try to make out. Now, do not the generality of mankind exhibit this same undervaluation of God's word in their lives? How many are there wholly absorbed in the love and affairs of the world? How many are doubting, disputing and questioning the statements of God's word, grasping at anything that can in any way help them to doubt and reject this word? How many are now laboriously engaged in expending away its first and primary meanings, modify its terms, giving over secondary and consequential meanings, far fetched inferences and doubtful handling. All such clearly exhibit a spirit of fault-finding with God's word, which will most certainly result in an undervaluation and rejection of his word. Again, this undervaluation of God's word is seen in the general neglect it receives. You need not scoff at religion, you need not persecute Christians, you need not doubt and dispute the Bible, to exhibit your undervaluation of it. Simple neglect is sufficient to exhibit it. Throughout the Bible, in perpetual presence, and urgent terms, God presses upon you the necessity of attending to the matter of salvation at once. God says "now," "to-day." Then, to neglect this for a day, or an hour, is to say that God is more urgent than the necessity of the case demands.

Again, this undervaluation of God's word is seen in distrust of his promises. And doubtless many who claim to have the faith of Christ are guilty of this; at least in some degree. Can you not trust God? If not, you ought to unclothe yourself of every comfort and blessing that you have, and walk out of his universe; for you are living in his world, you are fed and clothed from his bountiful hand, you are supported by his power, and comforted by his mercy. The very things you possess and use are his.

To undervalue God's word in the least is to strike directly at God himself. It is to charge him with overvaluing, overestimating, which involves deception, dishonesty and fraud. It is to assume superior wisdom to God, and thereby charge him with ignorance. And thou art the man, if you have not obeyed in repentance, faith and active righteousness. And from henceforth be it known unto you, that besides this word, and God's appointed in that, there will be no additional methods given. The word of God and the spiritual influences attending it are all sufficient; and tenfold more so than Moses and the prophets since it has the testimony of one from the dead, even Christ the Lord.

Third Mistake. He held erroneous conceptions of God's method of warning and convicting men. This is exhibited in his statement "If one went into them from the dead they will repent." Supporting that something abiding, something starting something startling would make them repent. But notice. The state of the heart which undervalues and rejects God's word, would not be overcome by any additional or startling evidence.

The wicked can always find some pretext to reject the truth. Christ had raised the dead, and done many wonderful works, yet the scribes and Pharisees would not believe. Beside all this, ulcers, tabernacles, spirit rappings, mental trances, and nervous excitement do not convert. They are not the workings of God's Spirit. Religion addresses itself to man's intelligence. The reason and judgment must be convinced, and the heart persuaded. Many at this day of the world, are deceived by similar erroneous conceptions, waiting for some wonderful manifestation. Something shocking, something direct, extra up-

lives? How many are there wholly absorbed in the love and affairs of the world? How many are doubting, disputing and questioning the statements of God's word, grasping at anything that can in any way help them to doubt and reject this word? How many are now laboriously engaged in expending away its first and primary meanings, modify its terms, giving over secondary and consequential meanings, far fetched inferences and doubtful handling. All such clearly exhibit a spirit of fault-finding with God's word, which will most certainly result in an undervaluation and rejection of his word. Again, this undervaluation of God's word is seen in the general neglect it receives. You need not scoff at religion, you need not persecute Christians, you need not doubt and dispute the Bible, to exhibit your undervaluation of it. Simple neglect is sufficient to exhibit it. Throughout the Bible, in perpetual presence, and urgent terms, God presses upon you the necessity of attending to the matter of salvation at once. God says "now," "to-day." Then, to neglect this for a day, or an hour, is to say that God is more urgent than the necessity of the case demands.

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