

to exist in the world along with the wheat, or children of the kingdom; that the two are to grow and develop together, each after its own peculiar manner, until the end of the *aeon*, or age. The *aeon* indeed represents the servants of the landholder as proposing to do a very unsatisfactory state of things; but they are answered at once in terms which one would think had been quite sufficient to preclude forever any hope of any radical spiritual change in the condition of the world before the Lord's return: "Let both grow together till the harvest." And the harvest, we are told, is the end of the world, or age. Just as clearly as the words of the Lord point to a spiritual development in the church, just as clearly do they teach us to expect, along with this, a continuous development of sin in the world, reaching its final culmination at the same time as the other. The wheat and the tares are both to "grow together till the harvest," — the end of the *aeon* and the appearing of the Son of man.

In entire agreement with the teaching of this parable is the parable of the nobleman who went into a far country, as recorded in Luke xix. 12-27. In that parable the Lord represents himself, soon to depart from this world to the Father, as a nobleman who went into a far country to receive for himself a kingdom and to return. During his absence we are told there is a great difference in the conduct even of his servants; some are more faithful, some are less so; some are grossly neglectful of their duty. Outside of his own household his citizens, we are told, hated him, and angrily repudiated his dominion. After a while he returns, rewards his servants according to their several works, and visits the rebel citizens who would none of his rule with a fearful punishment. The time of the nobleman's return, by universal consent, refers to the second coming of the Son of man for the great work of judgment. Here, then, we are to observe again that the parable does not give us the slightest hint that there was any change in the attitude of the rebellious citizens during the whole period of the absence of the King.

But is it not plain that if the modern theory of a universal turning of the nations unto God before the coming of the Lord were true we must needs have had in this parable a very different picture? We should have rather read that at last, through the earnest labors of the servants of the nobleman, the most, at least, of the rebellious citizens were led to submit to that rule which at first they had rejected, and become loyal subjects of the coming King. But that is not what the parable teaches. And if not, then the question is at once forced upon us: How, with the mass of men remaining as in the imagery of the parable, at enmity to the Lord and his Christ, are we to find time or place for a thousand years of millennial peace?

But we may advance yet further. Not only do the Scriptures of the New Testament give these representations of the general state of things in the world during the period between the first and the second coming of the Lord, — not only do they speak of no general improvement to be expected before the Lord shall come as the time of his second appearing approaches, but in several passages we have the most formal and didactic statement that "the last times" shall not be good but evil times. To this fact we have no exception. Thus in 2 Tim. iii. 1, 5 we read again: "This know also, that in the last days perilous times shall come."

If it be the truth of God that the latter days before the advent are to be distinguished by a period of universally prevailing holiness, such as is described in the glowing language of the Old Testament prophets, how are we to account for it that the writers of the New Testament, in all their descriptions of the last times, never once describe them in such terms, but always as times in the last degree perilous to souls? And in view of the expectations which so generally prevail in our day as to the coming of a golden age of peace on earth before the coming of the Lord there is a most solemn significance in the very peculiar emphasis of such phrases as introduce these impressive descriptions of the state of the world in the last days. And can we forget that the apostle

warns the church that, when at last the Lord should come, he would find men not expecting him, but looking forward to years of peace and safety? (1 Thess. v. 3) Nor can the argument derived from these descriptions of the character of the last times be evaded by referring them to that short period after the so-called millennium, when, according to the Scriptures, Satan is to be loosed for a little season; for more than one of these descriptions of the latter days represents evil as continuing to rule throughout all time until the advent of the Lord.

It will be very clear to all, that, if by the phrase the coming of the Lord in this chapter, we are to understand his personal appearing, which the whole church expects as certainly in the future, then, beyond all doubt, as the rise, development and culmination of the apostasy cover the whole time from the date of that epistle to the coming of the Lord, it is perfectly certain that during that period there can be no conversion of the world.

Hence again, all agree that there can be no millennium so long as the Jewish nation remains cast out in unbelief. Do the Scriptures say anything upon that subject which may throw any light upon the question before us? In Matt. xxiv. 15-29 all agree that we have a prophecy of the destruction of Jerusalem by the Romans, and the consequent scattering of the Jews among all nations, which has been historically fulfilled.

And it is important to bear in mind that the prediction in question, which our Lord calls the "great tribulation," comprised not only the destruction of the Jewish capital, as is often assumed, but, according to Luke's account of the same discourse (Luke xxi. 24), was to continue, and is in fact still continuing, in the "treading down of Jerusalem by the Gentiles till the times of the Gentiles be fulfilled." Keeping this in mind, we are now prepared to understand the words of Matthew's Gospel, which tell us in so many words that "immediately after the tribulation of those days shall the sun be darkened, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory."

It follows, therefore, from the very terms of the prophecy that this coming must still be in the future. In fact, it were easy to show that this phrase, the coming of the Son of man in the clouds of heaven, first used in the book of Daniel, has a meaning perfectly definite and fixed. It is by common consent the phrase which is everywhere used to denote the future personal advent of the Lord for judgment. And hence it seems unavoidably to follow that, whenever the long captivity of Israel shall end, as to the time of which the passage gives us not the slightest hint, immediately after that shall appear the solemn signs which at last announce the appearing of the son of man. Where, then, according to this passage, does this prophecy leave any room for centuries of universal righteousness after Israel's conversion and before the appearing of the Son of man?

Once again, instead of representing the kingdom of Christ as set up in the earth before the coming of the Lord, in several places the word of God explicitly sets forth the setting up of that kingdom as synchronous with the glorious appearing; for we read (Rev. xi. 16-18) that it was on the sounding of the seventh trumpet, in which we are elsewhere told that the mystery of God should be finished, that great voices in heaven cried: "The kingdoms of the world are become the kingdoms of our Lord and of his Christ." Immediately the four and twenty elders gave thanks to God that he had taken to himself his great power and reigned, and then say: "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to them that fear thy name, small and great, and shouldst destroy them that destroy the earth."

THE DOCTRINE OF THE PRIMITIVE CHURCH.
But the limits of this paper will not permit anything like an exhausted exhibition of the Scripture testimony upon this subject. As the history of this doctrine is to be presented in another paper,

we need only to remark on this occasion that the doctrine which has been argued in this paper, according to the uniform testimony of the best church historians, was the doctrine of the primitive church. In the first two centuries of the church's history, centuries distinguished above all others for their record of evangelistic zeal and activity, there is not the slightest hint that the church was expecting any general conversion of the world to follow as the result of her glorious labors and sufferings.

With this we might leave the subject, but perhaps it may not be amiss to refer to two or three of the more common and plausible objections to the doctrine which we have argued.

A very common and somewhat influential objection to the doctrine before us is that it disparages the gospel, in that the doctrine of the pre-millennial advent makes the subject of the world to Christ to be brought about by a stupendous display of the divine wrath on the ungodly, on which has been remarked: "Wrath never converted a single soul, and never will."

To this it may be remarked, in the first place, that the objection rests 'on a misapprehension. Beyond all question the gospel heard and received by faith is the only way of a sinner's salvation, whether in this present dispensation or in any other. Nor, to go further, will any son of man ever receive the gospel except as he is first under disposed and enabled by the Holy Spirit. But the real question is not upon these matters at all. Here we are all at one. Now the Pre-millennialist simply understands that He intends to bring about the final subjection of the world to the Lord Jesus instrumentally by unprecedented displays of his wrath, and most notably by the revelation of the Lord in flaming fire, taking vengeance on his adversaries. As to what may be the divine intention in the matter, it is plain that we are not competent to determine this *a priori*. This is simply a question as to what the word of God reveals on this subject. It will be for the present sufficient to remark that there is an awful uniformity and emphasis in the numerous representations of the word of God upon this topic.

But it is again urged by many good and earnest Christian men that it must be admitted that the greatest extravagances, and many very grievous errors in doctrine and practice, have historically connected themselves with this doctrine of an advent ever possibly imminent, to which we answer: Had the church been more faithful of late years in preaching the ascertained truth of Scriptures concerning this subject we should probably have had less to mourn over in this matter.

With this we conclude our consideration of this most momentous question. In holding the doctrine which we have argued we admit that many things remain obscure; that many questions may be put which, in the present state of our knowledge, we may not be able to answer. But in general we may urge that this, in the case of any doctrine, does not prove that it is not taught in the Scriptures. But finally, let us remember that whatsoever our views may be it must certainly be safe to obey him who again and again has charged us to watch, because we "know not the day nor the hour when the Son of man cometh." To this may the Lord give us all his grace.

COVENANT OF REDEMPTION.

DEAR BRO. EDITOR:—In attempting to write upon a subject of so much importance as this, I feel a little out of place, and perhaps some of your readers will think that such subjects are too deep for little minds and ought to be discussed by D.D.'s, and presidents of colleges, etc. But we don't have any of these men of profound learning up here, but we do have a great deal of talk about the Covenant, and I think these are very imperfectly understood from the fact that so many men want to understand the word of God without applying their minds to the study of the same, and others claiming to understand, who never do much deep thinking, but are content to search among the things that appear on the surface, and then say they have got the pure gold from the depths below.

The first thing that claims our thoughts is the

existence of such a covenant, which may be abundantly proved exclusive of any declaration of Scripture in the New Testament. There seems to be a ray of light coming in upon this part of the subject from the offerings of the two brothers. (Gen. iv. 3-4.) God had respect unto Abel's offering, because it was a more excellent sacrifice than Cain's, in that it was offered in faith, being the firstlings of his flock. Ergo it was not without the shedding of blood, hence it was a type of the sacrifice that God purposed in his Son. It was herein the more excellent sacrifice of Jesus Christ that Abel's faith centered, and not in the offering which he made, hence we see that Abel was not blind to the promise of a better sacrifice for sin which had leaked out in the garden when God said the seed of the woman should bruise the serpent's head.

But we find many other bright examples of faith that contend in the same offering for sin that Abel's did, as we pass along down through this dark age of the world. These all had a knowledge of the promise of eternal life through faith in the then promised Messiah. To talk about faith without such knowledge would be to talk nonsense. But on reaching Abraham's day we find that such a covenant not only existed, but that God made a revelation of this secret council of the Trinity by making a type of it with Abraham. See Gen. xvii. 1-14. Here God says to Abraham, "Behold my covenant is with thee and thou shalt be a father of many nations. And I will give unto thee and thy seed after thee, the land of Canaan for an everlasting possession." Again, "This is my covenant, etc. Every man shall be circumcised." That this covenant was typical no Bible reader will deny. That the thing typified existed in the mind, purpose and secret council of the Trinity, before this pattern was made with Abraham is quite plain, for a ten year old boy knows that a shadow never exists without a substance. A child seeing the shadow of the carrion crow flitting by instantly looks up to see the crow. The foolish ever may mistake the shadow for the substance, and chase it. But thinking humanity should never be guilty of such folly. If there was no such covenant agreement or plan of salvation perfected in the council of the Trinity before the foundation of the world, I ask, by virtue of what covenant or promise was Abel, Enoch, Noah and all those ancient worthies saved? Christ says "I am the way." Then there is no other name given whereby man can be saved. Not by works, not by law, not by water, not by the flames of hell. But by grace through faith in Christ alone. What prevented the fall of Adam from ending in speedy and eternal destruction? Before leaving this part of the subject we call attention to a few passages in the New Testament, that to me, have no meaning without the existence of such a covenant. Viz: 2 Tim. i. 9: "Who hath saved us and called us with a holy calling not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began?" Also Eph. i. 4-5: "According as he, (God) hath chosen us in him, (Jesus Christ) before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children of Jesus Christ to himself, according to the good pleasure of his will."

I must here ask the reader to turn and read the ninth chapter of Hebrews, as I cannot ask space to insert so much in this article. With this I close this part of the subject, as the existence of the covenant is not in dispute so much as the parties, and the time it was made.

The parties next claim our notice (for the sake of simplicity, I say parties, for these parties so to speak, are but one. And the covenant is a thing made by three persons in the Godhead, and delivered, i. e., made known to man, as the Greek term *theologia* shows.) I shall fearlessly take the ground that God the Father is the first party and Jesus Christ his Son, the second party, and by the mutual agreement of these the Covenant of Redemption was made. That God is the first party no one of a sane mind will deny, but that Jesus Christ is the second party is denied by many,

Ergo to prove this fact is incumbent just here, for the which it may be necessary to re-examine some of the testimony already gone over. I shall first, then, examine the type of this covenant made with Abraham. Here as before remarked, we find only a typical covenant made with Abraham. The promised possession is typical of a regenerated earth, the seal or token typical of a regenerate heart, the natural seed of Abraham typical of the offspring of Christ by faith. As Abraham stood at the head of literal Israel, so Christ stands at the head of spiritual Israel.

Abraham is second party in the type, and in this type he represents Christ. Therefore Christ is second party to the Covenant of Redemption, which is the antetype. This is logical, and conclusive proof upon this part of the subject. David again, in Ps. lxxxix. 27-28, says of Christ, speaking by divine inspiration: "Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." Again in verses 34, 35, 36, 37, he says, "My covenant will I not break, nor alter the things that are gone out of my life. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven." It may be objected that this has reference to David only, and not to Christ. I answer, if to David at all, only in his official capacity as a type of Christ. Too much said here for David, son of Jesse only. Still other proof from the Old Testament could be brought. (See Proverbs 8th chapter). But to pass to the New Testament Scriptures, we find many passages that are pregnant with meaning while we keep this covenant in view; otherwise they are meaningless. Such are the following: Titus i. 2. "In hope of eternal life, which God, that cannot lie, promised before the world began." "Grace given us in Christ Jesus before the world began." (2 Tim. i. 29.) "According as he hath chosen us in him before the foundation of the world." (Eph. i. 4.) Hear the climax. There was eternal life promised to every believer in Christ Jesus before the world began. That grace that distinguishes and saves every believer was given them in Christ before the world began, and that choice that secures the blessings of God upon every believer was made in Christ before the foundation of the world. "He hath from the beginning chosen you to salvation." "Wherefore serveth the law. Then it was added, because of transgression till the seed should come to whom the promise was made, and he saith not and to seed as of many, but of one and to thy seed which is Christ." "Then if ye be Christ's, ye are Abraham's seed and heirs according to the promise." That the Covenant of Redemption or promise of eternal life was originally made before the foundation of the world, with Jesus Christ as the second party, and not with Abraham (as some men teach), or any other mortal man in this world. There is not the shadow of the shade of a doubt in my mind, as to the time this covenant was made. I think the numerous quotations already made ought satisfy any unbiased mind. Paul tells us, Gal. iii. 17, that the covenant was confirmed in Christ, not Abraham, four hundred and thirty years before the law, bringing it back precisely to Abraham's day. That it had existence before confirmation is self-evident. Ergo it existed before Abraham's day. If not, all of Adam's race, infant and adult, believer and unbeliever are lost to all eternity. But Christ was as a lamb slain from the foundation of the world, hence we see that the covenant was made prior to the creation of man. Yet the promise of eternal life in Christ lies still behind this, in the illimitable ages of eternity, how far back we know not, neither does it concern us,—by this covenant or promise we are saved, that's enough for us.

But says an objector, man must have covenant relation with God or he can't be saved. True, but this covenant relation must be by the faith of Jesus Christ, with whom the covenant or promise was made. If thou art expecting such relations

any other way, thou art mistaken, oh man who soever thou art.

I write this with all due respect to those who view different from myself. I am not prepared to accept of a covenant made with mortal man in any intelligent sense of the word whatever. This would be to leave the whole of our salvation wrapt up in the mists of uncertainty, or rather certainty, and that to fall.

WM. D. McPHERTRIDGE.
Nave Hill, Tenn., Dec. 6, 1878.

OBITUARIES.

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

Eld. Lewis R. Barnes was born in Hancock county, Ga., the seventh of May 1812, an only son of Eld. James Barnes, who died in Mississippi. Professed faith in Christ when he was about eighteen years of age. In 1841, was called by the Baptist church at Wabahalak, Mississippi, to ordination, and set apart by the following presbytery:—

M. Ross, G. P. Edmons, Silas Dobbs, B. L. Barnes, James Barnes, S. S. Lattimore, M. W. Chresman.

After an absence of two years in California, he returned to Russellville, Pope county, Arkansas, where he died the 14th of June 1878. He was a kind husband and father, a sound Baptist, and faithful minister. In his last illness he was patient and fully resigned to the will of his divine Master. Died of ulcer of stomach and dropsy.

A TRIBUTE OF RESPECT TO THE MEMORY OF JOHN JARNAGIN, OF CLINTON, TENNESSEE.

He was the son of Jerry Jarnagin, was born in 1802, in Grainger county, Tenn. In 1827 was united in marriage to Mary Scruggs, daughter of Richard Scruggs, of Hamblen county, Tenn. After which he removed to Clinton, where he served the people faithfully in offices of trust for nearly half a century. He was a man of untiring energy, fortitude and cheerfulness; was given to hospitality and acts of benevolence. Though a man of many sore trials and afflictions, he never once said to the Almighty "why dearest thou thus with thy smitten servant?" Bro. Jarnagin professed faith in Christ and united with the Baptist church at Bethel. Afterwards he removed his membership to the Clinton church, in which he was an honored deacon for over thirty-five years. After the death of his wife, six sons and a daughter, he too, was called to rest from his labors, leaving one son, a daughter and second wife to mourn his loss. Bro. J. fell asleep November 19, 1878, in his seventy-sixth year. His remains were interred near the church he so long loved and supported, there to await the voice of the Son of God, the resurrection of the just and "crown of righteousness which the Lord, the righteous Judge shall give at that day." We have lost a true friend, our sympathies are with the bereft. May heaven's blessings attend them. Amen.

Cleveland, Tenn. J. J. KENNEDY.

TO C. RIGHEY, PICKENSVILLE, ALA.

Well, I am member of the Baptist church at Thomastown, Leake county, Miss., and the address of the clerk is, T. B. Blalock, Thomastown, Miss. My own address is, and nearly ever since the failure of my health, over two years ago has been, Camden, Madison county, Miss. I hope that is sufficiently explicit.

Why you should so persistently publish such questions, after my repeated answers, is to me, incomprehensible, unless you wish to make the impression, that I am trying to hide from somebody, which you know is not true.

There is not a man in the two States, living more openly, or undisguisably; and I have no secrets to keep from the church, or from the world.

R. E. MELVIN.
A PASTOR WANTED.—By Elm Baptist church, Durhamville, Tenn. Address G. W. Young, church clerk, Durhamville, Tenn.

CHATTANOOGA LETTER.

CORRESPONDING with a family paper is much like writing to one's friends. If it were necessary in consideration of any friendly appreciations on the part of our patient and solid old friend, THE BAPTIST, to offer an apology for a period of silence, I would be sure to say unfeignedly, it is not on account of any falling off of interest in and love for the paper. I have been delighted with its reappearance since the epidemic, and am pleased to note not only its former vigor and freshness, but a great improvement in editorial matter, its contributions and the general make up of the paper.

Though "praise is comely for the upright" the need of its bestowment is not always apparent. Papers, like puddings, must be proved to be appreciated; and to one tried and proved as has been THE BAPTIST there is no need of cheap praise being bestowed.

The year of 1878, soon to be numbered with the ages of the past, has been in many respects, a remarkable one. In the old world, it has closed a mighty and gigantic struggle, the result of which is the guaranty of religious freedom to millions of the down-trodden and oppressed subjects of the tyrannical Sultan, and the reduction of that once mighty empire to the position of a mere dependency among the nations of the East.

The death of Pope Plus the IX., and the accession of Leo XIII., and the death of Victor Emanuel, king of Italy, are also among the important events of the year.

France in her record this year has written some splendid pages in her history. The elections that have occurred show a steady, patient, persistent onward movement of the people in the establishment of Free Government and in behalf of civil and religious liberty. The outlook of Germany is not so encouraging. While France emerges from terrible adversities, purified and strengthened, Germany, reveling in her triumphs and drunk with her prosperity, exhibits neither the strength nor lofty purpose of her fallen adversary. The German Empire is not only groaning under business depressions, but clashing with fierce political and social strifes; and is even now quaking with fear of extinction at the hand of assassins.

Great Britain has added new laurels to her already brilliant crown by the victories she has won in the field of diplomacy.

Whatever may be the out-come of it, it must be admitted that her prime minister, Disraeli, has been brilliantly successful, and that her influence on European politics is not at least on the wane, as has been supposed.

The terrible famines of India, China and portions of Africa have been calamities at the recital of which we all have stood aghast. But already the good hand of the Lord is seen in them. From India the tidings come of thousands turned from idols to serve the living and true God—a result that is attributable directly to the famine that preceded.

In our own country, the year will be remembered as a year of calamity in our own Southland. Thousands of new made graves, together with as many desolated homes, into which coffins have silently glided bearing away the loved ones, these remain as evidences of the wide-walling, desolating sweep of the fever-scurge. For many, oh, how many, has the year been one of calamity, sorrow and gloom!

"Its mark is on each brow
Its shadow in each heart. In its swift course
It waded its scepter o'er the beautiful
And they are not. It laid its pallid hand
Upon the strong man; and the haughty form
Is fallen and the flashing eye is dim.
It trod the hall of revelry where thronged
The bright and joyous; and the tearful wail
Of stricken ones is heard, where erst the song
And reckless shout resounded.

It came and faded like a wreath of mist at eve
Yet, ere it melted in the veinless air,
It heralded its millions to their home
In the dim land of dreams."

But the horror of our calamitous visitation is greatly abated when we remember the spontaneous sympathy it everywhere excited, the great unlimited human charity it called forth from every

portion of the land. Especially is this gratifying in the present condition of our divided country. In the language of another, "A nation once divided has met around the beds of its sick and dying, and what glittering steel and the cannon's roar had assayed in vain, has been accomplished by one touch of nature, that makes all the world akin." J. M. PHILLIPS.
Chattanooga, Tenn., Dec. 30, 1878.

FROM TEXAS.

EDITOR BAPTIST:—In THE BAPTIST of the 14th, inst., "E. C." asks the question, "Should ministers be wholly sustained by the churches they serve?"

Let me ask first, Should any one serve as elder more than one church? Second, Should any church be contented with just one elder? We think not. History tells us that in the first and second century every church had three or four, and in Acts xiv. 23, we are told they ordained elders in every church. More than one in every church. See Acts xv. 25; xx. 17, Phil. i. 1, Titus i. 5.

If it was needful and right for each church to have more than one elder when they had the inspired apostles to teach them, is it not so now? Now if these are facts, should "E. C.'s" question be answered affirmatively? Or should these three or four or more elders in every church be wholly sustained by their church?

Have we a "thus saith the Lord" for it? In Paul's address to the elders of the church at Ephesus, (Acts xx. 17 to 36.), he holds himself up to them as an example and he tells them he coveted no man's silver, or gold, or apparel (verse 33.) and in the 34th he shows them how he supported himself and those that were with him.

Was it with his hands, or was it the church that supported him?

In the 35th verse did Paul tell the elders to make the church pay them a stated salary and wholly sustain or did he commend them in the name of our Lord Jesus Christ to do as he had done? He says to them, "I have shewed ye all things, how that so laboring ye ought! [ye ought!! ye ought!!!] to support the weak, and remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." It would seem to me from the reading of the 27th verse of this same address, it was a part of the counsel of God for elders of the church to do as Paul had done.

In Paul's second letter to the church of the Thessalonians (in which there was a plural number of elders. see Acts xiv. 23.), He says to them 2 Thess. iii. 8: "Neither did we eat any man's bread for nought; but wrought with labors and travail night and day, that we might not be chargeable to any of you." 9th verse: "Not because we have not the power, but to make ourselves an ensample unto you to follow us." What was these elders and these other brethren to do? They were to follow Paul's example—not to eat any man's bread for nought, and was not to be chargeable to any. 10th verse: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." Let every reader examine the 6th verse of this chapter. He commenced by commanding them in the name of our Lord Jesus Christ.

Why is it there is so many churches wanting young single men as elder when God's word requires them to be old men, and married? See 1 Timothy iii; Titus i. Yours in Christ.

S. J. MCKNIGHT.

Savoy, Texas, Dec. 24, 1878.

BOYD'S CREEK CHURCH AND BROTHER SHIELDS.

BRO. GRAVES:—In the Baptist of July 27, there is an article over the signature of N. W. Shields of Knoxville, which he calls his rejoinder to which I desire to reply. This reply was written Aug. 5th, but owing to the suspension of THE BAPTIST, I did not send it. The rejoinder is a repetition of the charges made in Bro. Shields's communication of March 30th; to which I replied April 28th. It is evident that either Brother Shields or myself have made false statements, as

he was not present, he wrote from the statement of others. To show who is right, I desire to give the statement of the Boyd's Creek Church.

Copy of Minutes of Baptist church at Boyd's Creek, 8d Saturday in May, 1878:—

"It being generally known that an article signed M. W. Shields, Jr., in regard to some of the acts of this church had been published in THE BAPTIST and as some of the members had not read said article, the clerk was ordered to read it, also the reading of our pastor, Elder W. M. Bennett, and Bro. W. H. Howge, published in THE BAPTIST of April 27th. Whereupon, the church by unanimous vote endorsed the articles of Bennett and Hodge as true, in every point. The Moderator being a party in the above asked Elder J. H. Morton to act as Moderator in the above action of the church. The clerk was ordered to furnish the paper with a copy of the acts of the church referred to in the article of M. W. Shields, and the acts of the church to-day, and request their publication." H. C. WIRT, Clerk.

The clerk sent a copy of these minutes to THE BAPTIST in June, yet they never appeared in THE BAPTIST. The church by unanimous voice testifies one way, and Brother Shields, who was not present testifies another way. The public may judge who is to be believed.

In reply to my statement of the length of time I had preached to Boyd's Creek Church, Brother Shields says, "Brother Bennett has not preached for Boyd's Creek Church for the last twenty years for they have had Russell, Morton, and Atchby during that time." Let the records of that church settle that matter, I took the care of that church in the spring of 1847, and served without intermission until the fall of 1863—Elder J. Russell from 1863 to 1865—Elder J. H. Morton from 1865 to 1867—again I served from 1867 to 1870—Elder P. M. Atchby, 1871. Then I was called again and have served up to the present. I have no comment to make, touching this matter. Brother Shields introduces Prof. Goforth to prove that I am an Arminian. I have a written statement from Prof G., which is as follows: "I never said one word to Brother Shields or any one else, which was intended as a reflection on your faith, in any way," and then he added, "that you was decidedly opposed to ultra Calvinism." Brother Shields charges that I teach salvation by Grace and Works conjoined. I deny, and demand the proof. In the close of the rejoinder Brother Graves says, "If Brother Bennett ever declared he stood on Arminian ground, then Brother Shields charges that he holds to salvation by Grace and Works conjoined, and if he holds and teaches that the passages work out your own salvation with fear, trembling, etc., is applicable to sinners, then Brother Shields's charge is true." I do not hold any such thing, nor do I know of but one man who does, and he is a Calvinist; he uses that, and the following verse as a proof text. I now leave the public to judge between us. I have tried to write in the spirit of kindness, will you allow my defense to appear in THE BAPTIST as an act of justice to myself and the Baptist Church at Boyd's Creek.

Yours fraternally,
W. M. BURNETT.

MARRIED.

Near Palo Alto, Miss., at the residence of the bride's father, Dec. 19th, 1878, Eld. J. T. Christian and Miss Evie G. Quinn, by Eld. W. H. Davis.

Mr. James Polk Smith to Miss W. M. McDearson, Dec. 10th, by Wm. M. Lea, of Arkansas, both of Dyer county, Tenn. Also on December 22d, C. H. Bryant to Miss C. R. Baird, both of Lauderdale county, Tenn. By Eld. W. M. Lea.

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

TO MINISTERS.

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

The Baptist.

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

J. R. GRAVES, Editor and Proprietor
J. W. GRAMBERY, Office Editor
JAS. S. MAHAFREY, Book-keeper and Order Clerk

Business Office: 227 Second street, Memphis, Tenn.

Terms, \$2.70 per annum, in advance. Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must 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 them upon his followers, the same in number, in mode, in order, and in symbolic meaning, unchanged 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 Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.
The non-recognition of human societies as Scriptural churches by a national, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being openly or logically construed by our members or those of the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

TEMPERANCE MOVEMENT.

THE friends of temperance in Tennessee are using active measures to secure by the Legislature the passage of a Local Option Law. The design of such a law is to allow every town, village and neighborhood to decide for itself whether tipping houses and groceries of all sorts shall exist or not. Such a law we think is eminently fair. If any community desires to foster the rum traffic, with all its well known results upon individuals, families and society, why, let it do so by actual petition of its citizens. People of different views need not complain. If Sodom is not suited to their taste, they can seek a place of better morals. On the other hand, the Local Option Law gives protection to this class. It shields them from the nuisance of tipping houses of every grade. It secures good order, low taxes, and general prosperity. It removes temptation from the young, and from those who are trying to reform. We hope our readers in each county in this State will make vigorous efforts to circulate petitions to the Legislature for the passage of the proposed law. What is done must be done at once. All petitions should be sent to Nashville by Jan. 20th.

A united and earnest effort on the part of the moral and Christian people of Tennessee, will, in all probability, be crowned with success, if not at present, in the near future.

The Baptists of the State, in their capacity as citizens, have now an opportunity of showing the world where they stand on the question of temperance, good order and general morality. As members of churches, Baptists have an unenviable notoriety as the friends and protectors of whiskey toppers. It is a sad truth that there is some ground for popular opinion. It is well known that drunkenness gives much trouble to some churches, while in others it is impossible to discipline members who use intoxicating drinks to excess.

"Whiskey loving Baptists" is an ugly proverb that the churches should no longer tolerate. As no drunkard can enter the kingdom of God, so no drunkard should exist in a Baptist church. This is a matter which churches, as such, should look after and control.

But members of churches hold important relations to government as citizens, and these relations create certain political and civil obligations and duties. While a Christian man looks to the good order, purity and integrity of his church, he is equally bound to look to the good order, purity and moral healthfulness of the society in which he lives. The State has claims upon him which he cannot rightfully ignore. In his political sphere he is a law-maker, and he is responsible to God and to conscience for the laws he makes.

It is in view of these facts that we urge the Baptists of Tennessee, as good, Christian citizens, to put themselves on record as the friends and sup-

porters of the proposed Local Option Law. There are many reasons why they should do so.

INTEMPERANCE IS THE CHIEF CAUSE OF CRIME. Chief-Justice Noah Davis of New York, recently said, "Among all causes of crime intemperance stands out the unapproachable chief. Whenever and wherever intemperance is most prevalent crime is most abundant. Crime is the mercury of a political and moral thermometer which intemperance, and its opposite, affect as heat and cold. This recognized fact has created an elementary principle in the criminal common law—that drunkenness is no excuse for crime."

After referring to the testimony of the great judges of England, "that two-thirds of the crimes which come before the courts are occasioned chiefly by intemperance," Judge Davis gives similar testimony from judges and other officials in this country.

The State Board of Charities in Massachusetts, for 1867 says, "the proportion of crime traceable to this great vice, must be set down as not less than four-fifths," and her Inspector of State Prisons in 1868 give the same proportion.

Speaking of New York Judge Davis, says, "the testimony of our Board of Police Justices in their report for 1871 is, that intoxication is the great leading cause that renders the existence of our Police Courts necessary." "It is established beyond argument by official statistics—by the experience of courts—by observation of enlightened philanthropists, that the prevalence of intemperance in every country is the standard by which its crimes may be measured." The murders, the arsons, the thefts, and the debaucheries that form the history of every day are traceable in almost every case to the use of intoxicating drinks.

BENEFITS OF LOCAL OPTION LAW.

Judge Davis further says, the relation of intemperance to crime is plainly manifest where intemperance is repressed by partial or complete prohibition. The cases of towns and villages where no liquors have been allowed to be sold furnish strong evidence. Vineland, N. J. with its 10,000 people without a grogshop, and with a police force of one constable, who is also overseer of the poor (with a salary for both offices of \$75.) reports in some years a single crime, and a poor rate swelling to the aggregate of \$4 a year. Greeley, in Colorado, is another town of 3000 people, and no liquor shop. It uses and needs no police force, and in two years and a half \$7 only was called out of its poor fund. Bavonia, Illinois, a town of the same population, is without a drunkard, without a crime.

In Connecticut, under the prohibition law of 1854, crime diminished 75 per cent; on the restoration of license in 1871, crime increased 50 per cent in a single year; and in two years, in the City of Hartford, crime increased 400 per cent. Examples of this kind can be multiplied indefinitely. In view of the terrible evils of intemperance, the reign of crime, the floods of vice, the destruction of life, character and property, the ruin of families, the blighted hopes of wives, the disgrace and impoverishment of children, and the eternal exclusion of the drunkard from the kingdom of God, we appeal to our readers to unite with their fellow-citizens throughout the State in their effort to secure the passage of a local option law from the present legislature.

BREVITIES.

Dr. G. W. Griffin of Brownsville was to have preached at the First church last Sabbath, but was prevented by sickness.

Times are hard, but surely almost any one of our present readers can secure two new names, and thus secure their own paper free. Make the effort now.

We call attention to the advertisement of Bleckford Knitting Machine Co. Agency, in this issue. These are valuable machines and warranted to be as they are represented.

The Central church Sunday-school is in a flourishing condition, and numbers some hundred and fifty regular pupils. A festival was gotten during the Christmas holidays for the children, and was quite an enjoyable affair.

We publish an interesting letter from Bro. Phillips of Chattanooga, this week; and we hope to have many more from his pen during the present year.

We hope our friends will promptly renew their subscriptions for 1879. No labor or expense will be spared to make the paper worthy the patronage of the Baptists of the South and West. Don't let your name be dropped but renew at once.

We take pleasure in laying before our readers, in this issue the first installment of "Way-Notes from the Occident," from the pen of the editor-in-chief. These "Notes" will be found highly interesting and instructive—abounding in facts and figures of permanent value to all interested in the present and future history of the "Far West." Others will follow in due time.

We received a card from Dr. Tupper, Secretary Foreign Mission Board, Richmond, Va., too late to be inserted in December, urging those who had made special pledges to the Board to redeem them by Christmas or New Year. The money is now needed to meet the expenses of our missionaries abroad; and those who have not made special pledges could not do a better thing than to enclose a donation to Dr. Tupper. It would be a good way to begin the incoming year.

We clip the following from the Western Recorder. By the co-operation of the brethren and sisters of both it does seem as though the necessary amount to send Miss Stein to her field of labor can be secured: "We suggest to the Baptist ladies of Kentucky the desirableness of uniting their contributions for the present on Miss Stein, of Tennessee. Miss Stein has been accepted by the Foreign Mission Board, and is ready to start whenever her outfit is provided for. This much we can do now. If when this is done it seems better for us to contribute to another object, we can do so. We earnestly beg for prompt action."

MISSION ITEMS.

It appears that the late trouble experienced by the missionaries at Volos, Greece, were instigated by the priests. Hon. Horace Maynard of Tennessee, United States Minister to Turkey, has interfered in behalf of the missionaries, and will look after their prosecution of the priests.—There are now sixty-five women's missionary societies organized in South Carolina.—The receipts of the American Baptist Home Mission Society for 1878 were largely in excess of the year 1877.

PUBLICATIONS.

The January number of The North American Review contains the following articles:—

"The Fishery Award," by Senator George F. Edmunds; "Unpublished Fragments of the 'Little' Period," by Thomas Moore; "Cities as Units in Our Polity," by William B. Martin; "The Preservation of Forests," by Felix L. Oswald; "The 'Solid South,'" by Henry Watterson; "The Pronunciation of the Latin Language," by W. W. Story; "Substance and Shadow in Finance," by George S. Boutwell; "The Cruise of the Florence," by Capt. Henry W. Howgate; and "Recent Fiction," by Richard Grant White.

After sixty-three years' existence as a quarterly and bi-monthly, the Review with this number commences life anew by becoming a monthly. This change will produce a much greater degree of timeliness in the treatment of topics, and will add largely to the amount of matter presented in a year. The managers state that they have secured as contributors for the coming year the most eminent statesmen, scholars, literateurs, and men of science on both sides of the Atlantic. The subscription price remains at \$5.00, and the price per copy 50 cents.

Published at 551 Broadway, New York, and supplied by booksellers and newsdealers generally.

Messrs. D. Lothrop & Co., Boston, Mass., have just ready a fine illustrated religious gift book for the million—the old, well-loved hymn, "Jesus, Lover of My Soul," illustrated by Robert Lewis, and placed at a popular price.

EXTRAORDINARY PREMIUM IN BOOKS.

1. For two new subscribers, at \$2.70 each, we will send as premium Bible Doctrine of the Middle Life, Ford's Origin of Baptists and Slack's Reasons.

2. Or, for two new subscribers, at \$2.70 each, we will send either of the following excellent publications: Christian Doctrines, Theodosia Ernest, Vol. I. and II., (choice of either volume, Pendleton's Sermons, The Infidel's Daughter, Orchard's History of Baptists, Vol. I. and II., (choice of either volume), Christian Paradoxes, or any other book worth \$1.50, to be selected from the catalogue of the Baptist Book House.

3. Or, for three new subscribers either of the above books and Middle Life.

4. Or, for four new subscribers any two of the above books, or books to amount of three dollars.

5. Or, for five new subscribers any two of the above books, and Middle Life, Origin of Baptists, and Slack's Reasons.

6. Or, for six new subscribers, any three of the books mentioned in No. 6, or books of same value.

7. In a word, for every two new subscribers we give books to amount of \$1.50, and for every additional name sent books to amount of 75 cts.

Books are to be selected from the catalogue of the Baptist Book House.

8. For \$12 we will send the paper and Webster's Unabridged Dictionary. This is the price of the book alone.

SOME STRAY NOTES.

BY B. R. WOMACK.

THE TERM "CATHOLIC"—WHO OUGHT TO USE IT.

A NEW monthly magazine is to be issued in the interest of the pan-Presbyterian Council. The title given this monthly is The Catholic Presbyterian. This arrogance has not escaped the notice, nor the censure, of keen critics. The following pointed remarks in regard to it have been provoked from the Independent:—

"What is Presbyterian cannot be Catholic. Everybody laughs at the petty presumption which sometimes assumes to call the Episcopal sect 'Catholic;' and we do not like to see the Presbyterian family of sects imitating their example. We shall next be having Catholic Baptists, Catholic Methodists, Catholic Congregationalists and Catholic Sandemanians."

To which the Standard, with truth and justice, thus pointedly replies:—

"As the Baptists are put next in this ominous prophecy let the Baptists be heard. We do not designate ourselves 'Catholic' Baptists; but we claim, nevertheless, that we should be justified in so doing by facts and arguments which neither the pan-Presbyterian nor any other existing sects can adduce. The term catholic means simply general or universal; and there is no evangelical sect that is universal in respect to the whole Christian era, and of all nominally Christian countries, which can claim to have had existence through all its centuries, save only the Baptists. They alone have lived and practised their characteristic rite, and held their distinctive views in apostolic order and method, without a gap in traditional, if not in historical, record, and without unavoidable defections in fidelity of observance. This statement, bold as it may seem to some readers, is yet susceptible of reasonable defense, and is, we think, in the process of verification. The term Catholic, to which we have no such liking as to waive our hatred of its monstrous corruption by the Romish church for the sake of employing it, would not, therefore, be the misnomer, if wedded to our distinctive denominational title, which the Independent thinks; and we wish it, if it should be applied to the 'Presbyterian family of sects,' and no less to the other orders down to the Sandemanian. Catholic Baptists there are, and have been ever since the blessed Master sent out his apostles to preach and baptize, and ever since those apostles organized churches of obedient believers in their Master."

UNITARIAN ARTIFICE.

Roman Catholics are not the only ones who descend to low trickery to weaken other denominations of Christians to build up their own. Beginning with the Catholics, and running through the whole number of sects, the rule is, the less truth the more artifice. The Unitarians are determined not to be far behind. The following from an able correspondent in the Standard is altogether reliable, and is significant:—

"I am informed that the American Unitarian Association of Boston has recently devoted considerable sums money for the support of ministers

in the towns in which are located the State Universities of three of our Western States. The intention seems to be to make special efforts to reach the students. In one of these places, at least, special efforts have been made in that direction. Circulars and advertising cards have been sent to them. Some of those reached the children of an evangelical clergyman, who addressed to the Unitarian minister a letter of indignant protest that such efforts should be made to withdraw his children from the faith in which they have been conscientiously trained. This drew from the Unitarian minister a very sarcastic response, in which he set forth his successful use in the past of the printing press and the postoffice, and his fixed determination to use these agencies in the future to endeavor to counteract the blasting effect of the false teaching which the young have received, and to send such printed matter hereafter to members of this same clergyman's family. In short, he bids him a resolute defiance, and intimates his willingness to settle the matter in public."

A WARNING AGAINST AN INSIDIOUS DEVICE OF INFIDELITY.

The gross assaults made upon the Bible by Infidelity, under the leadership of such men as Ingersoll, can do the cause against which they fight no harm. Such men only expose themselves to pity and contempt from those who note the ignorance, shallowness, want of logic of their mercenary, blasphemous tirades. Indeed, these bigoted tyrants, foolish declaimers, rather help than hurt the cause they hate. Hence let Bob Ingersoll go his way, and furnish amusement for the curious, and remain as he is,—an object of supreme contempt in the estimation of all intelligent, right-thinking people. He will do no harm. But Infidelity is too wide awake to put much value on the services of such men. The effort of Ingersoll, Train, Bennet and others to chase religion out of the country by open attack is only a feint. This has been tried too many times before. English Deism and German Rationalism, the two mightiest enemies with which Christianity has ever had to contend, signally failed. Hopelessly falling in the fields of speculative philosophy and physical science, it now falls upon another mode of attack, viz., insidious artifice. It would take men by guile. It borrows the garment of piety, and comes in the form of an angel of light. As an illustration I refer to two recent volumes with this significant title: The Bible for Learners. It is the work of Drs. Oort, Hoekaas and Kuonen. It embraces "the history of the Jews during the period covered by the Old Testament," and is written in simple language. The volumes are handsome, and are evidently "the fruit of great labor and thought, research and care in writing."

The title is captivating, the style simple and perspicuous. They are sent out by a great publishing house; are offered for sale by all our large book houses. They have been widely noticed, and have received from the secular press the very highest commendations. They profess to be friends of the Bible, and wish to simplify it, while they praise it. Let our brethren everywhere be on the watch-out for this work.—The Bible for Learners. Some agent, likely, will be calling on ministers to encourage the sale of this most pernicious work; for, with the recommendations of the secular press, together with the pleasing title of the books, one is likely to be convinced, without much effort, that it is the very book to put into the hands of the young. That all may see for themselves the following extracts from the work, made by the Standard, are appended:—

"Speaking, in 'a word of preface' to vol. I, p. 6, of the writers of the Old Testament, the authors say: 'As a rule they concerned themselves very little with the question whether what they narrate really happened or no.' If a narrative was edifying,—if its tendency fell in with the tastes of the readers, then they called it true.' On page 10 it is said: 'The account of the fortunes of the patriarchs teach us very little about a hoary prehistoric age.' On page 21 occurs this definition of a prophet: 'Prophets were men who, fired with enthusiasm, spoke as if inspired by some deity.' After giving the Mosiac account of creation, it is added, page 80: 'We have many grounds for valuing this legend highly; but we cannot regard it as a faithful description of the formation of the world.' And on page 89 it is added: 'As a scientific product the narrative has no value; for the writer had only a very defective knowledge of the construction of the universe. A moderately good school-boy of to-day could easily find him

self in mistakes.' On page 76 it is declared that 'the leading idea of the story of the flood is wrong, and so we cannot give any high position to the legend.' 'Abraham's marriage with Keturah, contracted long after he was a hundred years old,' is declared to be (b. 101), quite incredible.' The story of Joseph is 'not even likely' (p. 103). 'It is impossible itself' (p. 218). 'The oldest writer in Genesis,' it is said, p. 154, 'had no clear notions of honesty or love of truth.' The narrative of the Passover 'dates from the first century after the Babylonian captivity,' (p. 278). In concluding the account of Moses we are gravely cautioned (p. 303), against 'resting our religious convictions upon supernatural revelations.' 'Moses' conception of God, 'as far as he knew anything about it, was very imperfect,' (p. 324). The book of Joshua is 'worked up from a religious point of view,' 'from popular tradition' (p. 341), and contains a 'false account of the conquest' (p. 349). 'The two writers 'doubtless acted in good faith' (p. 353), 'and yet one can hardly help suspecting that they were more or less aware that their picture was not a faithful one' (p. 352). The writer of the book of Judges has 'his own artificial system of chronology' (p. 365). 'Literally understood, the story of Samson 'is absurd' (p. 420), and 'exceeds the limits of possibility.' Some of the elements of the books of Samuel are 'simply inventions which teach us more about the narrator's views and opinions than about the past history of their people,' (p. 433). David's army 'only existed in the imagination of the writer of the Book of Chronicles.' (Vol. II, p. 1). 'The legend of Balaam is an entirely fictitious story.' (Vol. II, p. 189). Its writer 'had a thoroughly false conception of the circumstances of his people in these days.' Vol. II, p. 205).

This is sufficient to show that these volumes are the most dangerous. They make the Bible to be the work of men merely, who were ignorant, semi-heathenish, who made many misstatements and uttered deliberate falsehoods. Such a work should not be in the hands of learners, old nor young.

DR. GRAVES'S LETTER.

I most heartily commend Dr. Graves's Letter No. 1, in answer to Mr. Burruss on Universalism. Beyond all question it is masterly. Let all young ministers, and elderly ones too, and all intelligent persons who have ever been troubled, in the least, on account of that subject, read, re-read, and patiently study that letter. I tell the truth when I say, it fairly meets the question in hand, and puts it in a light clear and unobjectionable to any candid mind. I know that a great many persons have entertained serious doubts on this subject, of which they could not readily rid themselves. To all such Dr. Graves's first Letter is of very great value. Mr. Burruss is a racy, somewhat captivating and vigorous writer, and, while his logical syllogisms are all faulty, they appear to be properly constructed, and, therefore, unanswered would prove a great power. But Bro. Graves in very few words—indeed too few—shows their fallacy. He answers seven of them, all important, in the Letter I have mentioned. Again, I say, let that Letter be read and studied. It is valuable.

REPORT OF THE PROPHETIC CONFERENCE.

THE New York Tribune published an Extra, in pamphlet form, containing a full report of the proceedings of the late Prophetic Conference. Such was the demand for this Extra that 20,000 have already been sold, and "large orders still continue." In answer to many constant appeals this Extra has been reproduced in a handsome octavo volume of 120 pages, printed in good type. In paper covers, this will be sent to any address, postpaid, for 25 cents. For 15 cents the first Extra can be obtained, but the last edition is preferable for permanent use.

To all who are interested in the coming of Christ, and kindred subjects, this report of the Prophetic Conference is invaluable. The Conference itself was a notable one. It was composed mostly of able men, and the papers read are generally of a high order.

To those who are in sympathy with the Conference, the addresses are refreshing and inspiring; to those who are not, the addresses will be stimulating, and may prove hard to answer.

This is a subject that is coming to the front and cannot be ignored. Ministers should study it and interest their people concerning it.

CHRISTIANITY AND PHILANTHROPY.

IN his "Studies of the Old Testament," Dr. Austin Phelps discusses this subject logically, as we think. It is one that is very imperfectly understood. He says:—

The genius of Christian living in this world is not mere philanthropy. It looks beyond and above the objects of philanthropic reform. It seeks that for which Christ died. No Christian life is true to itself which is not in this respect one with Christ's life. Philanthropy may be very well as far as it goes; but it is not necessarily Christian living. The reason why religion and reform so often drift asunder, is not that religion does not sympathize with reform, but that reform does not sympathize with religion. Reform plans first on the temporal and earthly plane of benevolent working, and then claims that religion shall come down and work with it. Religion can only answer, "I cannot come down. Mine is the profounder reach in the heart of humanity; mine is the more radical method of their remedy. Come, then, up, rather, and work with me." The object for which Christ lived, the methods of his procedure, the spirit of his dying words,—these are the model of a Christian manhood to every follower of Christ whose eyes have not been hoodwinked in its preceptions of Christian duty and of Christian privilege.

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 our common mercy-seat."

Allegions, like God's angels, will move away when they have done their errand.

The Christian will find his parentheses for prayer even in the busiest hours of life.— Cecil.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them.— Dr. J. W. Alexander.

Believe, and if thy faith be right, that insight which gradually transmutes faith into knowledge will be the reward of thy belief.— Oberidge.

No trait of character is rarer, none more admirable, than thoughtful independence of the opinions of others, combined with a sensitive regard to the feelings of others.

The humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.

God loves to give; and he loves to have his people give. He does not like to have them covetous; he does not like to see them hoard; so, when we learn to give, and love to give, we become like him.

The best recipe for going through life in an exquisite way with beautiful manner, is to feel that everybody, no matter how rich or how poor, need all the kindness they can get from others in the world.

Perhaps there is no part of the New Testament which is more helpful to souls desiring to live godly in Christ Jesus, and more pertinent to this question, than the Epistle to the Hebrews. It is the Book of the High Priesthood of Jesus the Son of God. No one can read it and imagine that it was written for people in whom there is no sin. If we were sinless we should not need the High Priest. Those who think they are sinless are likely to omit the Priesthood (which is the present special office of the enthroned Son of God) from the gospel of their salvation.

CONSECRATION.—To put one's noblest self in command, for Christ; to sweep out of the soul its self-service and self-worship; to be very jealous for the Lord of hosts, lest any treacherous thing within us rob him of his rights; to see our Lord by faith, and live for him in love, and walk with him by grace; to be moulded by his power, and steeped in his peace, and lifted into his light, and renewed in his image from day to day, we call this consecration, but is it not heaven begun in the heart? And what would the church be, and what would the world be, if the Spirit of our Savior should fully possess us all?

A MEMORIAL OF

MRS. MARGARET E. F. MILLER, wife of Rev. E. D. Miller of Holly Springs, Miss. [This sketch and poem should have followed the sermon on Heaven, in our last issue, but failed to reach the office in time.—Ed.] One of the noble victims of yellow-fever in Holly Springs was our State Miller. She was born and educated in the State of Virginia, but passed most of her life in Mississippi. In Virginia, also, in early womanhood, she was born from above, and was baptized by her relative, Rev. Jas. Fife. She was a Christian on principle; firm, decided. I remember her statement, in part, of the change of heart which she had experienced. She said, after trying many things to secure peace with God, and having come to the verge of despair, her eyes rested upon the text: "It is a faithful saying, and worthy of all text: that Christ Jesus came into the world to save sinners." She examined slowly each word, and when she reached the end of the verse light came into her mind, and the love of God was shed abroad in her soul. From this time till her death she grew in knowledge and holiness. When death came, on the 17th of September last, with all the horrors of the pestilence, she was ready. Her dear ones could not attend her in her last illness, nor follow her to her grave. Her husband was so critically ill that she had been buried sometime before he knew she was dead. Her sister was also confined to her bed. While it would have been pleasant to the surviving ones to have taken leave of her, she did not need the presence of friends, for the Good Shepherd was with her. She needed no earthly train to attend her burial; the ministering angels were her convey. Precious in the sight of the Lord is the death of his saints.

The following are mentioned as traits of her character:—

1. Her love of her family. She delighted to speak of Rev. Reuben Ford, her paternal grandfather, whose name appeared in the Centennial addresses; also of her father and mother, brothers and sisters. This family love, so deathless with her, is manifested in the poem which follows.

2. As a wife, her husband testifies: "No one ever appreciated this relation more fully than she did. She drew all her ideas of this relation too, from the Bible. In this relation her home was as perfect as it is possible in this world. Her wifely duties were a part of her religion. She believed that in these duties she could honor her blessed Savior." She loved home and the culture of beautiful flowers. Books were dear to her and she read extensively of English literature. Her memory was so retentive that she could state facts in history and describe characters in literature with great accuracy.

3. She loved to give; to give that which was of material value. To her it was a realized truth that it is more blessed to give than to receive. Jesus is the greatest giver and she had the Spirit of Christ.

4. She loved the cause of missions abroad as well as at home. She did most of the work of correspondence for her husband who was the State Agent for the Foreign Mission Board. She did all she could to interest the churches in this great work, and she gave joyfully of her own means to advance the conquests of the gospel.

5. She realized an identity with Christ and his church. She was jealous for the glory of Christ through the church. She would not attend religious entertainments where she thought the dignity and glory of Christianity were sacrificed, or compromised. She was not willing that the praise of the good works of Christians which properly belongs to the church, should be given to worldly societies.

6. When the epidemic of yellow fever reached Holly Springs, the question arose in the family: What shall we do? remain or go away? There was no choice for the husband; as a minister of the gospel, as a pastor of the church in the city, as a representative of Christianity, he must remain. He wished however to remain alone. His wife said calmly and pleasantly, "no! I will not go away; if you stay, I remain with." Her decision was fixed. Under God she saved her husband's life by her nursing, and she laid down as a sacrifice to duty, her own life, readily, gloriously! Of necessity she was in the hands of strangers in her last illness, and buried with little attention, and in haste. So it was with many of our dearest ones in the Great Valley during the plague of 1878. Sister Miller even in her last illness made a deep impression on her nurse. She said, "If the yellow fever be the messenger of my Heavenly Father, to leave me home, then I welcome it as gladly as I would any other messenger." "I cannot call her words fully," said the nurse, "but she made me weep as never before."

7. She was remarkable in her private religious life. She read her Bible as regularly as the day came, and she went to her closet for prayer as regularly as the hour came. She was so familiar with her Bible, that when she was present her husband had no need for a concordance. She took the Bible as certain truth, and believed just what it said.

The following verses will farther show her character:—

IMPROMPTU LINES WRITTEN ON MY BIRTH-DAY.

I'm thinking of the time, mother, When in thy arms I lay. A weak and helpless babe, mother: And thou didst o'er me pray. I think I see thy patient smile, Thy look of trusting love, As for thy new-born babe, mother, Thy heart in prayer was raised.

Around me too was gathered there A loving band so fair, Of brothers kind and sisters dear Of each a gentle pair,— And on my brow a father's hand In blessing too was laid, As for his helpless child, his prayer To God above was made.

O, long and tedious years have flown Since then, my mother dear! And o'er my cheek has often coursed The briny tear of care; For thou didst early leave me here, And in thy grave wert laid— And soon beside thee in the sod My father's bed was made.

And in thy home in Heaven above Those sisters dear have gone, And left me in this cheerless world, Their early death to mourn. O! weary oft of earth's dull cares, I too with them would sleep, And in thy world of Light and Love My spirit vigils keep.

Beneath the warm light of thy love I grew a wayward child; I know not whence the gentle beam That fell on me so mild— I thought it was the glittering gleam Of the world that shone so bright, And longed with eager steps to haste And bask beneath its light.

But I have lived to prove, mother, There's no love like thine own; How cold and cheerless is the world, Now I am left alone! But I will bear me bravely on, Nor breathe the complaint of fear, And hope when life's hard task is done, To meet thee, mother, dear.

Then in that glorious blessed land, Prepared by God's own hand, With friends long severed here on earth, Will meet—a joyful band I And, free forever from the fear Of sin, or death, or change, With praises ever on our lips, Those happy stores will range.

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

To Ministers and Laymen.

We offer "Christian Doctrines," a Compendium of Theology, by J. M. Pendleton, D.D., for two 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. Is a large volume of 426 pages.

WAY-NOTES FROM THE OCCIDENT.

No. 1.

Pueblo, Cal., August 25th, 1876.

FOR years past we have had a growing desire to visit the churches upon the Pacific Slope,—California and Oregon,—which has not been lessened by the urgent letters received from our numerous patrons and friends in those States. Last spring, Elds. Prior and Burroughs of the Sacramento Valley, took the matter in hand in good earnest, and opened up a correspondence on the subject. Through them, ten churches invited us to visit them the coming fall, and deliver to each the course of Doctrinal Sermons which had been so well received by the churches in the Southwest. We consented, and the appointments were accordingly published, the first course to be delivered in the Metropolitan Temple, San Francisco, commencing on the first Sabbath in September.

It may appear strange to some that after the appearance of the yellow-fever in Memphis, that we should have left our family to fulfill these engagements. But the publishers were compelled to suspend the paper, the office being in the infected district, and its publication could not be resumed before November, and we would be free from editorial duties for two months or more. Our family was living two and a half miles in the country, and our family physician, Dr. W. E. Rogers, assured us that they would be as safe there as though fifty miles away, for in no former epidemic of fever or cholera had the neighborhood been invaded. In addition to these considerations our noble wife said, "It seems to be your duty to go, and unless you take this opportunity you will never visit them; and the God whom you serve will take care of us as well as though you were with us." So on the morning of the 21st we commended seven children and wife and a widowed sister, and four refugees from the city to whom we had offered shelter and food, to the protection of "our Father in heaven," and entered the infected district to take the cars for St. Louis. There was a train load of refugees anxiously awaiting for the signal to start, knowing we were breathing the infected atmosphere and perhaps impregnating our systems with the seeds of death. After a long, and it seemed to us a very long, delay the signal was given, and the cars shot off, and a great relief was visible on every countenance. The thought was, we had escaped the dreaded fever. Time only will tell if all our hopes were well founded. We could but feel that some were leaving to return no more.

The strict quarantine of St. Louis against New Orleans and Memphis enforced upon the Iron Mountain Road at Belmont amounted to a suspension of travel upon that road from the South, and we poor refugees from the plague, wishing to reach that famed city,—where yellow-fever appeared and one death occurred before it was known in New Orleans,—were compelled to go around by Louisville, at double the cost and time. We alone of all, conceived that by striking the Nashville and St. Louis route at Guthrie we would save both time and expense, and catch a sight of Henderson and Evansville, and we found it even so.

We entered St. Louis on the eve of the 22d, with hundreds of others from the East and no questions were asked! So much for the thoughtfulness of the Board of Health. We were told by a physician that the Hotels were then full of yellow-fever cases, but it was kept secret. We took the night train for Topeka, the capital of Kansas, where we arrived for dinner next day, and "laid over" one train. This is a pretty and a thriving place. It is built upon a swell of ground that rises some thirty feet from the prairie that stretches out on every side. The city is well laid out, like a vast land ocean, substantially built and thoroughly drained. If this is not a healthy city, then Kansas certainly does not afford a healthful location. We were invited to visit the office of the Atchison, Topeka and Santa Fe Railroad. The building is a substantial stone edifice owned by the company, and the offices most admirably arranged, and the perfection of neatness. We never meet more urbane and courteous railroad officers than A. F. White, the General Passenger Agent, and Mal. A. S. Johnson, the General Land Agent. It is a pleasure to have business to

transact with them. This road has for years advertised its lands in THE BAPTIST, and we were anxious to see and learn something of them. This these Agents kindly gave us every facility to do. We not only saw the lands lying along the road from Topeka to Pueblo, but the passengers on the cars were mostly substantial farmers who had cultivated these lands from three to five years, and from them we learned that they had realized all and more than had been said of them.

We have before us the Report of the State Board of Agriculture showing the average number of bushels of grain raised upon these lands the past four years.

Wishing to make these notes valuable to those of our readers who intend to seek new homes and virgin soil in the West, we will state a few facts as to the productiveness of the lands upon this road known as the Arkansas Valley Lands, taken from the Official Reports of the State Commissioner for 1878. For the last four years they have averaged eighteen bushels of wheat per acre, forty-three bushels of corn, twenty-one bushels of rye, thirty-eight bushels of oats, twenty-five of barley,—which as a whole is better than the average yield of the lands in California. These lands are both wooded and open to suit purchasers, well watered, or water near the surface, and the price suits men of limited means,—from five to twelve dollars per acre, according to quality and nearness to Depot,—with small payment down, and five or ten years for balance, with interest. Any industrious man with small means can secure him a nice farm for stock and grain in a few years, and if he has not the money he can rent land here and make enough in a few years to buy him a home. The population is coming in fast. In 1872 the nine counties of the "Valley" had a population of only 3,019, in 1875 it was 30,916, on the 1st of March, 1878, it was 70,148,—a gain in three years of 39,232, or one hundred and twenty-seven per cent! Indications point to even a greater immigration the present fall than any preceding one. We conversed with farmers from the rich lands of Indiana and Illinois, the great American bottoms, who told us that they regarded the soil of the Arkansas Valley lands quite equal to these, and had sold out at eighty and one hundred dollars per acre and were taking up these at eight and ten dollars! The lands of what is called the Big Bend and those in and around Wichita were spoken of as the most desirable. We advise those who intend to move West to visit the lands on the Kansas, Topeka and Santa Fe Road and see them for themselves. All such can get reduced rates of fare by applying to the special Agent at Kansas City or to Maj. Johnson at Topeka, and should they purchase of the railroad company what they pay for their tickets will be allowed on first payment for their land. No one need prospect farther than Dodge City, the only point on this road where cattle from Texas are allowed to cross into Kansas. It is to quarantine against the fever and other contagious diseases which Texas cattle would introduce.

The country from Dodge onward to Pueblo, is good for nothing save grazing purposes, and to our eye poor for that, but wheat and barley can be raised where the land can be irrigated.

PUEBLO.

This is an old Spanish town, and for a time had some patronage from the mines, etc., most of which has been transferred to

DENVER.

which has sprung up into a beautiful and lively city of some 20,000. It is well built, and is where miners buy their outfits, and a vast smelting furnace is now being built, that covers eleven acres of ground,—by far the largest on the continent. Colorado Springs and Denver are the great resorts for invalids who need a high latitude and pure air and water. We had not time to stop off to visit the Garden of the Gods, the Springs or Pike's Peak, and the wonders of the mountains.

We took this route that we might enjoy the unrivaled mountain scenery, and we advise all who prefer the most enchanting scenery, and especially if they have a few days leisure to stop off, to take this route to California, rather than the thousand miles of dead level, with its intolerable heat and dust, encountered *via* Omaha.

CHEYENNE.

This was once the most uncivilized place east of the Rocky Mountains, but is now a quiet and very pretty place. The Pueblo and Denver Road makes a junction here with U. P. Road, and here we purchased a ticket for Ogden, as we designed to spend a couple of days at Salt Lake for the double purpose of seeing this historical place and learning the principles of Mormonism from the lips of its leaders.

DISAPPOINTMENT.

We were never more disappointed in life than with the scenery in passing over the Rocky Mountains. We had imagined that we would, at places, attain great elevations—wind round and round amid towering mountains—bedazzled gazing down into deep canyons, and be thrilled with the wildest and most picturesque mountain scenery; but instead, from Cheyenne to the Sherman House, the summit, the ascent was so gentle as to be imperceptible. It was like passing over an immense desolate plain, covered with sage bush—not a bird or wild fowl, or even a prairie-dog, to be seen. Here and there, in the far distance, a mountain range. After an hours gazing out to see something that would impress one with the passage over the Rocky Mountains, the eye becomes tired and one settles back to pass away the tedious hours, sweating with heat and half suffocating with dust, trying to interest himself with Harper or Frank Leslie, or upon failure to do so, to try a doze.

We saw a thousand times more to delight us in the one trip from Cloverdale to Ukiah, up the Russian Canyon, in California, than from Cheyenne to Sacramento—and again from Ukiah to Lockport.

At Ogden we took the waiting train for Salt Lake City. Ogden itself is only a railroad town, the hotels are near the tracks and depend upon the trains for a support. The Union Pacific and Central Pacific roads meet here, and here the golden mail was driven, when the East and the West—the ends of the continent—were brought together.

SALT LAKE VALLEY.

Townsend House, Aug. 29th, 1876.

In the spring of 1848 there could be seen pouring through the narrow Emigrant Canyon sixteen thousand men and women, with wagons uncounted, and stock, all giving evidence of long and wearisome travel. The host call a halt, and stand looking down upon the valley that lay beneath them, fifteen or twenty miles in breadth and twice this distance in extreme length, with the placid waters of a lake at the northern extremity, stretching as far as the eye can reach,—one vast sheet arises. "We have found it." "We have found it" echoing from mountain back to mountain, that never before had heard the sound of human voice. This was the advance force of the Mormons who had been driven from Nauvoo in 1844. They had been led across the plains in midwinter by Brigham Young, who promised to lead them into the promised land, where, free from their enemies, they should build again the Temple of their God. Were the valley but turned half about, we do not believe that another place exists on the earth that would so nearly resemble the Valley of the Jordan. At the extreme east, six miles away, is the Utah Lake of fresh water, abounding in fine fish. Out of this flows a small river which has been named the "River Jordan," which winding through the center of the valley empties into Salt Lake, at the extreme northern extremity. The water of this lake is many (a gentleman informed us seven) times stronger than ocean water. The human body will not sink in its waters. It has become a popular bathing place. We intend to try a bath in its waters.

It was but one expanse of sage bush, and an apparently sterile soil, when the refugees looked down upon it in 1846, but is now one of the handsomest and most thriving cities west of the Mississippi. None of its streets are less than one hundred feet wide, lined with shade trees, and its building lots sufficient for residence, ample yard, garden and orchard. It is well built and has many elegant private residences with all modern improvements, and street cars, and hotels. The oldest and most popular for tourists is the Town-

House. A thriving, elegant city in the very heart of what was, prior to 1840, regarded as the Great American Desert! No one would imagine from the exterior that this was a Mormon City, but three-fourths of its inhabitants and business houses are Mormons, and three-fourths of those elegant private residences are but *harems*—houses of prostitution,—rather than Christian homes and springs of morality. In this sense Salt Lake City is a very Sodom, and its baneful influences are rapidly being spread not only over all Utah, but over the surrounding territories. If Utah is admitted into the Union as a polygamous State, or two or three other territories will claim admission on the same footing. And nothing is more certain than, should Utah be admitted and allowed to retain her present institutions, polygamy would be forever established by law in the United States. She would find the means to exterminate every Gentile from her boundaries. There is the most implacable animosity existing between her and nothing but a healthy fear of the long arm of Uncle Sam restrains the Mormons from exterminating the "Gentile dogs," and enjoying a monopoly of the business of the city and the mines of the territory which Gentile energy has developed. We visited the new temple that has been already so many years in construction, and with past speed, will require another generation to finish, but it serves to draw millions from the pockets of the faithful, who have already expended many times its cost. Also the Tabernacle projected by President Young. Five thousand persons can be covered by this unique structure, learned from the official who *chaperoned* us, of the peculiar organism of Mormonism. He specially impressed us with the fact that to baptize for the same purpose the Campbellite, viz.: "in order to obtain the remission of past sins," that "there was no promise of redemption without immersion upon the confession Jesus is the Christ, the Son of God"—not to do this *as an historical fact* is regarded as sufficient faith in Christ to receive immersion. Lowering fever compels us here to lay down—what if those rigors should turn out to be a real chill? If so, we fear the result. Under a hot bath, and Dover's powders to a profuse sweat and anxiously wait for the

NEWS FROM THE STATES.

STUCKY.—Rev. A. B. Miller of Evansville, gives the following results of the great revival at Owensboro, in a letter to the *Standard*: "A great revival in this city has closed with five hundred conversions and two hundred accessions to the church. As a result of wonderful religious awakening, a new church has been organized in that city, and a new and one house is being erected, which is now being completed. A new and large Sunday-school is already in operation. Rev. J. S. Coleman, under whose able and judicious labors the work has been planned and carried on, has great credit for his ardent labors and sacrifices in the cause of Christ. He was a large means, and in the way of distinguished preference, but he laid all on the altar of devotion, and has given his whole time and for more than twenty years to the cause of God. All over the section of country where he ministered, he is a power for good. He baptized 8,450 persons, and he was for years Moderator of the General Association of Kentucky Baptists. He is in the prime of life; and safely say he is one of the most efficient men of the denomination. He is a man of large and splendid ability, wonderful common sense, and would succeed well in any community." A meeting was closed at Bethel church, Muhlenberg county, the first Sabbath in December, and were thirty-one professions, twenty-two of which had been approved for baptism. The Harrodsburg church is still without a pastor. The church at Elkton have called A. Nelson to the pastorate. Bro. Nelson held a meeting of days with this church, and a number of persons have been baptized.—Bruner, Baptist, and Rev. J. B. Briney,

disciple, held a public discussion near New Haven, Larue county, on the 26th ult.

TENNESSEE.—Rev. Geo. B. Eager of Lexington, Va., who has accepted the call to the First church, Knoxville, entered upon his duties as pastor the first inst. The church at Knoxville is to be congratulated upon securing the services of such an excellent pastor as Bro. Eager has proved himself to be. While we sympathize with our Virginia friends in their loss we rejoice in Tennessee's gain.—Dr. T. T. Eaton of Lynchburg, Va., who had tendered his resignation there to accept the pastorate of the Edgfield church, has withdrawn it, and decides not to leave Lynchburg. We regret this very much as Tennessee needs just such men to fill her pulpits. The brethren at Edgfield are sadly disappointed.—Eld. J. H. Cason has accepted the care of the church at Franklin. The church-building at that place has been re-modeled and greatly improved.—The church at Mossy Creek, of which Eld. Jesse Baker is pastor, has lately enjoyed a precious revival season. There were twenty-two professions, twelve of them being students of Mossy Creek College. We rejoice with Bro. Baker in this refreshing from the Lord and trust that his faithful labors will be still more abundantly blessed.—Rev. J. S. Thomas of Jonesboro, conducted a meeting at New Salom church last month. There were some twenty professions and twelve additions to the church.

TEXAS.—Eld. A. S. Bunting of Moulton, was appointed Grand Chaplain of the Grand Chapter of Texas, at the session in this city last week. An honor worthily conferred.—*Baptist Herald*.—The Second church of Galveston, have commenced their new church-building, which they hope to have ready for use by early spring.—There were sixty conversions during Bro. Penn's meetings at LaGrange.—Bro. Penn is now at his home in Jefferson, but will leave about the 10th inst. for St. Louis, Mo., to conduct meetings at the Third church (Dr. Lofton's).—Eld. T. N. Coleman of Marshall, has resigned the care of the church at that place and becomes one of the editors of the *Texas Baptist*. We extend him a hearty welcome to the ranks of journalism, and doubt not that he will be as eminently successful in his new field of labor as in pastoral work.—Eld. Reuben Lockett of Johnson county, died on the 9th ult.

MISSOURI.—A church was constituted at Faber on December the 2d, with nineteen members.—A meeting was closed at Cuyre, Audrain county, on the 11th ult., and eighteen were added to the church by baptism.—The brethren at Laddonia met and organized a new church, with eighteen members, on the 8d of December.

ARKANSAS.—Rev. Dr. Shucklesford of Forrest City, leaves the State, and will return to his old home in North Alabama.—Rev. J. B. Permlinter has taken charge of the church at Atkins, on the Fort Smith railroad.—The new house of worship at Alma was opened for use on the fourth Sabbath in December, and Eld. W. A. Clark preached the dedication sermon.—Eld. O. M. Lucas, the recently appointed State Missionary, is actively engaged in missionary work.

ALABAMA.—Eld. Klunbreth has resigned the care of the church at Gadsden. The brethren there are on the lookout for a pastor. They can pay a salary of four or five hundred dollars.—Rev. Wm. E. Lloyd, who has served the Auburn church for thirteen years as pastor, has tendered his resignation.

MISSISSIPPI.—Eld. T. J. Christian has taken the pastoral care of the church at West Point. We trust that Bro. Christian's labors will be a blessing to both church and community.—The High School at Kosuth, under charge of Eld. W. L. Skinner, is progressing finely. It is located in one of the best neighborhoods in North Mississippi.—Rev. W. B. Crumpton, pastor at Meridian, who has been in ill health for some time past, has fully recovered and is now actively engaged in his pastoral duties. He has fine congregations, and is doing a good work at that place.

GEORGIA.—Dr. T. C. Tensdale has been conducting meetings recently at Albany with marked results.—Eld. Wynne has been called to the

pastorate of the church at Cedartown for the present year.—Rev. T. E. Skinner of Macon is now the chairman of the Executive Committee of the State Convention, to whom all letters to the Committee should be addressed.—Lloyd Cleveland of Griffin, has been elected unanimously by the Clerocean Society, of Mercer University, anniversary. He is the youngest man ever before elected to fill this important position.—Dr. I. G. Woolsey of Fayette, has been elected to serve as pastor of the Sharpburg church for the present year.

VIRGINIA.—Rev. Jas. Sweeney of Monroe county, has been recently engaged in three protracted meetings resulting in one hundred and sixty conversions, and one hundred and forty additions to the churches.—The church at Liberty, Bedford county, has enjoyed a good revival season. There were fifty conversions. Dr. Tyree is the pastor, and conducted the meetings.

NORTH CAROLINA.—The Free-Will Baptists have ninety-seven churches, with a membership of 3,797.—A good meeting recently closed at Wake Forest. Twenty-six persons professed conversion, a number of them being students of Wake Forest College.—A two weeks' meeting at Wadesboro closed on the 21st ult. Six professions and two baptisms.—The Sunday-school Board of the Brier Creek Association is vigorously at work, and there now more Sunday-schools in the Association than churches.—Eld. M. F. Jordan is doing excellent evangelistic work. He does not depend upon "machinery" in his meetings, but upon the pure gospel of the Bible.—Eld. Eason has resigned the care of the church at Fayetteville, and takes charge of the church at Newburn.

SECULAR ITEMS.

Bayard Taylor, minister to Prussia, died at Berlin, on the 19th ult., of dropsy.—A fire at Macon, Miss., destroyed the entire business portion of the town, including the *Sun* office, the *Beacon* office, the Odd Fellows' hall and the old Masonic hall. The loss is a quarter of a million dollars.—Col. John S. Mosby of Virginia, has been confirmed by the Senate as Consul-general to Hong Kong, China, and will leave for his post some time in January.—Gen. Deaurgard has been appointed Adjutant General of Louisiana.—The Assistant Treasurer of the United States has been instructed to make no distinction between coin and legal tender after the 1st of January.—The marriage of his Royal Highness, the Duke of Connaught, with Princess Louise of Prussia, is to be solemnized at St. George's Chapel, Windsor, on the 7th of February. The ceremony will be performed with much state and with great festivities.—A telegram from Ceara, North Brazil, reports the small pox very fatal in that province. The deaths in the Capital number 600 daily. The distress in the interior is appalling; the people devour carrion and bodies of the dead.—Ceara, one of the northerly provinces of Brazil, is experiencing one of those visitations of famine and pestilence which make the blood run cold to read of. The inhabitants flock to the cities, to the capital on the coast if possible, if they have the strength. So, we are informed, they flocked this year to Fortaleza, and there small pox has broken out among the starving refugees. The loathsome disease claims, it is reported, three hundred victims a day.—The Senate and House Congressional Yellow Fever Committee are now in New Orleans investigating the origin and spread of the disease. Drs. Hoiday and Holcomb were examined, and both agreed that the fever originates there every year from the germ which was originally imported, and was caused by filth and garbage in the streets. Other physicians will testify before the Committee. Col. Randall Gibson cited an instance of a family who lived on Cat Island on the Mississippi coast, several miles from the mainland, from which they were completely isolated and who contracted the disease.—Helena, Ark., was visited by a very disastrous fire on the morning of the 21st ult. Loss estimated at \$100,000.

See our splendid book premium list, on page 604.

Family Reading.

WORK.

BY ELIZABETH BARRETT BROWNING.

WHAT are we set on earth for? Say, to toil; Nor seek to leave thy tending of the vines...

KNOW WHAT YOU ARE ABOUT.

IT is one of the most common reflections that very important effects may grow from quite unintentional and unconscious causes.

THINK OF THIS.

THE one great practical truth that ought to be driven over and over again into his own mind by every young man is, that he should not care a button for his likes and dislikes...

TO GIRLS.

Be cheerful, but not gigglers; be serious, but not dull; be communicative, but not forward; be kind, but not servile.

RETICENCE.

IN the high and difficult art of speaking the truth, silence is to speech what shadow is to light. So to place one's silence as to increase the amount of truth conveyed is as important a part of sincerity as chiaroscuro is of painting.

NEVER BE NAUGHTY.

A humming-bird not a butterfly, and being pleased with the beauty of his person and the glory of his wings, made an offer of perpetual friendship.

WHO WINS?

BOYS. This is a question of great importance. Who will succeed in life? The boy or the man who spends his evenings away from home attending lectures, club-rooms, theater, billiard halls, playing chess, checkers, or cards, smoking tobacco or gambling?

LEARNING IN YOUTH.

Daniel Webster once told a good story in a speech, and was asked where he got it. "I have had it laid up in my head for fourteen years, and never had a chance to use it until to-day," said he.

A TRUE GENTLEMAN.

"I beg your pardon," and with a smile and a touch of his hat, Harry Edmon handed to an old man, against whom he accidentally stumbled, the cane which he had knocked from his hand.

Contentment is a blessing, and it is within the reach of all, but it will not be found by him who goes out to seek it. It is something from within and until the heart is right all effort after it must be in vain.

Popular Science.

After a trial of the electric light in the London Times office, Mr. Walters announces that he is satisfied with it, and will introduce it in the composing and machine rooms of that paper.

FARM AND HOME.

General Principles of Pruning.—In order to render the operation of pruning a successful and comparatively easy one, the principles and practices of pruning must be carefully studied in connection with the habits of growth and bearing of the different fruit trees.

First. The vigor of a tree subjected to pruning depends in a great measure on the equal distribution of sap in all its branches. To accomplish this the following means are advised to be successively employed: 1. Prune the branches of the most vigorous parts very short and those of the weak parts long.

SHRUNKEN wheat, from excessive irrigation, is reported from some sections of California, particularly on Kern River. This grain is a sheep of the best breed, and is fair condition, which contains the least proportion of water in the leg, the next to that is the shoulder, whilst the neck, neck and breast have the largest proportions.

Do you feed your cows on nothing but hay and straw in the winter, and keep them on a short pasture in summer. Then you neglect to put a dollar into the expense scale that might put two or five into the other scale.

The process of curing sowed corn necessarily occupies some time, since when first cut it contains eighty per cent. of water. One of the best ways of curing sowed corn, is to bind it and set it up in stocks, as all corn is cut and set up. If the bundles are of good size and well bound, and the stocks are well put together, being securely bound at the top the fodder will cure nicely and keep until fed out in the winter.

An English farmer, very successful during ten years in fattening cattle and sheep, supplied a ration made as follows: Eight bushels corn soaked in ten pails water two days, then simmer for an hour, afterwards mix with fourteen pounds coarse, cheap sugar, and commingle with cut straw, hay or other fodder.

FRENCH gardeners preserve peaches in a fresh condition for a considerable time after they are ripe, by simply packing the fruit, gathered while ripe before being quite soft, in bran in rough boxes and by placing them in a cellar, storeroom, or any similar place. By this means it is reported that peaches are preserved in a perfect fresh and well-flavored condition for many weeks.

Domestic Recipes.

WHIGS.—Half pound of butter, two pounds of flour, one pint of milk, six eggs, three table-spoonfuls of yeast; if liked sweet, half pound of sugar, stirred in when they rise; a little salt. Bake in patty pans.

SILVER CAKE.—Two cups of sugar, one-half cup butter, one cup of water, whites of four eggs; after they are all well combined, stir in two cups of flour, and two teaspoonfuls baking powder, one teaspoonful vanilla.

BEEF LOAF.—One and one-half pounds of beef steak chopped very fine and free from gristle; two cups of milk; crackers (fine); one cup of cold water; one half cup of butter; salt and pepper to suit the taste; bake till done.

BATTER AND APPLES.—Pare and core six apples, and stew them for a short time; make batter the usual way, beat in the apples, and pour the pudding into a buttered pie dish, the pudding, when properly done, should rise up quite light, with the apples on top; to be eaten at the table with butter and moist sugar.

MASHED POTATOES.—Mash some boiled potatoes, and then whip them with the white of an egg until frothy, using for the purpose either a wire egg beater or a silver fork. Add a little cream, butter, salt and pepper; press through a sieve, and set in the oven for a few minutes, and it will make a most palatable dish.

SCOTCH BROTH.—Remove the fat from a gallon of meat broth, that in which any meat, either salt or fresh, has been cooked will answer. Mix half a teacupful of oatmeal into a smooth paste with a little of the liquor and add to it a small onion, chopped fine. When the broth is boiling, stir in the paste; season to taste with pepper and salt and boil for twenty minutes, stirring occasionally to prevent lumping and burning.

TO BCGH RICE PROPERLY.—To every cup of rice, one quart of water; salt to taste. Let the water boil hard, then throw in rice previously well washed; when it begins to boil do not allow it to be stirred, and boil twenty minutes, not touching it; pour off any water remaining; place the saucpan on back of range partially covered; stir a few minutes; then turned out into the dish for table, each grain will be found separate. The rice should steam on back of range until it appears dry on top, then shaken up into the dish, not removed with the spoon.

Useful Suggestions.

A GOOD butter cow ought not to eat less than six or eight quarts of meal per day, but not clear corn meal. Bran is not worth much to make butter, but mixed with corn meal gives health and thrift.

OLD BACHELOR'S CHICKEN PIE.—Put your chicken in a pot, with as much

water as you wish gravy. If the chicken is young it will be only necessary to let it come to a boil; don't forget to season it. For the crust, three pints of flour, rub three teaspoonfuls of cream tartar and a half cup of butter thoroughly through it; one and a half teaspoonfuls of soda must be dissolved in hot water; put in milk to make it stiff enough to roll out. Butter the dish you are to bake it in, (a deep earthen one is the best), put the dough around the sides, not the bottom, then pour the chicken, but first thicken the gravy. Now put on the top crust and bake.

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The Sun is the newspaper of the people. It is not for the rich man against the poor man, or for the poor man against the rich man, but for the honest man against all interests in the community. It is not the organ of any party, class, or party. There will be no mystery about its views and motives. It seeks to enlighten the masses every time. It is for the honest Democrat against the dishonest Republican, and for the honest Republican against the dishonest Democrat. It does not take its cue from the utterances of any politician or political organization. It gives its support unreservedly to the honest man in any government with the Constitution and with the principles upon which this republic was founded for the benefit of the people.

Whenever the Constitution and the principles upon which this republic was founded are violated—as in the outrageous conspiracy of 1876, by which a man not elected was placed in the President's office, where he remains; it speaks out for the right. That is the Sun's idea of independence. In this respect there will be no change in its programme for 1879.

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To all Sufferers from Pro-lapsed Organs.

I take this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for eighteen years, that I may make it a benefit to my paper by making it a far greater benefit to you.

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and it soon became heavy and snaky; soon a backing cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis, which soon superinduced bronchitis, which seriously threatened my life.

I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure—the voice, that to a minister or lawyer is more valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville, Dr. Winston, was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a "dragging down"; and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I procured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon ceased, and the hacking soon ceased, and the voice commenced articulating as usual. I could articulate, which I had not done for twelve months; and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of female only. Privately, to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I now made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in public speakers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and loins, piles, and hernia, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, and known by marked hollows over the tips of the hips. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that public speakers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others.

Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers and public speakers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me

the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hoarseness, or piles, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to support the crowning weakness of age.

Hundreds of old men yearly are using the Brace for weak backs with invariable satisfaction. I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitutions, which are caused by prolapsus of the muscles which support the internal organs. This is the only mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all trusses do.

This is what it does, as thousands who have used it are prepared to testify: It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, and consumption, and that terrible disease, dropsy. It increases the breathing capacity, and thereby gives strength to the body. It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic constiveness and piles when all other means have failed. It invariably relieves all cases of prolapsus uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support. It relieves piles and prolapsus ani, by uplifting the lower bowels from the rectum. It is being used more and more yearly, as its value is known, by public speakers, and singers, and by those having stooping shoulders and hacking coughs, the sure precursors of consumption. And many a sufferer has been cured of dyspepsia and liver complaint who had been considered in the last stage of consumption.

lungs and lumbago they are invaluable. W. C. LAWRENCE, M.D., Crawfordville, Miss. I received the Brace for my patient, Mrs. Martin. She applied it, and it relieved her back immediately. I am well pleased with the Brace. It is the only supporter that I have seen or used in my extensive practice that I can rely upon without any appearance of evil from its use. I shall hereafter introduce it into my practice, and charge no commission. A. A. DAVIS, M.D., Houstonia, Mo.

TESTIMONY OF PUBLIC SPEAKERS. From the Governor of Tennessee. The following certificate from Gov. Porter, who has thoroughly tested the merits of our Improved Brace, should be read by all sufferers. He largely, if not altogether, owes his last election to the Brace. Notice what he says:—

Executive Office, Nashville, Tenn., December 21, 1879. Dr. J. R. Graves—Dear Sir: I need the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER.

MINISTERS' TESTIMONY. DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of your Banning's Lung and Body Braces, and kept it for three years without wearing it; rather because such things were the mark of "humbly bred." Recently, the heavy and laboring efforts of the Centennial, induced me to try the selected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can say that I have been with it the amount of labor that I did before without it. My voice has improved at every step of INCREASED EFFORT, and my physical strength has been unconsciously renewed. I would not take any one compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise, need it. G. A. LOFTON, D.D., Pastor Third Baptist Church, St. Louis.

BANNING'S BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefit is well known. It is now being used by all who are engaged in public speaking. The Brace I received from you I find is of great benefit to me. I was afraid it was not what it was recommended to be; but I was induced by my physician to get one. Shortly afterward, the church that I was a member of called me to serve them as pastor; and I accepted on the condition that they should get me a Brace. I was entirely broken down from over speaking. I could not speak longer than fifteen minutes until I became very hoarse; but, with the Brace on, I can speak with perfect ease one hour; and, after speaking, I do not feel that unpleasantness at my stomach that I did before using the Brace. I can say that the Brace is all that is claimed for it; and I would advise all speakers who feel fatigue and lassitude after speaking by all means to get them a Brace, before they have to stop speaking, as I had to do. I would not be without it for any consideration. Coleman, Mo. DAVID UTT.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministering brethren will procure one. J. A. REYNOLDS, Fulton, Miss., 1874.

I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without it; every minister, strong or weak, should have one. A. BOUTH, Union Depot, East Tennessee.

A GEORGIA EVANGELIST. Having given the Banning's Brace a trial, I cheerfully bear my testimony to its value. I can perform my labor fifty per cent more ease and comfort than before; I would not be without it twice its price. T. O. HOYKES, Sunday-school Evangelist, Atlanta, Ga.

TESTIMONY OF FARMERS. I have been wearing one of your Body and Lung Braces since last August; and I feel to express my gratitude to you for great benefits. I am a farmer; and who commenced the use of the Brace I was able for manual labor, and had been seven years, almost worthless on account of a weak back and general debility. In which the Brace has given me great relief in riding horse-back, no one has any conception of its worth. I believe it to be your claim. I would not be without it. Walsburg, Tenn. T. E. R. HUNT.

Through Messrs. Flowers & Wilson of this town, Ohio county, Tenn., I received one of your Improved Banning's Lung and Body Braces. It is just what I so much needed. I am well pleased with it, and would not be deprived of the use of it for a hundred gold dollars. I feel that I am getting a new man since put on, and would heartily and cheerfully recommend it to who may be, as I was, suffering, and unable to do the work required of us as farmers. THOMAS LOWERY, Rutherford Station, Tenn.

Bro. Graves:—I have been wearing Banning's Body and Lung Brace about six days, for extreme weakness of my back and misery in my chest, and can truly say that I am much benefited, though not like clear of my misery. I can ride horse back or in a wagon, follow my plow, in an ordinary morning, without general business in a day, with far greater ease, than I have been able to do in a long time. I find the Brace to be truly the very mechanical help I need. Horn Lake, Miss., May 19, 1877.

Bro. Graves: The Lung and Body Brace which I ordered from you was received on the 26th of March last. I have used it for thirty days. Now, as an honest man, for the benefits that I think that I have already received, I would not be without the Brace, the best home in Spartanburg county, would cheerfully recommend all persons suffering as I have been with weakness of hips and back, and with a dull heavy feeling around the abdomen, to secure a Brace of the same make. S. M. LOHMEYER, Spartanburg, Co., S. C.

PRICE OF BRACE. The price of this Brace before it was made, and \$25 when fitted to the medical profession. The patent having expired I had secured the manufacture of 1000 of the Improved Braces upon such terms that I can furnish them at the following prices:— Plain Brace, ordinary size, \$10.00. Plain Brace, ordinary size, \$12.00. I offer my improved Brace to any of a premium for 10 new subscribers. THE BAPTIST at \$2 70 including postage and \$1 for every subscriber you fall get. Or one Brace for ten Braces with cash, \$10 each.

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DIRECTIONS FOR MEASURING. Take a tape, if you have not a regular measuring tape, and measure two inches BELOW the tips of the hips around the abdomen, and send in measure in inches. The Braces are marked in even numbers, and can be enlarged two inches. In all cases the cash must accompany the order, with nearest Express office, as none are sent out on trial. The Brace will be returned. We do not send the Brace by mail. But a perfect guarantee, and Brace will be changed by purchaser paying express charges. Address J. R. GRAVES, Memphis, Tenn.

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THE BAPTIST

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah. Old Series—Vol. XXXV. MEMPHIS, TENN., JANUARY 11, 1879. New Series—Vol. XI. No. 45.

Our Pulpit.

THE VALLEY OF DRY BONES.

BY J. T. CHRISTIAN, TUPELO, MISS.

"Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord."—Ezek. xxxvii. 4.

THIS is one of the strangest, and yet one of the most instructive passages in the word of God. This vision was given for the benefit of Israel; to show them their condition, and their hopes of the future. These "bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost." But God through the preaching of the Son man caused their graves to open; and he sent his spirit that they might live. "Then shall ye know that the Lord has spoken it, and performed it." Not only was this given for the benefit of Israel, but we may read and learn. Here is an illustration of the inability and depravity of man—of the power of the gospel to save, and the work of the Holy Spirit. Let notice.

I. The depravity and inability of man. Perhaps there is no doctrine so plainly taught in the Bible, as the depravity of man. History, reason and revelation alike declare it. The history of this world is written in blood. Every page is stamped with crimes of the blackest hue. The deeds of great men all remind us of oppression and fraud; and what says reason? She declares in the strongest language that all the world is guilty before God. In opening the holy volume I scarcely know where to begin. Plainly does it deal with the sins of man. Why read we of the "man of sorrows and acquainted with grief? What means that strange tragedy enacted on Calvary? What means those dying groans of the Son of God? All, all announce that man was guilty, and utterly lost, till help was laid upon one that was mighty.

Early in the history of the world, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. vi. 6, 7. Notice the language. Not only are the thoughts wicked, but every imagination of the heart; and not only evil but evil continually. Should you think that too strong only hear the following: "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there are none that doeth good, no not one." Ps. lxxxiii. 2, 3. Compare Rom. viii. 10-18. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. xvii. 9. Or as in Rom. viii. 6, 7. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed, can be." These words are given "that every mouth may be stopped, and all the world may become guilty before God."

Some very striking figures are used to illustrate this truth, and on this point the Scriptures reach a climax. They represent man as unwell, sick, dead, unburied, and as the dry bones of the valley. God asked of ancient Israel, "Is there no balm in Gilead? Is there no physician there? Why then, is not the health of the daughter of my people recovered?" Jer. viii. 22. But that is not the worst—the sinner is dead in his sins. Jesus says, "Verily, verily, I say unto you, the hour is coming

and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v. 25. In the eleventh chapter of John, an illustration of this great truth is given: Lazarus the friend of Jesus died. Four days he had lain in the tomb. The Master raised him from the dead. He takes occasion to tell them that this is but a representation of what he has to do in renewing the soul. Jesus said unto Martha, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." Who has not read Eph. ii. 1: "And you hath he quickened who were dead in trespasses and in sins;" but further, their bodies are unburied; the sinew is as but the dry bones of the valley. The vulture and the ravenous beast have done their work, and the bones are left to bleach in the sun. What a fearful description of the natural man! Yet how true. Cannot that enmity be turned to love, and that wicked heart be renewed? Can the dead hear no voice and live? Surely life can be given to these dry bones. Yes, God has spoken it, and let us listen. The work is all of God, yet it is two-fold in its nature. God works through man, and by his Spirit.

II. What the prophets was to do. He was to be in the Spirit. Before we can do any great thing for God, we must be imbued with the Holy Spirit. Ezekiel could say, "the hand of the Lord was upon me, and carried me out in the Spirit of the Lord." The Lord filled him with his Spirit, and directed him in his work. When Jesus gave his great commission he saw fit to annex thereto a promise, "Lo I am with you always." And he told his disciples to tarry in Jerusalem till they were endowed with power from on high. The only reason they succeeded was because the Spirit was poured out in such abundance. I do not mean to say we are to speak with tongues or to work miracles. That power has been withdrawn. We have no need for that; but we are to be under his guiding power, and led by his dictates.

He was to preach. His mission was to prophesy or preach to the dry bones. As he spoke, "there was a noise, and behold a shaking, and the bones came together—bone to his bone." Ezekiel might have reasoned thus: "There is no need for my preaching, God is all-powerful; if he wants to raise up and give life to these dry bones, he can do it without my help; I do not believe in aiding God, he can help himself. Then that would be such a foolish thing. It is against reason. What good would it do? Dry bones have no ears—they cannot hear. Besides, all the people would laugh at me." But the prophet did not reason that way. God told him to go and preach and he obeyed, and blessed results followed.

The preaching of the gospel is God's appointed means to make known the work of Christ and to save the world. There are some who are ready to call it foolishness. It has ever been thus. It was a stumbling block to the Jew, and foolishness to the Greek, but the wisdom and power of God to those that are saved by it. Paul the Apostle to the Gentiles, was not ashamed of it. He was ready to preach it, even in the Metropolis of the world. "So, as much as in me is, I am ready to preach the gospel to you that are at Rome, also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. i. 16, 16. When he was writing of his preaching at Corinth, he could say, "And I,

brothens, when I came to you, came not with excellency of speech or wisdom, declaring unto you the testimony of God, for I determined not to know anything among you, save Jesus Christ and him crucified." 1 Cor. ii. 2. He gloried, but it was in the cross of Christ.

This same apostle has given us the philosophy of this. He tells why it is so necessary that the gospel should be preached. "Whoever shall call upon the name of the Lord shall be saved. How, then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? So then faith comes by hearing, and hearing by the word of God." Rom. x. 14, 15, 17.

What other teacher ever gave a commission like Jesus? When Socrates, the wisest of the ancient sages was about to die, all was dark. He knew not whether it was best for him to go away or to stay here. Not so with our Teacher. All was plain. His plans for the future were fixed and marked out. He was still to guide the machinery of the gospel system. "Go," says he to his sorrowing disciples, "go preach the gospel to every creature; begin at Jerusalem, carry it to Samaria, and then to the uttermost parts of the earth. He that believeth and is baptized shall be saved. He that believeth not shall be damned. Fearnot, lo I am with you always, even unto the end of the world." These faithful few seized the words of everlasting truth, burning with zeal, they soon heralded them to nearly every country on earth. So mighty did the cause of truth prevail that the world was turned up side down, and Christianity was finally established.

Exhort them. Not only preach but exhort them. "O, ye dry bones, hear ye the word of the Lord." Some of the most earnest exhortations in the Bible are to be found in the writings of this prophet. How many have been warned by his faithful words? "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil way; for why will ye die, O, house of Israel?" Chapter xxxiii. 11. When God could swear by none greater, he swore by himself that we might have strong consolation to flee for refuge to Jesus Christ. He warns them by his very existence. "As I live saith the Lord."

That man of God whose hallowed lips were touched with fire would join with his fellow prophet in a like exhortation. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. lv. 6, 7.

The life of Jesus is full of heavenly wisdom and encouragement. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. xi. 28-30. Look how his heart was touched when he thought of the sins of Jerusalem. "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Mat. xxiii. 37. We meet such words on nearly