



## THE NEED OF MORE DENOMINATIONAL PREACHING.

THE work of evangelization requires more denominational preaching. Two facts that have fallen under my observation will make this manifest. Some years ago I purposed a visit to Marysville, Ohio, a young town of twenty or twenty-five hundred inhabitants, to hold a few weeks' meeting and to plant a church. There were near forty people in the town who went there as Baptists, and, having no church of their own, they had joined the Methodists, Presbyterians, etc. I could not find a Baptist family to board me, and help rent a room, and being too poor to do it myself, I had to abandon the undertaking. Now, if these Baptists were Christians, and had gone there well taught in denationalism, they would no sooner have joined these schisms than they would have abandoned religion. They would have felt better with no church than with one in rivalry with Christ's. Had they remained true to their principles, they would probably have been as strong in numbers and every other element of power as any sect in the town. Such a circumstance in a town is a pretty good index to the character of the preaching in the State. There are, as a fact, very few Baptists in Ohio who are strong enough, in their principles, to impress others with the necessity of a Baptist church. Perhaps four-fifths of them would leave their churches for such considerations as I mentioned under the second head of this paper. Now what help can they be in introducing the truth in the destinations to which they may move? None, but rather a detriment. Our cause has not only to begin *de novo*, but against their influence. For our cause they had better not be there. They are deserters, and as such exert their influence.

A similar case is found at Cairo, Ill., a city of near 10,000 population. Over one hundred Baptists have located there. With becoming vigilance the schismatic preachers find them, almost as soon as they arrive, inform them there is no Baptist church in the place, invite them to make their home with them until their people get a church in Cairo, assure them of a hearty welcome with all their Baptist principles! Mr. Waller of the Methodist, and Mr. Thayer of the Presbyterian church, will have to divide the honor of its invention between them—it is too much for one man. If Baptists accept the invitation—how can they decline it?—then the Baptists will never get a church in Cairo. Did any of them accept it? Yes, scores. Now, what had been their denominational teaching? Methinks I hear a well-taught Baptist, as he replies to Mr. Waller's invitation:—

"Thank you! From your generosity you would grant me a larger favor, would you not?"

"With cheerfulness."

"I thank you again. Do me the favor to read Meth. Disc. Ser. xxii. Ans. 3, (Ed. of 1808)."

"Certainly. 'No person shall be admitted to the Lord's supper among us who is guilty of any practice by which we would exclude a member of our society.' Yes, yes; well, we have as much confidence in the piety of Baptists as of Methodists."

"Please read Ser. vii., 3."

"Certainly. 'If a member of our church be clearly convicted of endeavoring to sow dissensions in any of our societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reproved by the senior minister or preacher of his circuit, and, if he afterwards persist in such serious practices, he shall be expelled from the society.'"

"Thank you. Would you not laugh at my folly if I should accept your invitation? I know you would, and so would all the simple folks of all those Baptists who have accepted it. I have the advantage of you, and will laugh at your folly in extending it. The young people of my day had a play for finding out how many fools were in the crowd, and you are playing that game with all the Baptists that come to Cairo. Well, you may report a failure with me. You cannot have my pledge never to help to get a Baptist church in Cairo, though you have offered your denominational consistency and integrity for it. I would regard it of the same piece to take another wife until my own arrives in Cairo."

city, only about twenty-five can be induced to unite in a Baptist church. What sort of teaching have they had at their former homes? My travels have furnished me a great number of illustrations, but to mention them were too tedious. Our ministers, who think themselves excusable for never showing their people the evils of religious schisms, are silly, to us no stronger expression, where I trust conscience will do the balance.

4. The comfort of our laity requires more denominational preaching. They are Baptists because they cannot be otherwise—belong to "the sect everywhere spoken against." "The carnal mind is enmity" against our principles, because they are freighted with the gospel. Neither can be preached without the other. When we attempt to eliminate from the gospel the ordinances, those ordinances present an ugly appearance. They are as a casket containing nothing. The world hawks at them, because they influence us to be a peculiar people, and their importance, symbolical grandeur and divine dignity are never vindicated by the spokesmen of our religion. The laymen feel its influence in the necessity of adopting a *wishy-washy* course in their religion. I once became pastor of a church where the Baptists had a college. The president had some time before been disciplined for communing with the Campbellites. What he said to me about it illustrates my point:—

"Our last pastor, Bro. P., who remained with us four years, never vindicated our views. That fact made the other denominations very bold, and at times it seemed that they would crush our little church by the negligence in which they exhibited our peculiarities. I was teaching the children of the Methodists, Presbyterians and Campbellites, and I confess I could not bear to be regarded a mule, influenced by no principles in a course that seemed obstinate and peculiar. Your apprehension that I will oppose you in declaring the whole counsel of God is, therefore groundless. I shall rejoice to have you do it. It is a motive I have felt in accepting Bro. P.'s resignation."

Now, while this is only an apology for a wrong, ministers should never tempt their laity to make it. There is a great deal in it. I know a pastor, a learned and good one, habitually preaching to a college of young Baptist ministers, who gives no sort of prominence to our peculiar views. There is a lady in his church whose family relations are very rabid schismatics. They annoy her intolerably about the peculiarities of her church. The Bible made her a Baptist, but her relatives read it through spectacles, and do not see as she does. Now, why does not her pastor give her some aid, by showing the community that the Baptists are not mischievous? Is he afraid he might influence the young ministers he is training to be Baptists? Or make the community respect the good sense of the curators and faculty in their being all Baptists? Or cause some of the brilliant young men, who are preparing for future pillars in society, to become Baptists, or some of the young ladies of the institute? Or is it because he fears Dr. —, of the Presbyterian church, who comes sometimes to hear him, and so warmly admires his anti-denominational spirit, will change his tune and forsake him? Does he fear Judge —, of the Episcopal church, who agrees to make fifty dollars per year of his salary, so long as he lets other denominations alone, will desert him? Or does he fear that the amiable good of other denominations would be displeased if he should give the community the reasons which govern Baptists? If it be this last, as I really believe it is, he must feel a strange reverence for people to whom he awards so little of the good quality called tolerance. We buy friendship very dearly when we exchange for it the freedom of speech. Still more than this, when it is so obtained it is worth not hating at all.

The principles of Baptist laymen are a heavy tax to them if they are not explained by the pulpit. They must join the Y. M. C. A., help to build its hall, buy its library, build temples for schisms, aid the American Bible Society, just as though their past course had not driven our people to organize one of their own, etc. If they refuse, they are made a stench in the nostrils of the public. But a due regard to their stewardship, as in-

trusted with God's property, requires them to refuse.

5. To keep the world reminded of our freedom we need more denominational preaching. The Baptist church is an exotic in this world. All the others are indigenous. While we are tolerated we ought by the declaration of our principles and reasons to manufacture public sentiment in their favor as fast as we can. The divisions in the anti-Baptist sentiment prevent, for the present, their serious hurtfulness to us. But all the schisms have in them as much Antichrist as anti-Baptist spirit. They are now like the floating nebulae in the heavens, which pour down the rain when a little change in the atmosphere takes place. When "the Mother of Harlots" thunders a few times, the daughters will come together; and the spirit of intolerance, that our fearful preachers now so much dread, will be found to be the "spirit of the Beast."

Their hatred is peculiar to the Baptists. The Catholics assume to be the true church, out of whose pale there is no salvation. The Episcopalians claim that they are the true church. The Swedenborgians, the Christadelphians, and the Campbellites each claim the same. The other sects tolerate and respect it in them. But if the Baptists claim the honor, a growl of contempt arises from all quarters. We should use well our opportunity to bring to the truth its friends. We can't make friends for it. All we can rationally hope to do is, by the display of it, to gather them for its advocacy and defence. Its enemies will rage as we prosecute the work.

## CONCLUSION.

It is deemed manifest that we cannot expect God's blessing on any means we use for the world's conversion without the unity, spiritual and organic, of his people. That the basis of such unity is the platform occupied by the Baptist church, and that we ought to display and illustrate that basis with all possible diligence. Now, I commit the subject to the indulgent reader. God bless you and guide you in the search for duty!

A LOVER OF TRUTH.

## ARKANSAS LETTER.

DEAR BAPTIST:—After a long silence, I thought I would scribble a little for you, and first I will give some items from Beebe. It is a small railroad town, on the Iron Mountain and Southern railroad, which was formerly known as the Cairo and Fulton road. It is situated some thirty-four miles northeast of Little Rock, and is quite a thrifty place, of some five hundred inhabitants. The church there is small, but quite a working body. There are some as good, active brethren and sisters in it as in any church that I am acquainted with. And though they are all poor in this world's goods, yet most of them are rich in faith and good works, and also liberal in their contributions. The church, together with some aid from the citizens, have built a good, commodious and comfortable house of worship, very well finished off, with a good bell, for all of which I think they deserve a good deal of credit. But better still, they keep up a weekly prayer-meeting and an ever-green Sunday-school. The first meeting, or appointment, that I attended there was on the fourth Lord's day in January last, just at the breaking up of the severe freeze, and although the earth was mud and water, yet I counted fifty-five heads in the Sunday-school by nine o'clock. I am their present pastor, and I feel proud of the church. I have but one fault to find with it, and that is, they are just a little too slack in discipline, as some of the members in the country are very unreliable in attending their meetings and aiding in any church work. I hope, however, that evil will yet be remedied. Some who live at a distance of from one to three miles, who are old and afflicted, attend promptly, day and night. There have been seven accessions to the church by letter of late. We are expecting Bro. Lipsey, of Germantown, Tenn., to be with us in a meeting some time in July, at which time we look for the Lord to bless us with an outpouring of his spirit. May he grant it, is my prayer.

## CENTER HILL.

This church is ten miles west of Searcy. Its membership is about one hundred. It is a good

church. In former years it was somewhat divided, but for the past twelve months it has been quite harmonious, and in good working condition. It manifests all the respect and confidence for and in its pastor that is due, and perhaps more. I love to be the pastor of such a church. It also has a good Sunday-school of at least seventy-five in attendance the last time I was there. Formerly it was hard to keep up a Sunday-school there, as I am told. Early this year there was a union Sunday-school formed at the Academy, about half a mile off, and some few Baptists went into it. At that time there was no Sunday-school at the church-house. But the pastor told the church that it would not do, that the church must have a Sunday-school, (it is my notion, and I so talk to my churches that if they will not try to have a Sunday-school I will not preach for them); so they went to work and organized one, and put Deacon G. W. Lewis in as superintendent. He lives five miles away, but is in attendance every Sunday, manifests vim as well as promptness, is the teacher of the women's Bible class, and is doing splendidly thus far. On the third Sunday of this month, four of the young sisters repeated, from memory, the entire fourth chapter of the Gospel by John, containing fifty-five verses. I call that praiseworthy. The seeming opposition of the other school has been a decided advantage to ours—has acted as a stimulant, waked up the older members of the church. Some of the old brethren of fifty and upwards, who, it is said, never attended a Sunday-school before, are now in regular attendance, and take great interest in the lessons.

When I was there last, at the request of the teacher, I examined the first male Bible class, and out of some twenty-five, whose ages are respectively from fifteen to fifty years, there was not a member but could answer some questions from the book. They do not use any books except the Bible and Gospel Songs. We have good singing.

I have said this much for these two churches and their Sunday-schools for two purposes: 1. To keep them stimulated; 2. To provoke other churches and pastors to do likewise. I think that wherever there is material for a church there is material for a Sunday-school.

This is the second year of my pastorate with Center Hill. We had an excellent revival meeting there last September. There were some fifteen additions to the church, and the membership generally was aroused. The good effects still continue, to some extent at least. Bro. Jenking, the pastor at Searcy, was with us during that meeting, and did good service. He is a good, congenial brother, of a happy disposition, and a good worker. I think he will do well at Searcy, and that he will make them a good pastor. God grant it.

R. J. COLEMAN.

Austin, Ark., June 24, 1879.

## LETTERS FROM THE PACIFIC.

NO. 3.

BRO. GRAVES:—The California Baptist Missionary Convention held its anniversary with the Central church, Oakland, May 14 to 16, inclusive. Some thirty churches were represented by either delegates or life members. It was called the eleventh annual meeting. I do not know by what rule of arithmetic these Californians reckon, for I certainly attended an annual meeting of an institution, of the same name, at what is now Santa Rosa, as early as September, 1853, which would call for an anniversary away up in the twenties by this time, unless there has been a sad interregnum somewhere. Maybe the new-comers kill off a State Convention occasionally, so as to organize one of their own, and not allow all the glory of organizing to go to the pioneers. Never mind; whether this Convention is twelve or twenty-five years old—the original or a copy—it is a good, well-set, thoroughly-arranged, harmonious body, full of life and push.

For about the fourth or fifth time, a Baptist Ministers' Conference was attempted on the day and evening preceding the meeting of the Convention. This time the meeting was essayed by Rev. Dr. Frost, of San Jose, one of our "heavy weights." The "send-off" of 1878 gave it a momentum in 1879 sufficient to carry up the grade to the "summit" by Rev. George Guirey, with "A

Working Church" on his back; Rev. Dr. Frost, with the whole theory of "Christ's Pre-Millennial Coming" in his arms; Rev. A. L. Cole, with a load of "Ministerial Policy" hanging as a charm about his neck, and Rev. Dr. Gray, with a gilded wand, pointing out the "Cause and the Care of Short Pastors." In fact, Dr. Frost—this is his institution you know—declared that the present headway rendered it safe to increase tonnage and take on board the deacons. So next year it is to be the Ministers' and Deacons' Conference. This happy thought originated in the fact that one of our deacons, after begging a moment of the precious time, actually made the best speech of the session. Now I hope that some one of our undeaconed laymen will out-do the deacon of this year, and then we will have a Ministers', Deacons' and Laymen's meeting. And one of our sisters is now preparing to, in 1881, out-strip the layman of 1880, so that we shall have a—you tell what—conference that will be worthy of any laudable appellation.

I have in a previous letter asked you to send some of your "good, better, best" men out here. But I have failed to give you one of the arguments which, with some, cannot fail to attract. It is this: Some four or five years ago Rev. I. S. Kallloch dropped down here from Kansas. In a few months he was President of California College Board, President of the State Convention, general manager of the "only Baptist paper on the coast," etc. A little later Rev. A. J. Frost arrived from Colorado, and in a short time had succeeded to nearly all the places successively accorded to K., and by him resigned to go up higher—into the Temple, with 3,000 hearers. (They have both been "Doctored" since they came). Then came Dr. Gray, from Washington, D. C. It is not yet a year, and he has pushed F. ahead, and is already Moderator of the Association, President of the Convention, leader of the Ministers' and Deacons' Conference, Chairman of the Board and of the Executive Committee of our State Mission organization, and is earnestly sought as pastor of the First Baptist church in San Francisco. If he should accept and go there, all his time and energies will be demanded by the church, and the long list of "stations" which he now so admirably fills will again longingly wait for some "wise man from the East" to come and again fill them.

Now I wish you to publish this as a "moving" argument, and don't you believe some of your young men will be inclined to "go West?" If such striplings as Kallloch, Frost and Gray can be thus rapidly advanced, each in turn range up higher, surely there is nothing in the line of rapid promotion wanting, as an inducement to any young man of fair talent to "go West." Don't be afraid, brethren, that the gradations will be too rapid, and the zenith—rendering farther elevation impossible—be too soon reached; for although, after a few years, you may become only a portion of the pedestal on which the rising column reaches out to glory, never more to be seen or heard of, only think of the ever-increasing weight of dignity you will have the privilege of supporting. It is true that Amariah Kallloch, and S. S. Wheeler, and Preveaux, and Brierly, and others of unsurpassed excellence, came and labored and died and went to higher glory; and that Rollinson, and Stone, and Grenell, and a host of others, came and; being unequal to the situation, "went back," and that Hendrickson, and Cheney, and others, being compelled to seek a different climate, in order to live, are now doing yeoman service in important fields elsewhere, yet it is also true, as I have already shown, that the course of succession by "rapid transit" is now established; and any man of sufficient calibre has only to come here, take a seat in the forward car on the "elevated railway" to insure a success superior to anything this side of sun rise.

Our "Woman's Missionary Society of the Pacific coast," profiting by suggestions received from you during your sojourn here, held their anniversary with our Convention, and are in happy accord and hearty co-operation with us in our efforts to sustain missionary laborers in all the destitute places on our coast.

Our State Missionary has been instructed to con-

fine his labors, in future, to destitute fields, instead of aiding pastors in protracted meetings, as he has done much of the time in the past. A branch "Woman's Missionary Society" in every town and every church in the State is now called for, and if organized and energized in the work, we shall be able to put two, three, four, or more faithful men in the field before the year closes.

It seemed a little unfortunate that the meeting of our Convention and of our College Board were occupying the same time, and some sixty miles apart; but there was a larger than usual attendance at both meetings, and both concluded their sessions with brighter prospects than they have ever before seen.

The College, after having suspended some portion of its work during the last term, has now resumed all its functions, elected Rev. U. Gregory, D. D., President, and given full control, under terms which insure the Board against financial obligation for any portion of the running expenses, and leaving all the income from present endowments to be applied to liquidating past indebtedness and then to augmentation of the endowment. What is full of interest in the case is the entire lack of an opposing sentiment or word in all the deliberations and conclusions.

O. C. WHEELER.

## WHAT IT SHOULD BE.

SUBJECTIVELY viewed, the Christian life is an entire devotion of the self to Christ. No energy, no possession, no moment is withheld. It matters not whether one bows in prayer, or stoops for the most menial of human drudgery; whether one burns at the stake, or toils as a servant by the humblest household fire; revels in holy joy before the same beatific spiritual vision, or plods through some common distracting care in each and all the impulse comes to the true Christian from the moving of the life which he has in common with Christ, and the resulting act is simply a giving of self to him. It is in each case the hand, or the foot, or some other member, moving, in obedience to the command of the central will, and acting for the body. It is the branch feeling the impulse of the great vine-life, and hastening to the fruitage. It is the light catching the glow of the central sun, and reflecting the brightness amid the darkness of the world.

All this is said of the ideal Christian living; and it is not meant to deny that the Christian may be untrue to the ideal of his God-given life. But in the genuine Christian life clearly there is no place for worldly work. The Christian, as a Christian, cannot do the work of Christ and the work of this world—can have, therefore, no act in his life that is not religious. If he prays, that is religion; if he preaches, not the less is that religion. If he sings, then he is devout; if he sows, none the less so. Indeed, according to the command, even his eating and drinking are done for the glory of God; and nothing, surely, could be more religious than acting with such a purpose.

Nor is the truth that is now insisted on less evident if we turn to the objective relations of the Christian life: for we find that all the acts that a Christian, as a Christian, may do, are equally needed by Christ for the triumph of his kingdom. The accomplishment of the commission given to the church needs not alone preachers, deacons, prayer-meetings, and meeting-houses. Equally, and for the same purpose, do Christ and the church call for gentlemen, maçons, housekeeper, railroads, fountains, homes, and all the persons and agencies that are essential to the best Christian civilization. By what right, then, do we suppose the first alone to be handmaids of religion, and assign all the rest to the service of the world and the devil? When these are for him, do they not cast the devils in his name as truly as the other?

Everything, then, that a Christian may do at all he may do as unto the Lord, and not as unto men. In the duty that the moment presents he may be as religious as in any other act whatsoever.—Prof. S. Barnham, in *Script and Truth*.

MISSISSIPPI COLLEGE.

It was my good fortune to attend a part of the closing exercises of this institution. I reached Clinton on Friday night, June 20th, and was pleasantly domiciled at the residence of President Webb. The examination of the College classes had already taken place, which, I learned, were thorough and very creditable, both to teachers and pupils.

On Saturday night the exhibition of the Preparatory Department took place, which reflected much credit upon Prof. Stephens, who has charge of this department. The first prize in declamation was awarded to Mr. J. R. Lumbley, and the second to J. W. Quadlehamm.

On Sunday a large audience assembled in the College chapel to listen to the commencement sermon, which was delivered by Rev. W. E. Paxton, of Arkansas—subject: "Godliness, as a Factor in the Real Successes of Life." Of the impression made, I will allow a correspondent of the *Vicksburg Daily Commercial* to speak: "His sermon was only thirty-five minutes long, but there was more thought, more reason, and as much real gospel truth in it as is generally expressed in sermons more than twice its length. Dr. Paxton is a man, every inch of him, and is especially so when in the pulpit."

Sunday night, Rev. John H. Eager, of Brookhaven, preached the sermon before the Society of Missionary Inquiry. It was just such a sermon as we might expect from one whose heart is in the work and whose life is devoted to missionary labor. It was full of practical common sense, and thoroughly imbued with the spirit of Christ.

On Monday I attended the exercises of the Central Institute, under the charge of that veteran educator, Walter Hillman, D. D. The examination showed that the method of teaching is thorough. The highest prize for excellence in reading was awarded to Miss Susie Eager, whose talents do credit to the gifted family to which she belongs.

Monday night and Tuesday night were given to the exhibition of the literary societies of the College. Most of the addresses were original, and the speakers acquitted themselves with great credit. While all did well, I was particularly struck with the fine oratorical powers of L. R. Hamberlin and Homer Magee, the latter of whom recited an original poem, replete with genuine poetry.

To make the connections on my return home, I was compelled to leave before the exercises closed, so I missed the address of Rev. A. Lomax before the literary societies, and the addresses of the graduating class.

In conclusion, permit me to add a word in reference to Mississippi College. This noble institution is doing a grand work. Her sons fill most of the leading pulpits in Mississippi and Louisiana, besides some in Arkansas and other States. They go out from the College thoroughly imbued with the missionary and educational spirit, and the forward movement in our denominational interests in Louisiana and Mississippi is due, in a great measure, under the blessing of God, to the influence of these men. These States cannot afford to allow Mississippi College to languish; but they should rally to the support of President Webb and his noble coadjutors, and place the College on an easy and independent footing. W. E. P. Warren, Ark., June 30, 1879.

LADIES' AID SOCIETIES.

DEAR EDITOR:—It looks like an imposition to ask you to publish two letters in one week, but the Big Hatchie Association meets so soon, I am almost compelled to ask the favor. I knew that you are deeply interested in the subject of ministerial education, and that you will do all in your power to forward that important work. There is much to be hoped for in the organization of Ladies' Aid Societies. Indeed, a live minister thus writes me: "Such organizations in every church would revolutionize our churches in regard to ministerial education. Continue to urge the matter upon pastors everywhere."

The inquiry has come up, "What are Ladies' Aid Societies?" It is evident, therefore, that their object is not fully understood. As you can yourself testify, nothing is more simple than such an organization. A few sisters band together to work

for Christ as they may have an opportunity, by sowing, like Dorcas and her associates; by uniting in some kind of harmless entertainments, or by small contributions from themselves and solicited from others week by week, or month by month. They will be astonished how these little things will aggregate in the course of a year.

While I have printed constitutions to furnish free, they are by no means a necessity. All that is required is an agreement, adopting a name—say the Ladies' Aid Society, of — church—choose a presiding officer and secretary and treasurer, and go to work. Seven of these societies have been formed within the bounds of the Big Hatchie Association alone, I think, since January. I hope to hear of many others very soon. Truly yours, L. A. DUNCAN. Jackson, Tenn., June 27, 1879.

OBITUARIES.

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

Died, on the 2d inst, at Water Valley, Miss., Mrs. F. E. Neville, age sixty-two years. She had long been a consistent and devoted Christian, and at the time of her decease was a member of the Water Valley Baptist church. Death had no terror for her, but was welcomed as a kind messenger to bear her to the regions of the blessed, where sickness, sorrow and pain are unknown. To her weeping children, and the friends who ministered to her, during her illness, she repeatedly expressed her perfect willingness to die, and be with her Savior. "Blessed are the dead who die in the Lord." A large circle of relatives and friends, beside her own children, mourn her departure.

The subject of this sketch, Eld. J. J. Dnboise, was born in Rutherford county, Tenn., on the 9th of January, 1817. In boyhood he moved to the State of Alabama, and resided there until 1838, when he moved to Drew county, Ark. In 1866, he left Arkansas and came to DeSoto county, Miss., and settled near the village of Olive Branch, at which place he continued until his death, on the 29th of April, 1879. At the age of twenty he was married to Lucinda Bruton, with whom he lived happily until her death in 1873. In 1837 he made a profession of religion and joined the Methodist church.

In 1848 he began to preach in connection with that organization, and continued therein until 1852, when becoming satisfied that he had never been baptized, and that immersion only is baptism, he severed his connection with that organization and joined the Baptist church. After his union with the Baptist church, he went eagerly to work in his Master's cause, and not until his health warned him to desist, did he cease to utter the warning cry of impending doom to the wicked.

A very systematic man in all the relations of life, after a hard struggle with poverty in his earlier days, he found ease and comfort in his old age; and death found him surrounded with numerous friends and relatives, having the sweet consolation of knowing that all his children were members of the fold of the Good Shepherd, and one son following in the footsteps of the father, in proclaiming salvation to the sons of men. In his death, State Line church, of which he has been a member since 1866 has suffered a great loss, not soon again easily to be supplied. H. F. BUCHANAN. Olive Branch, Miss., July 2, 1879.

Ira D. Reid is no more. Was born in Rockingham county, N. C., on the 3rd of November, 1804, and died in Shelby county, Tenn., at his residence near Collierville, on the 7th day of June, 1879—aged seventy-four years seven months and four days. A good man hath gone to his reward. Bro. Reid remained in his native State until the fall of 1850, when he moved to Marshall county, Miss. In 1854 he publicly professed faith in Christ and honored him by "putting on Christ in baptism" in "hope of better resurrection." Bro. Reid retained his fellowship with the Missionary Baptist church at Coldwater, Marshall county, Miss., for something over twenty years, where his walk, his tears, his hopes and his prayers were freely invested for the Master, and warmly appreciated and enjoyed by that church and the community.

Prudent in counsel yet firm in conviction, his words were seasoned with grace.

His attachments were enduring and fervent never like a rushing torrent; but growing, broadening and deepening till like a goodly river it emptied into the ocean of God's love. Although he had been afflicted for many years, yet he remained to a good old age and was called to bend over the bodies of five of his children as they were dragged down the slopes into the grave. He mourned not as those who have no hope, nor repined with despairing grief; but thrilled with grace, he contemplated the day, with patriarchal composure when he should go to them. He died as he lived, in the hope of the gospel of Jesus. His virtues are the legacy of posterity; his name and example the honor of his house; and his fruits the property of the Master truly. "He rests from his labors, and his works do follow him."

It would be perhaps improper to mention specially any particular grace with which he seemed to be blessed: yet I cannot forbear to mention the deep humility which at all times characterized him. We cannot sufficiently deplore his loss to us; but that loss is his gain. How insurmountable the providence; which, though always wise and righteous, in his removal from our fold, is full of grief and pain. How bitter the anguish of her heart, who now left to wend her way alone through the shades of her years companionless. Yet it is written for the bereaved in our age. "At evening time it shall be light." We, the brethren and sisters, companions in grief, may not enter within the sacred precincts of your sorrow, but we would go for the friend who will raise our dead and wipe away all our tears.

We shall see him, but not now. We shall know him, as on earth: A victor's wreath of heavenly growth. And when we meet in that bright land, Where life and love shall never end, We'll joined with him, in song and praise To Christ the Lamb, through endless days. T. P. M.

A FRIENDLY WORD WITH DR. JESSUP.

BRO. GRAVES:—Through the kindness of some friends, I am in weekly receipt of the *Examiner* and *Chronicle* of New York, which in my affliction I appreciate very highly; I mean both the kindness and the paper in my acknowledgment of appreciation.

I notice in the *Examiner* of June 5th, in the account of the Northern anniversaries at Saratoga, an address by Dr. Jessup, (Presbyterian,) missionary to Syria, and moderator of the late Presbyterian general assembly at that place. In address, said to have been "eminently practical, strong and timely;" and I will add, an address that appears to have been of a most admirable Christian spirit, the Doctor alludes to the purpose of God, in "sending Adoniram Judson to India, and making him a Baptist on the way."

Now in the same spirit of Dr. Jessup's address, I would like to present to him, and through him to all equally candid Presbyterians everywhere, three self-evident truths, and founded on those truths, propound two plain practical questions. I do it, not for the purpose of criticism, but because I was a Presbyterian once myself.

- 1. To all who believe the Bible, and admit the existence of the God of the Bible, it is self-evident that God can teach nothing but the truth.
2. It is no more possible that one truth can antagonize another truth than that two parallel lines can cross.
3. It is also self-evident, that the foundation principle of Baptists and Presbyterians; of all Pedobaptist societies, are in absolute, irreconcilable antagonism.

Now the questions: 1. Do you honestly believe, as you say, that God made a Baptist of Adoniram Judson? 2. Can you at the same time, honestly believe that he also made a Presbyterian of you, or of any other man, living or dead? Please answer these questions to your own conscience on your knees before God in prayer. B. E. BRIVIN. Camden, Madison county, Miss., June 20, 1879.

The Baptist Book House, Memphis, Tenn., are the agents for *Kind Words*. Send for specimen copies.

The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DEFILED BECAUSE OF THE PEOPLE."—Ps. 101. J. R. GRAVES, Editor and Proprietor. G. W. GRANBERY, Office Editor. JAS. S. MAHAFFY, Book-keeper and Order Clerk. Business Office: 227 Second street, Memphis, Tenn. Terms, \$2.75 per annum, in advance. Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

- 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must 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 he 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 regenerated church, and that none shall be received into Christ's church, or be welcomed to his ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

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

COMMENCEMENT DAY AT THE MARY SHARP, WINCHESTER, TENN.

WE clip the following extract from the Nashville *Banner*, which sent a special reporter to the scene—Dr. Elliot—who, before the war, was the President of the Nashville Female Academy, the leading educator in the city:—

Your readers are aware of the fact that this college requires for graduation Latin and Greek, as a regular college course. Their examination in Eschylus's Prometheus would have done credit to any senior class of young men. Whilst Prof. Jarman, of Jackson, was conducting this Greek examination, went back to the days when, from La Grange, we overlooked his father's house, when he then was a very little boy. The fascination of the Greek language which once well nigh won my heart away from the religion of Jesus Christ, came over me, and I asked again, as I did often then: Is this language of human or divine origin?

The harmony among these young ladies, their attachment for their teachers, their expressed determination to return and bring others with them, give all the promise for next year which the friends of the College could ask for. Their music is excellent here. You rarely find this department so well filled away from a city, (and no city school can surpass it).

The following programme was then carried out in detail. In each particular exercise the well established reputation of this College was not only sustained, but honor added to her former commendations:—

- Entrance March and Procession of Candidates for Graduation. Music by Prof. Utermoehlen, performed by Misses L. Abernombie and B. Murrell. Music, Anthem, School choir.
Miss Eleanor C. Tindler, Gadsden, Tenn., "Carving Names."
Miss Ada E. Weber, Nashville, Tenn., "Life's March."
Music, "Dreams," song, by Westmeyer, Miss M. L. Abernombie.
Miss Lucie A. Ilges, Columbus, Ga., "The Mission of Difficulty."
Miss Adine B. Waggener, Russellville, Ky., "Roots that Strike Deepest, Send Their Branches Highest."
Music, "Star of Love," by Wallace, Miss M. Jarman.
Miss Fannie M. Shields, Marlin, Texas, "Life's True Mission."
Miss Cornelia T. Fletcher, Forsythe, Ga., "The Moral Element in Beauty."
Miss Nannie G. Carmack, Winchester, Tenn., "Mountains in Literature."
Music, "Mantlebe," (violin and piano), by Oesten, Miss A. Ratliff and Prof. Utermoehlen.
Miss Minnie Z. Campbell, Jackson, Miss., "Teaching of a Day."
Miss Belle B. Turman, Winchester, Tenn., "On Every Height There is Repose."
Miss Alma Ratliff, Raymond, Miss., "The Law of Compensation."
Music, "Bright Star," song, Mrs. M. A. Broune.
Miss Magdalena F. Jarman, Jackson, Tenn., "The Invisible World."
Miss Ida M. Beasley, Winchester, Tenn., "Are the Reapers Busy?"
Miss Elizabeth G. Van Hoose, Gainesville, Ga., "Retrospect on the Threshold."
Miss Lucy Bush, Helena, Ark., "Life but an Unfulfilled Promise."
Miss Anna J. Beasley, Shuqualak, Miss., "Unwritten History."

- Miss Anna S. Ray, Winchester, Tenn., "What of That?"
Music, "Nathalie Waltzes," Misses Ratliff and Campbell.
Miss Mary L. Abernombie, Huntsville, Texas, "Love's Alabaster Boxes."
Miss Kate E. Fears, St. Louis, Mo., "The Untuned Harp."
Miss Laura C. Blalock, Quitman, Ga., "Man's Necessity for a God."
Music, "Whispering Words," Miss A. Baker.
Conferring of degrees by the President.
Baccalaureate address by the Rev. Dr. Griffin, of the Southwestern Baptist University, Jackson, Tenn.
Music, "Class Farewell," words by Miss M. L. Abernombie, music by Prof. Utermoehlen.
Song by Misses Van Hoose, Jarman and Campbell, with chorus by the Senior class.

The geographical relation Tennessee sustains to the malarial regions south of us, gave our schools, before the war, the control of the education of the Gulf States, in a great measure.

At ten o'clock, on the third Sabbath in June, the Trustees assembled upon the vestibule of the College, to accompany the students in the annual procession to the church, to listen to the baccalaureate sermon, by Dr. Mays, of Nashville, Tenn. The large house was filled with an expectant crowd. The choir sang—modern writers say "rendered"—two anthems, written for the occasion by the Professor of Music, with great spirit and effect, when the Doctor read his text:—

"We must all appear before the judgment seat of Christ: for the Lord hath appointed a day in which he will judge the world by that man Christ Jesus."

He said the thought of this occasion suggested the text. With what anxiety this graduating class had looked forward the past year to this examination, when each had to appear before the Board of Impartial Examiners, as judges of the work they had done, whether good or bad, and upon their verdict the coveted prize and reward of their toil would be awarded or withheld. This examination occasion would soon close but by the associations of this he would, by God's grace, in-process upon their minds the solemn fact that life itself was but a school day, and the great final examination the commencement day of eternal glory and honor or of shame and everlasting contempt was at its close, and before the Judge of all the earth you must appear and pass the solemn test. This subject, he said, was truly worthy of their most serious attention. This prelude the distinguished speaker followed with a sermon of great clearness and force, by those who knew him declared to be the happiest effort of his life. If a speaker is susceptible of inspiration, how can he do otherwise than his best upon such an occasion. Another grand original anthem closed the services of the day. So all were convinced that a profound and salutary religious impression had been made.

THE EXAMINATION.

The examination of the Junior Class in the languages had taken place the week previous. We heard its praise upon every tongue. It was examined in Juvenal, large portions of which were translated in the presence of Mr. C. H. Smith, the renowned "Bill Arr," who, by the way, is a polished gentleman and a scholar of no mean pretensions, and he declared that he had never heard Juvenal so elegantly read before in any college or by any Latinist.

The Board of Examiners took their places on Monday, Prof. Jarman, Chairman of the Faculty of the Southwestern Baptist University, acting as Chairman of the Examining Board. The class in Greek, taught by Prof. Johnston, was thoroughly examined, independent of the Professor, in the analysis and construction of the language, and full twenty pages of Prometheus read by the class, the parts to be read by each student being selected by the different examiners, so that it was impossible for her to know what section she would be called to read. It was thus demonstrated that each student was as well prepared upon one part of the book as another. The Chairman decided that a better class in Greek he had never examined in any College.

In like manner, when the class in Moral Philosophy and Logic was called, it was placed in the hands of Dr. Griffin, Professor of Logic and Philosophy in the Southwestern Baptist University, who examined them critically for over two hours,

and at the close remarked that he did not believe that the same number of teachers could be found in the State who could have passed the same examination with more credit than did these young ladies.

Owing to the fact that we have for twenty-nine years past been a Trustee of this noble institution, many have thought, and do now think, that we are too partial to give a just opinion, and we therefore take pleasure in copying the convictions of the editor of the *Baptist Register*, who, until he witnessed an examination himself, did not believe one-half that was claimed for this school. We think the friends of higher female education generally should be made acquainted with the real merits of this school. We need not send to the North nor to Virginia for schools of the highest order, for we have one at our doors, and situated in the healthiest spot in the whole South:—

THE MARY SHARP COMMENCEMENT.

On Tuesday evening, the 17th, we took the train for Winchester, determined to spend some time, commencement day, at least, amid the exercises of this famous college. Teaching the place about one o'clock, by the time we got a little nap, the streets were astir, and the crowds pressing their way to the college building. The day was cool and bracing, bright and beautiful—all that any one could have wished for such an occasion. The hall was beautifully decorated with evergreens, and we found it filled with a large concourse of people. A little later, keeping time to a beautiful march, the graduating class, together with the trustees, president and professors, marched in and took their places on the platform. The exercises commenced with music and prayer.

The graduating class was large—eighteen in number. Each one read an essay. To listen to a number of essays by the ordinary school girl is intolerable to a man of any literary taste. We much prefer to listen to the songs of birds; for in this case, if we had sound without sense, it would be sweet and grateful to the ear. But we must confess that the essays of the Mary Sharp graduates were an exception. They were finely prepared. Two or three of them were deep and profound. Two of them were tender and beautiful. All of them were full of thought. And they were written in the very best English. We are astonished now at our own, as we remember that we sat for five or six hours without wincing listening to the essays of school girls—to eight teen essays! But they were full of thought, soul, fire. Miss Ada F. Weber, of this city, read a paper full of tender beauty. Miss A. B. Waggener, of Itassellville, Ky., did honor to herself and to her learned father. Miss M. Z. Campbell, of Jackson, Miss., read a fine paper. A very able essay was also read by Miss Alma Ratliff, of Raymond, Miss. Miss M. F. Jarman, of Jackson, Tenn., read what we regarded as the ablest essay. Miss E. G. Van Hoose, of Gainesville, Ga., carried off a large share of the honors. Miss Ida M. Beasley, who was probably the youngest member of the class, did herself much credit. The essay of Miss Lucy Bush, Helena, Ark., also made a fine impression. Miss Annie J. Beasley, of Shuqualak, Miss., the beauty of the class, read an able paper. In fact, all the essays were good. The students who read, as clearly demonstrated, are deep and correct thinkers. We are thoroughly satisfied that the Mary Sharp is the best female college in the South. The training which it gives is as nearly perfect as it can be. The exercises were closed with a magnificent address by G. W. Griffin, D. D. It would be impossible, in a short sketch like this, to give any just idea of the speech; but it is enough to say that it even surpassed the high expectations of the audience. Degrees were conferred, diplomas presented, and then came the tearful farewells. Dr. J. R. Graves offered an earnest and impressive prayer, and the great crowd dispersed amid tears and sobs.

We are often outstated about schools. We have several letters on our desk now making inquiries. To all persons who have consulted us, and to those now in doubt about the school to select, we have this to say, send your daughters to the Mary Sharp. There is no other school like it in the South, and we honestly believe there is no one equal to it. It is the Vassar of the South.

On Thursday night, our Bro. Beasley gave a grand party, complimentary to the senior class, and in honor of his daughter, Miss Ida, who was one of the graduates. Quite largely attended, it was a very brilliant affair. We were honored with an invitation, and then with abundant kindness while present.

We preached two sermons to Bro. Trimble's colored church while in Winchester. We found a few new subscribers. Our visit, in a word, while it was full of labor, was also full of pleasure.

We were kindly cared for, and we were by Mrs. Leak, whose husband was so well and favorably known in Mississippi. She is an excellent lady, and has a large and comfortable boarding-house on the college grounds. She can board some thirty young ladies, and we hope that her house will be filled next term.

MISSIONARY EDITOR.

THE Central Baptist has inaugurated a new chair in its office, that of Missionary Editor, and elected the most suitable man in Missouri to fill it, R. S. Duncan. We copy his first missionary article, and commend it to our readers:—

ORIGIN OF ANCIENT MISSIONS.

"The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them."

"And when they had fasted and prayed, and laid their hands on them, they sent them away."

"So they, being sent forth by the Holy Ghost, departed unto Sicilia, and from thence they sailed to Cyprus." Acts xiii. 2-4.

These missionaries of the cross proceeded on their journey as far as to Antioch, in Pisidia, and entering into the synagogue on the Sabbath day they preached "through Jesus the forgiveness of sins." Many people, and especially the Gentiles, became deeply interested in the message of the Apostles.

"And the next Sabbath day came almost the whole city together to hear the word of God."

"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming."

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Acts xiii. 44-47.

The foregoing may be regarded the Scriptural account of the beginning of foreign missions in the early period of Christianity.

God authorized this ancient mission, and the same divine authority can be justly claimed for missions to the heathen and semi-Christian nations of modern ages.

Thousands of men and women who profess to love the name and work of the Messiah, actually oppose foreign missions—never give anything to promote them.

QUERY:—Do not those who oppose foreign missions oppose the work of Christ?

We submit this to the candid consideration of every reader of this paper. Please read carefully the entire thirteenth chapter of the Acts of the Apostles.

BOOK-TABLE.

The receipt of all new publications delivered at the editorial rooms of this paper will be acknowledged in its earliest subsequent issue. Publishers will confer a favor by promptly advising us of any omission in this respect. Accompanying memoranda of prices are desirable in all cases. Such books as we deem worthy of special notice or review will receive special attention in the order of their receipt at this office.

THOMPSON'S FEVER.—Its causes, phenomena and treatment, with an appendix containing views on some malarial diseases, and some diseases of children. The price of this book is \$2, and not \$1.50, as erroneously printed in our "Book Table" of last week.

THE STORY OF THE BIBLE, from Genesis to Revelation. Told in simple language, for young readers. Octavo of 704 pages: 272 splendid illustrations. School Edition, bound in plain cloth, \$1; Home Edition, in cloth, with black and gold stamp, \$1.50; Home Edition, in cloth, with black and gold stamp, gilt edge, \$2. Specimen pages free. Sent, post-paid, on receipt of price. Address BAPTIST BOOK HOUSE, Memphis, Tenn.

KIND WORDS.—This is the only Baptist Sunday-school paper in the South. It is published by the Home Mission Board of the Southern Baptist Convention, and edited by Eld. S. Boykin. The Baptist Book House, Memphis, Tenn., is the regularly authorized agent for this excellent Sunday-school paper. Terms: Weekly, single copy, \$1, clubs of ten or more, each 60c. Semi-monthly, single copy, 50c.; clubs of ten or more, each 35c. Monthly, single copy, 25c.; clubs of ten or more, each 15c. The semi-monthly and weekly editions contain lesson papers, the monthly does not. Send for specimen copies.

FROM EAST TENNESSEE.

THE BAPTIST has the largest circulation of any other Baptist paper in this section, which was not the case a few years ago; and if you could visit our Association, which we did hope you would, many would become subscribers, for they regard the Old Banner of Truth as the standard of the denomination, which contends so earnestly and faithfully for the doctrines of the Bible. Wherever THE BAPTIST is read, you will always

find sound Baptists, and they are not to be led off by the many winds of doctrines that are now taught by our beloved country. Bro. Graves, could you not visit the extreme end of your own State and give us the benefit of your Lectures, which have accomplished so much good in other places? We will appreciate your visit so much, and our homes shall be yours.

T. E. R. HUNTER.

It is our fixed purpose to visit as many Associations in East Tennessee this fall as possible, and spend the time intervening preaching to the churches and Associations that meet in August and September, and the depots on the railroad we stop at to reach their place of meeting.

PRAYER-MEETING.

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

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

Be thankful for past mercies before you plead for new favors; this is the way to plead successfully; he that offereth praise glorifieth God.

There cannot be named a single pursuit or enterprise of human beings in which there is so little possibility of failure as in praying for sanctification.—J. W. Alexander.

A religion that never suffices to govern a man will never suffice to save him. That which does not distinguish him from a sinful world will never distinguish him from a perishing world.

If there be one thing on earth which is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers where they have been honestly, truly and zealously cultivated.—Dr. Arnold.

Many a one is worn out in body, embarrassed financially, and discouraged in spirit, because he thought he could find another path than that which he felt persuaded the Lord wished him to take.

Flatter not thyself in thy faith to God, if thou wantest charity for thy neighbor; and think not thou hast charity for thy neighbor if thou wantest faith in God—when they are both wanting; they are both dead, if once divided.

Mount upward! Heaven is won by prayer: Be sober for you are not there!—John Keble.

As in nature, so in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.

Practical Christianity is no sanctuary sensation, no Sabbath-day service. It is the conscientious discharge of all duty, with a desire therein to honor Jehovah. It makes the whole world a temple and the whole life a priesthood, "eating and drinking, and doing all things to the glory of God."

"I don't like hear a man sit down and brag of his sins. I'm sick of it. I've seen men stand up and take the indecent part of their history and hold it up before an audience, and pet it, and hug it as if it was something that set 'em up a peg or two above other folks. And I've seen good people sit and cheer 'em on as if it was a polite sort of thing to do."

Harm is done by everything which tends to vulgarize religion. Religion is the highest and most solemn concern of man. Anything like an adequate conception of God will inspire a religious assembly and a preacher with profound awe. Everything that savors of levity or flippancy in connection with this subject, ought to excite the deepest repugnance.

The religious life and the worldly life do not exclude each other; rightly viewed they are but parts of the same great whole; each a help to the other, and each a means of grace to the soul. The religious principle is to guide and control the business of the world; and the business of the world is to discipline and develop and carry out the religious principle, that on both as on angels' wings we may rise to heaven.—Dr. Hall.

How swiftly the moments are passing in which

we may give the sweetest joy or keenest sorrow to those we love as we do our lives. Husband, wife, father, mother, and children, then curb that hasty temper, hold back the impatient word, and remember. It is easy enough to destroy; and there are always destroyers enough. It requires skill and labor to erect a building; any able tramp can burn it down. God alone can form and paint a flower; any foolish child can pull it all to pieces.—John Monroe Gibson, D. D.

The sinner who confessed obtained mercy, and that mercy caused the sinner to confess. This is a circle, you say. So it is; and it is like God. All the worlds are globes, and all their paths are circles. His dispensations circulate. All good comes forth from himself, all glory returns to himself. His mercy displayed broke the stony heart and caused the confession to flow; the confession flowing opened the way for mercy to enter. If I have not a broken and contrite heart, God's mercy will never be mine; but if God had not manifested his mercy in Christ, infinite and free, I could never have a broken, contrite heart.—Dr. Arnold

THE SEVEN DISPENSATIONS.

BRO. GRAVES:—I hope you will finish the 7 Dispensations soon, else you may be too late. The signs are ominous. Methinks I see the fig trees budding forth. The immediate future is pregnant with startling events. "Such an hour as you think not"—I don't mean later than you expect, but sooner. The wheels of time are revolving so rapidly, and the speed thereof is increasing with each revolution. You know not what a day will bring forth. The only way to watch and keep our garments is to read with prayerful diligence the "sure word of prophecy which shines as a light in a dark place," and the morning and evening papers. Those who do not will be "over-taken unawares."

I am publishing your promise to come in December, so as to gather the Florida ministers together. F. B. MOODIE.

Remarks.—Just so soon as the Discussion is off our hands, we shall devote every earnest thought to the finishing of the 7 Dispensations, which we think will be regarded the greatest work of our life—only three more Letters. We agree with you that the signs are thickening, and we doubt not there will be persons converted this year who may never taste death, and perhaps you may belong to that happy class. Such an one could sing, "O, death, where is thy sting? O, grave, where thy victory?"

I shall make every calculation to be at your State Convention in December next. I should like to see every Baptist in Florida there.

QUERIST.

BRO. GRAVES:—A few months ago myself, with others, were invited to attend a council with one of our churches, and the matter pending was substantially as follows: A sister in the church, reported to have a husband living, had married again. She, however, claimed Scriptural reasons for the separation. After hearing all the obtainable facts, the council unanimously agreed on the following propositions, and put them in writing:— "1. Although separation, and even legal divorce, of husband and wife may, under various circumstances, be desirable and right, yet neither party so separated has a Scriptural right to marry again unless the cause of separation be that mentioned by our Savior, viz., fornication.

"2. Unless in conflict with conscientious convictions of a positive law of God, every Christian is Scripturally bound to obey the laws of the land, and a violation of the same is properly a matter of discipline for the church. Hence, when a married couple separate, even for a Scriptural cause, the forms of the law of the land should be complied with, and a divorce granted by the proper authorities, before either party has a Scriptural right to marry again.

"In our opinion, in the case under consideration, the evidence is not sufficient to establish the fact of a divorce having been obtained prior to the second marriage."

The church postponed action, and at a subsequent meeting, after the sister had stated that she knew of no divorce having been granted prior to her second marriage, and also that she was not aware that her former husband was dead, the church decided—the vote was a tie, and the moderator gave the casting vote—to dismiss the case, retain the sister, and give her the hand of fellowship. The minority are exceedingly restless. What should they do? Please give us your opinion. Are the above propositions correct? If not, why not? Notice particularly the second proposition. C. H. M.

Remarks.—We cannot see how there can be two

opinions about the above. Among intelligent, law-abiding Baptists, and such pre-eminently Baptists should be,—

The law of Christ implies that before either party can marry again, the cause of separation being fornication, there must be a formal lawful "putting away"—divorcement. Good government, the highest interests of society, and morals, require this step to be taken. Our laws demand it, and affix a severe penalty for non-compliance, and that justly. It also prescribes the forms of divorcement. A church member refusing to comply, violates both the teachings of Christ and the just laws of the land, and should be excluded.

BRO. GRAVES:—Why did you fail to give us the articles on "Was Peter Ever in Rome?" I was anxious to see what could be said upon that subject.

Are you awaiting further developments before finishing "The Seven Dispensations?"

I am much interested in Bro. Frost's "Popular Fallacies," and I think his sermon on "The Suffering Savior" grand. I hope you may be spared many years yet to work for the Master's cause.

A. O. MONTAGUE.

Answer.—We shall give the promised discussion so soon as we get through the Dispensations, which we shall finish as soon as we can get time. Bro. Frost's articles are indeed grand, and his sermons glorious!

Historical Department.

Under this head we shall publish the best historical matter that we can gather from all sources, which we deem reliable. Our people should be better informed as to their own history, and little by little, in this way, we hope to do it. We request valuable contributions from all.

Standard Baptist Histories. Orchard's History of Ancient Baptists \$1.50 Orchard's History of English Baptists 1.50 Ray's Baptist Succession 1.50 Origin and Historical Succession of Baptists .50

EXTRACT FROM AN ESSAY BY REV. O. B. LOWREY, MOBILE, ALA.

FROM the time of the first Baptist churches of Palestine to that of the first churches in America, Baptist principles have been kept alive in adversity and guarded in prosperity by their divine Author.

It is our privilege to live in a day of great religious freedom—a day in which soul-liberty is regarded as the acknowledged, inalienable right of all men; and a day in which it is even fashionable to be a Baptist!

When we review the years of trial and persecution through which our ancestors in Palestine, Europe and America, were called to pass, and contrast them with the period in which we live, we are moved to a profound and grateful recognition of God's goodness, and an appreciative recognition of the patience and faith of our Baptist fathers.

Religious persecution was known to the disciples in Jerusalem; was continued through the early centuries, during the administration of the Emperors of Rome; alternately increased and waned during the Dark Ages; was renewed in the period of the Reformation, and is not wholly at an end to-day. In our own land Roger Williams was compelled to forsake Massachusetts because he preached religious liberty. He fled "into the wilderness among savages, from the persecution of his brethren, the Puritans," and "founded the colony of Rhode Island, as a shelter for persons distressed for conscience."

In 1651, Obadiah Holmes was publicly whipped in Boston for preaching the gospel of Christ.

G. S. Bailey, D. D., says in his gleanings from the history of religious persecution in America:—

The Code of Sir Thomas Dale, the first published for the government of the colony, (Virginia), dated 1611, required every man or woman in the colony, or who should afterward arrive, to give an account of their faith and religion to the parish minister, and if not satisfactory to him, they should repair often to him for instruction; and if they refused to go, the governor should cause the offender for the first offence to be whipped; for the second refusal to be whipped twice and to acknowledge his fault on the Sabbath day in the

congregation; and for the third offence to be whipped every day until he complied.

Some Baptist ministers, as in Accomac county, were arrested and imprisoned as vagabonds; some were pulled down from the stands, insulted and whipped, and many were imprisoned for preaching the gospel not according to the established church.

Elds. John Waller, Lewis Craig and James Childs were seized at meeting, June 4, 1768, dragged before the magistrate and imprisoned for forty-three days in Fredericksburg, Spotsylvania county, Va.

In August, 1771, in Middlesex county, Elds. John Waller, William Webber, with Mr. Wofford, Robert Ware, Richard Falkner, and James Greenwood, were arrested while at worship, the ministers dragged from the stand, and some were thrust into the jail at Urbana. Mr. Wofford was severely scourged, and carried the scars to his grave. They commanded him to leave the county by noon of the next day. At the same time there were confined in Caroline jail six other Baptists—Lewis Craig, John Burns, John Young, Edward Herndon, James Goodrick, and Bartholomew Chemung. While thus confined they preached through the grated windows of their prisons to crowds who gathered around.

Dr. Hawks, the historian of the Episcopal church, of Virginia, says: "No dissenters in Virginia experienced, for a time, harsher treatment than did the Baptists. They were beaten and imprisoned, and cruelly taxed its ingenuity to devise new modes of punishment and annoyance."

It is recorded by Dr. John M. Peck, that about the year 1770, when three Baptist ministers were to be tried at Fredericksburg, Va., Patrick Henry, the great orator, rode some sixty miles to attend the trial, and unexpectedly entered the court room as the indictment was being read. He listened as they were accused "of preaching the gospel of the Son of God," contrary to Virginia law. When the indictment had been read, and the prosecuting attorney opened the case, Patrick Henry, having glanced over the indictment, arose and addressed the court:—

"May I please your worships, I think I heard read by the prosecutor, as I entered this house, the paper I hold in my hand. If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment three inoffensive men, before the bar of this court, for a crime of great magnitude, as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as if a crime, that these men are charged with? What? For preaching the gospel of the Son of God?" Swinging the indictment three times around his head, he exclaimed: "Great God! May I please your worships, in a day like this, when truth is about to burst its fetters, when mankind are about to be aroused to claim their natural and inalienable rights; when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be dissolved—at such a period, when liberty, liberty of conscience, is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here to-day; if I am not deceived, according to the contents of this paper I now hold in my hand, these men are accused of preaching the gospel of the Son of God! Great God!" And with similar words, thrice repeated, he inquired: "What law have they violated?" The judge could endure it no longer, and bade the sheriff dismiss those men.

In 1632, the charter of Maryland was granted to George Calvert, Lord Baltimore, a Roman Catholic. But he did not live to plant the colony under it. His son, Cecil Calvert, planted the colony. This charter announced death and forfeiture of goods against any who should deny the Godhead of any of the three persons of the Trinity, and fine, whipping and banishment against all who should utter any reproachful words or speeches respecting the Virgin Mary, and provided specially that no Roman Catholic should be molested; yet Archbishop Hughes has had the audacity to claim that Lord Baltimore and the Maryland colony were the first to establish religious liberty in this country.

Religious liberty was fully established by law in Virginia in 1785, Thomas Jefferson being the author of the bill. Jefferson highly appreciated and acknowledged the hearty co-operation of the friends of religious liberty in this triumph. In 1803, writing to the members of the Baptist church at Buck Mountain, his neighbors, he said: "We have acted together from the origin to the end of a memorable revolution, and we have contributed, each in the line allotted us, our endeavors to render its issues a permanent blessing to our country."

A National Constitution for the United States was adopted in 1787. Its provisions were satisfactory so far as they went, but many felt that religious liberty was not sufficiently guarded. The Baptist General Committee of Virginia, in 1788, expressed their disapproval of this important omission, and, after consultation with James Madison, in August, 1789, wrote to Gen. Washington,

then President of the United States, saying that they feared that liberty of conscience, dearer to them than property or life, was not sufficiently guarded. Washington gave a kind and encouraging reply, and in the very next month, "Virginia" proposed that immortal first amendment, which was carried through Congress and adopted:— "First Amendment.—Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and petition the Government for a redress of grievances."

This was a glorious triumph! Religious liberty planted in our National Constitution!

In order to commemorate the marked favor of God, in causing religious liberty to rise out of the persecutions of our fathers, and to keep fresh the history of their trials, we would recommend that we join our brethren in setting up memorials in every State, which will remind those who come after us of the past, so graciously watched over of God, and encourage them as to the future, so bright in his keeping.

EXTRAORDINARY PREMIUMS 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 Doctrine, 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.

THE CHURCH IN THE FAMILY.

WHAT a church, what a nation, would ours be, if all the fathers and mothers of the land could say of their children what the father of the Wesleys says of his large family: "God has shown me that I should have all my nineteen children about me in heaven. They all will be saved, for God has given them all to my prayers!" It is only in proportion as the church is recruited thus from the families of the land that we can ever hope to realize the concluding words of the Psalmist's home song, "Yea and peace upon Israel." (Ps. cxviii. 6)—Ed. Dr. Maguire, in The Quiver.

BIG HATCHIE BAPTIST ASSOCIATION

WILL meet with the Woodland church, ten miles east of Brownsville, Haywood county Tenn., on Saturday before the fourth Lord's day in July, 1879, Eld. B. R. Womack to preach introductory sermon, Eld. S. M. Provenance, alter male. J. R. GRAVES, Moderator

JOE H. BORUM, Clerk. June 6, 1879.

Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue so soon to unite with heavenly beings in praising God? Are these eyes so soon to look on the throne of eternal glory and on the ascended Redeemer? Then these feet and lips and eyes should be pure and holy, and I should be dead to the world and live for heaven.—Albert Barnes.

REVIEWS.

Any one sending two new subscribers will receive a copy of Dr. J. M. Pendleton's great work, "Christian Doctrines."

The notices of the Examination and Commencement Exercises of the Southwestern Baptist University will appear next week.

The Mississippi Baptist State Convention meets at Sardis next Thursday. A large number of delegates and visitors will be in attendance.

A LIBERAL OFFER.—Two new subscribers, at \$2.70 each, will secure the paper free for one year. One subscriber secures it for six months. Will not each of our present readers secure one new name? Our friends can help us greatly in presenting the claims of the paper to their friends.

Among the hundreds of "welcome back" too many to publish, none we prize more than this from an old friend, "tried and true." I extend to you a "welcome back" in the shape of two new subscribers.—J. B. Searcy, Ark. It should have appeared months ago but was mislaid.

Rev. Dr. O. C. Wheeler, L.L.D., of San Francisco, Cal., filled the pulpit of the First church last Sabbath morning. His sermon gave great satisfaction and fully sustained the reputation which had preceded him. He and Mrs. Wheeler rested north Thursday with us, and their visit will be a pleasant memory in our family for years to come.

SABBATH APPOINTMENTS FOR AUGUST.—First Sabbath, Dymburg; second Sabbath, Elton church; third Sabbath, Poplar Grove, Lauderdale county; fourth Sabbath, Newbern. We shall be pleased to see our brethren from all the regions round about these churches, for we visit them this time, not as agents, but to renew old acquaintances and preach Christ.

THE DISCERNER.—We stated in a late issue that two more letters would close the affirmative of this question, since which we have received a note from Mr. Burruss, requesting eight letters in support of his affirmative, which we readily grant. The discussion when completed will comprise thirty-two letters and we think worthy the study of every thinker and Bible student.

The Third church, Nashville, which lately received several members upon their alien immersion, have by vote resolved to do so no more. We do hope and pray that those members may be convinced that they are unbaptized, which is as certainly the fact as that Baptist churches are Scriptural churches—and speedily apply for baptism. This is a young church of large promise, and should not be lost to the denomination by unwarrantable irregularity. It has recently entered the basement of its new edifice.

The liabilities of the Cumberland Presbyterian Publication Society, in this city, amount to more than \$12,000; the liabilities of the Methodist Publishing House to about \$300,000, we believe. The total liabilities of our Baptist Publishing House, S. C. Rogers, Business Manager, are about \$2,500.

REFLECTOR.—The liabilities of the Baptist Book House, Memphis, we learn are not a dollar, and its sales are encouraging and increasing. It buys for cash and sells for cash. Any book published in America can be had here at publisher's price.

Rev. W. A. Clark of Helena, called to us on the 1st inst. He was on his way to Topeka, Kan., where Mrs. Clark will spend the summer with her parents. Bro. Clark is succeeding splendidly at Helena. He informed us that during the past year there has been about sixty additions to the church and excellent material. Bro. Clark desires us to say that the statement that he had "recently baptized two million dollars" is a mistake and observed that soul value is above commercial competition, and that the baptism of wealth does not always follow profession and baptism.

We here repeat what we have written many times this year, that no denomination on earth as such has now, or ever had any connection with the American Bible Union. That was a Translation Society composed of all who were favorable to a faithful translation of the Bible, and at first scholars of several denominations were under pay—but now only one known to us, and he the first Greek and Hebrew scholar of the continent, and a Baptist, Dr. Conant. That society should drop the name Bible Union and take that of Bible

Translation, or American Baptist Bible Translation Society, and we would most cordially support it. Its present name is misleading, and prejudicial to its best interests. The Baptists are the only people who can make a faithful translation of the Bible.

The sermon of Dr. H. H. Tucker, editor of the Georgia Index before the American Baptist Publication Society was upon Baptism, and pronounced an extraordinary one, and ordered to be published. We rejoice to learn this, so that we may see it, and, why would it not be an excellent plan to publish it by sections in the Index that its thousands of readers and the friends and multitudes of Pedobaptists might read it who will otherwise never see it? We gather from the Docter's Notes that the Religious Herald's proposition for an organic union with the Southern Baptist Convention would be voted down by the Northern Societies. This must be as a bucket of ice water poured down the backs of Dr. Jeter and his Alabama De. Umpert & Co.

The first number of the Ecangel, the Baptist organ of Pacific Slope, under the editorship and proprietorship of Bro. J. T. Prior; A. J. Frost, D. D., of San Jose, assistant editor. It is a neat sheet and elegantly printed, and well filled, and the name of these two brethren are a guarantee that it will be all in the way of a Baptist paper the denomination should desire. Its financial success depends upon the Baptists of the Pacific Slope. We think the Baptists of Oregon, Washington Territory and Nevada, should unite with these of California in the support of this paper, and we are confident many a Baptist this side of the West will desire to see what the denomination is doing on the Coast. Its subscription price is \$2 50 in advance, or \$3 00 credit. We will send this paper, price \$2 70, and the Ecangel to any one sending \$1 00. We wish this enterprise success, since it is so intimately connected with the success of the cause in California.

THE LOUISIANA CONVENTION.—We have for the past three months looked forward to this session of the Convention, making all our calculations to meet with it and renew our acquaintance with the brethren, but providence has otherwise determined. Before closing our lectures at Newnan, Ga., the vocal chords became paralyzed and we were unable to deliver the last lecture, which Bro. Hornady read for us. We were compelled to disappoint the brethren in Atlanta, who had organized for a course in James Hall in the heart of the city. We can vocalize now, but our voice is too weak, and will be for weeks to come to warrant us in undertaking the delivery of these lectures. We now expect to visit Louisiana during the fall months, when we shall not be so pressed for time, as now, and cannot only visit all the places marked for this visit, but many others. It is all for the best without a doubt.

NEWS FROM THE STATES.

KENTUCKY.—Dr. Weaver preached the dedication sermon of the new meeting-house at Mount Washington on the last Lord's day, and raised the money to relieve the church of debt—a good day's work. The future of that little church is now much brighter.—Recorder.—The revival interests among the churches in Louisville still continues. It was the same way in St. Louis after Bro. Penn left. The churches are constantly receiving accessions.—Dr. Broadus, of the Seminary, will spend several weeks at Orange, N. J., and will fill the pulpit of the Baptist church every Sabbath.—Bro. G. M. Shott, a student in the Seminary from Virginia, was ordained at the Walnut street church, Louisville, the 29th ult. He becomes pastor of the church at Haverhill.

GEORGIA.—The church at Washington propose to build a memorial church in honor of Rev. Jesse Mercer.—The commencement exercises of the Atlanta University (colored) were exceedingly interesting, and gave proof of able management on the part of the faculty, and of excellent culture on the part of the pupils, of whom there are about two hundred. A majority of these are girls. There were eight graduates in the collegiate department, and two from the Normal course. The officers, and the able faculty, feel great encouragement. During the progress of

the exercises many of the vacant seats were occupied by prominent visitors both from home and abroad.—Index.

TEXAS.—Dr. J. H. Stribbling, of Tyler, will spend some time in West Virginia, to recuperate his health.—Bro. Penn will hold services at a camp-meeting in Milam county, commencing July 26th.—A church was organized at Bellplain on the 29th ult.—Eld. F. Kiefer, missionary for the Colorado Association, organized a German church in Gaudalpe county, last month.—Eld. J. L. Jennings, of Groesbeck, is visiting relatives and friends in Mississippi, his old home. We were glad to receive a call from him as he passed through the city.

NORTH CAROLINA.—I baptized two interesting persons into the fellowship of Island Creek church, Flat River Association, at the last meeting. The church is carrying on three flourishing Sunday-schools. The members are poor, but they have a mind to work. Last year they spent over \$800.00 in repairing their meeting-house; which is new externally, one of the prettiest in the country. They hope soon to do the necessary inside work, including a baptistry, which is much needed. When finished inside, the house will be creditable to any neighborhood or church.—J. A. Stradley, in Recorder.—An excellent meeting was held at Lincoln last month. Some eighteen or twenty were baptized.

ALABAMA.—Dr. E. T. Winkler, of Marion, has been elected president of Wake Forest College, N. C.—Bro. B. C. Bennett, of Boston county, recently baptized a lady seventy-two years of age. She had been just fifty years a Methodist.—The State Convention meets at Birmingham on Thursday the 17th inst.

MISSISSIPPI.—The minister's and laymen's meeting at Longtown, the fifth Sunday in June, was well attended, and the essays and speeches were fine. In a private note to us, a brother who was present is unstinted in his praise of the pastor, Eld. J. D. Anderson. The next meeting will be held at Hernando, the fifth Sunday in August.—Five young ladies graduated at Blue Mountain Female College at the recent commencement. This school is presided over by Eld. M. P. Lowry, who has brought it up to the highest point of excellence as an institution for the education of young ladies. Catalogues can be had by addressing him at Blue Mountain.—The Mississippi and Tennessee railroad will carry delegates to the State Convention at Sardis at excursion rates, where three persons attend.—Bro. Pursur, the State evangelist, recently held a meeting at Winona, in conjunction with the pastor, Eld. R. A. Corban, the pastor. Eighteen were added to the church by baptism.—We give notice now, that we intend to move in the Board of ministerial education that no brother be aided by the Board who uses tobacco.—Recorder.—Rev. W. B. Crompton says in the Southern Baptist that there are two thousand Choctaw Indians in Southeastern Mississippi perishing without the gospel.

TENNESSEE.—As I have some words of news I append the following lines. With brethren E. Hanie, T. A. Hudson and Bro. Matthews, (I forgot his initials): Was called by a little band of noble brethren and sisters to organize them into an independent church, which was done in following order: The writer of this preached the sermon from the language of Christ to Peter, thou art Peter, etc. The presbytery was organized by appointing Eld. E. Hanie, Moderator, and Bro. Matthews, Clerk. The brethren were closely examined on the articles of the Baptist faith and found them sound to the core. Prayer by Bro. Matthews, they was pronounced an independent church, who presented two brethren of their number, who was ordained as deacons of said church. The Baptist cause has the ascendancy in this country. Error is receding before the truth. Sprinkling and pouring for believers baptism is almost a thing of the past. Lest I weary you I will close, more anon.—D. W. Jarrard, Stonewall, Smith county.—Holston Association meets on Thursday before the second Sabbath in August with the Holston Valley church, about eight miles south of Bristol.—The church at Winchester, has peculiar difficulties in the way of its progress. Bro. Barnett,

the pastor, while he seems to be cheerful and hopeful, certainly has a hard work on his hands. He guides a heavy ship over a rather stormy sea, between two great rocks. There is hope in a great revival. The way to Christ is the way to success.—Reflector.—Work is progressing on the new Baptist church at Dyersburg, which, when it is finished, will be a very beautiful and commodious house of worship.—The Mulberry Gap Association meets with Beech Grove church, six miles north of Rogersville, Thursday before the first Sabbath in August; the Northern the week following with the church at Maynardville, twenty-seven miles northeast of Knoxville.—Bro. Jas. H. Borum, of Dyersburg, has again become pastor of Elton church, which he has served for the past thirty years.

BOOK-TABLE.

[The receipt of all new publications delivered at the editorial rooms of this paper will be acknowledged in its earliest subsequent issue. Publishers will confer a favor by promptly advising us of any omission in this respect. Accompanying memoranda of prices are desirable in all cases. Such books as we deem worthy of special notice or review will receive such attention in the order of their receipt at this office.]

The leading article in the North American Review for July is entitled "Our Success at Paris in 1878," and appears over the signature of the Hon. B. C. McCormick, United States Commissioner-General at the recent French Exposition. "A Russian Nihilist," whose paper on the "Empire of the Discontented" attracted such wide attention some months since, contributes a second article under the title of "The Revolution in Russia." Thomas Hughes presents next the second and concluding portion of his article on "The Public Schools of England." The ground taken by this writer is the feasibility of naturalizing the English school system in America, and the reorganization which to him seems imminent of our present scheme of public education. The fourth paper is by Gen. O. O. Howard, and aims to tell "The True Story of the Wallowa Campaign." It is a reply to the article in the April number entitled "An Indian's View of Indian Affairs," in which the blame for murders recently committed by the Indians was charged against Gen. Howard. Immediately following is a contribution from the pen of Dr. George M. Beard, devoted to "The Psychology of Spiritism." The next paper is the conclusion of Mrs. Harriet B. Stowe's article on "The Education of Freedmen." The issue concludes with a characteristic article from the pen of Thos. Wentworth Higginson, entitled "Recent Essays," in which the late works of the Right Hon. Mr. Gladstone, Matthew Arnold, and Abraham Hayward are reviewed.

WILL THE CHURCHES RESPOND?

EDITOR BAPTIST:—I am just in receipt of a letter from one of our most devoted and faithful pastors, which so impresses me I cannot refrain from sending you some extracts. He has struck the key note. Will the churches respond? If pastor will urge the matter, I think that most of them will do something. It is easy to make the trial, at any rate: just state the object, set the day, and take up the collection. The Lord will put it into the hearts of the people to give, unless it is His will that the work shall stop.

After mentioning the fact that he "will have the pleasure of reporting Ladies' Aid Societies" in both of his churches "by the meeting of the Association," which is not a month off, he says: "My main object in writing this note is to request you to make a call upon the churches, through THE BAPTIST, to set apart one Sunday between this and the meeting of their respective Associations, for the collection of money for our young ministers at Jackson." He not only thus advises; but promises to take up a collection in his own church "on the third Sunday in July."

And he further remarks, with too much truth, that: "Our contributions hitherto have been made by a few: hence, inadequate—made principally by ministers and messengers of our Association. The above plan will give every one opportunity to do something, and our messengers at Associations will have something to contribute besides drawing on their own private resources." "The young brethren at Jackson," he continues, and he is right, "ought to be so well sus-

tained that they could be sent out as missionaries every vacation, instead of leaving to take an agency of some kind to raise means to return to college. I would gladly co-operate with any that the University would send to this county. Missionary work is greatly needed here." And here, my brother you strike the key note. I was anxious to secure the appointment of these young brethren as missionary colporteurs, to do the very work you suggest; but no organization felt able to respond, and the Board was without means to even make a start.

Collections have been taken up, so far, in but few, very few of our churches. Unless there is a more general response by the meeting of the State Convention, the subject of Ministerial Education in Tennessee may as well be laid upon the table. But we hope for better things, dear brethren, and ask the sympathy, aid and prayers of every pastor. L. A. DUNCAN. Jackson, Tenn., June, 26, 1879.

A WORD ABOUT THE DOCTRINAL DISCOURSES IN NEWNAN, GEORGIA.

BRO. GRAVES:—I know you will be gratified to hear that your lectures at Newnan, Ga., were productive of great good. I send you a paragraph from a private letter which I have received from one of the most prominent members of the Newnan Baptist church. Speaking of your lectures this brother says: "The discourses had a fine effect here. Prejudices are removed, our own members strengthened, and church more united. Judge P. who thought he would not hear the lectures, did hear, and says he will give five dollars to get him (G.) to come again. Find many heretofore strongly prejudiced take THE BAPTIST. This is encouraging."

Doubtless your friends will be pleased to know that your labors are still blessed. I am not surprised that good brethren who are not agreed with you discourage the people. There are now in this city, so I have been reliably informed, some who denied themselves the privilege of hearing you through the influence of Baptists. This is sad. Why not let the people hear and judge for themselves? It is well to improve every opportunity to hear the truth. And surely our people—the whole people—are able to compare what they may hear with the truth as is presented in the Scriptures. Grant that you are unsound, which I deny, it would be far better to have an intelligent company hear your sermons, than your unsoundness might be appreciated when discovered.

A prominent gentleman of one of the first families of the Presbyterian church in this city, no longer than yesterday, expressed a great desire to have the Great Iron Wheel, also the Graves-Ditler debate. And yet this man, so he says, was advised not to hear J. R. Graves. He claims to be unable to appreciate such advice coming from prominent Baptists. But notwithstanding the unsolicited counsel which was given him, he did venture to hear you one time. He now greatly regrets he did not hear all your lectures. These may be little things. But straws show which way the wind blows. I am not for men. That is, I feel most kindly to all men—our whole race. I trust, however, I love the truth. It is truth that has made me free. God grant we may live to practice and defend it. Fraternally, Atlanta, July 2, 1879. F. M. DANIEL.

REMARKS.—We give the above because we are anxious our readers may see the effect of those Doctrinal Sermons, and be willing to occasionally bear with our absence from the office to deliver them. Were we not fully assured by our own and observation of our best brethren that they were of great value to the churches we certainly should not undergo the exhausting labor required for their delivery.

SUNDAY-SCHOOL INSTITUTE.

EDITOR BAPTIST:—A Sunday-school Institute met July 4th, with the members of New Friendship church, near Chatata, Tenn. The Institute was called to order at 2 p. m.—The forenoon having been devoted to a Sunday-school picnic, a fourth-of-July celebration—by Rev. J. M. Phillips, of Chattanooga. Bro. J. S. Lloyd led us in prayer.

The Institute was organized with Bro. J. M. Phillips President, and W. L. Cate Secretary.

All denominations present were cordially invited to join as in the Institute.

Bro. Phillips's sermon being first in order, on motion it was deferred until 10:30 a. m., Saturday. Bro. J. S. Lloyd read an able essay—subject: "What we are to Teach in our Sunday-schools, and How to Teach it." This was followed by the Rev. J. M. Phillips, W. C. Graess, B. O. Ayres and J. S. Lloyd.

Essay by Rev. J. M. Phillips—subject: "The New Testament—Its Structure."

The Institute then adjourned till 8:30 next morning.

SATURDAY.—Morning:—Reading by the President. Prayer by Rev. J. J. W. Mathis.

Reports of Sunday-schools were called for, when verbal reports from a number of schools were made, Baptist, Methodist, Union, etc., majority of which seemed prosperous, others making earnest endeavors. The President made an earnest talk, urging every church to have its Sunday-school. Sermon by the Rev. J. M. Phillips—Text, Matt. xix. 14.

Bro. Phillips's essay, read the previous day, was then discussed by Revs. Graess, Atkins, and others.

Adjourned with prayer by Bro. Graess. AFTERNOON.

Lecture by Bro. Mathis—subject: The Relation of the Sunday-school to the Church.

Essay by W. C. Graess—subject: Inspiration.

Essay by Rev. W. L. Cate—subject: Qualifications of the Sunday-school Teacher.

Each of these essays were followed by interesting discussions, and a request that the latter be sent to the Reflector for publication. A query box was then opened and caused some interesting discussions.

A good feeling prevailed throughout the entire Institute. Prof. Robt. Ramsey's choir, with Miss Lizzie Wood at the organ, varied the exercises with very fine music.

It commencing on the 4th, and being a very busy season of the year the audience though good, was not so large as it otherwise would have been. Chatata Valley entertained in her usual princely style. The essays and lectures were very fine, being a real mind and soul feast. Chatata Valley enjoyed the visit of the brethren, and the brethren certainly enjoyed their visit to Chatata Valley. It is hoped that good seed were sown. Fraternally, W. L. CATE.

Georgetown, Tenn., July 7, 1879.

MISSISSIPPI BAPTIST STATE CONVENTION.

EDITOR BAPTIST:—Please announce, for the information of your readers in this State, that the Mississippi Baptist State Convention, will convene at Sardis, on Thursday before the third Sabbath in July, being the 17th day of that month. All delegates and visitors to the Convention are requested to send their names to the undersigned at the earliest possible time, so that homes may be secured for all. Those who expect to have ladies with them, or to come by private conveyance, will please so state. JAS. G. HALL. Sardis, Miss., June 16, 1879.

MARRIED.

BALDWIN—THOMPSON.—On the 5th inst., at the residence of the bride's parents, Canton, Miss., by Pastor W. E. Tynes, Mr. G. A. Baldwin and Miss Hattie Thompson. The happy couple left the same evening on their bridal tour through the Northern cities.

FARRAR—COOPER.—May 28, 1879, at the residence of the bride's father, by Rev. B. B. Headen, Mr. John M. Farrar, of Atlanta, Ga., to Miss E. T. Cooper, of Cartersville, Ga.

BIG HATCHIE ASSOCIATION.

BRO. GRAVES:—Please announce through THE BAPTIST that delegates to the Big Hatchie Association, coming on the train to Brownsville, may expect to find conveyances provided for them at the depot, at 5 o'clock p. m., on Friday, the 28th inst. Respectfully, T. H. NEWELL, Clerk Woodland church.

Denmark, Tenn., July 7, 1879.

Family Circle.

FROM PRINCIPLE—A TRUE STORY.

BY MRS. ANNIE A. PRESTON.
"YOU have left Clark & Upham, Henry, after I all the pains your father took to get you the situation?"
"Yes, mother, I obeyed father during my minority. I am twenty-one now, and it is right I should act for myself."

morning-coat, whom he had seen frequently at prayer and temperance meetings, not taking part in the exercises, to be sure, but sitting quietly, watching the proceedings from under his shaggy eyebrows, while on the opposite side of the glowing gates sat Mr. Clark, his former employer.
"Good morning, Benedict, good morning," said the old gentleman, rubbing his hands in a satisfied way, "I have known you for some time before you were employed here. Perhaps you may remember of having seen me?"

Now Mary was scarcely five years old, and a sweet-tempered child; was usually cheerful and happy, amusing herself with her toys or trying to help mamma. This complaining tone was so unusual that mamma was silent for some minutes, when she said:—
"And is my little girl not glad that she has a home and a kind mamma? Did she ever think how many children there are in the world that have neither home nor friends to care for them?"

A LESSON IN PATIENCE.
"And therefore, will the Lord wait that He may be gracious unto you. Blessed are they that wait for Him."—Jas. 5:7.
You are weary of the waiting,
For the time is passing slowly,
And the blessings that you long for are delayed
From day to day;
And although you know your Father,
You do not trust Him wholly—
There are tones of disappointment in your voice
While you pray.

Many people who boast of being "plain" and "blunt" are only coarse and boorish. Such persons are constantly inflicting wounds which neither time nor medicine can ever heal.
We are ruined not by what we really want, but what we think we do; therefore never go abroad in search of your wants; if they be really wants they will come home in search of you; for he that buys what he does not want will soon want what he can not buy.

Knowledge of the world must be combined with study, for this is well as better reasons—the possession of learning is always invidious, and it requires considerable tact to inform, without a display of superiority, and to ensure esteem, as well as call forth admiration.
Begin the education of the heart not with the cultivation of noble professions, but with the cutting away of those that are evil. When once the noxious herbs are withered and rooted out, then the more noble plants, strong in themselves, will shoot upwards. The virtuous heart, like the body, becomes strong and healthy more by labor than nourishment.

Made to come to the surface by inserting a fine hair pin or draining needle into the mold, and then pouring lime-water upon the soil. This will be found to be good for the health of the plants also, and will keep the foliage fresh and green. Apply once a week. Culls lilies should be placed in a shady corner of the garden during the months of June and July, and give no water except that which falls from the clouds. Early in August they should be put in a size larger pot with very rich earth—that is, loam and peat mixed. You cannot give too much water while growing, and they are wanted to bloom.

FARM AND HOME.

Green Peas and Oats for Cows.
Folger-corn is almost universally raised to feed cows while in short pasture in the fall, and is a valuable addition to their food; but every dairyman should raise about one-eighth of an acre of it for each cow kept; but it should be remembered that cows require a variety of food. It is not good economy to depend on one kind of green food, and especially one containing so little albuminoid matter as fodder-corn. Clover and a mixture of meadow grasses may be relied upon alone, but corn should always be fed with some more nutritious food. It does very well with half pasture, for the grasses will supply the albuminoid matter. There are other green crops that should be raised to be fed with corn, and one of none better than peas and oats sown together—one-third oats and two-thirds peas—three bushels of the mixed seed per acre, with a drill. On land in good condition a large crop may be raised, having a value second to no other. Peas and oats are equal to clover, and may be raised on a great variety of soils—a most important consideration. We have raised twelve tons of green food to the acre, and this would feed twenty-four cows ten days, without any other food. The peas are rich in casein—just what is required to make milk—and the oats is also rich in the elements of milk. These two crops grow well together, for the oats hold the peas up and prevent them from lying too flat on the ground. They mature so near together that they are both ready to cut at the same time. But the crop should always be cut when the pea pod is full and the grain in the milk. It is then very succulent and palatable and will produce as much milk as any food we know of, aside from a large variety of pasture grasses in their most succulent state. If the dairyman has any green fodder corn also, let him feed the corn, peas and oats together. He need never fear giving too much variety at once. In an old pasture cows find from twenty to fifty varieties of grass, to be eaten at the same time. This is what gives such fine flavor to the milkers on old pastures; it gathers and concentrates the aroma of all these plants, and it must have a more delicious flavor than that made from one kind of food, such as corn or rye, or even red clover, also. Our readers will pardon the frequent mention made of the importance of variety in the food of cows, for it is too generally neglected. Study the taste of your cows and they will richly repay you for the pains.—Live Stock Journal.

HOUSEHOLD HINTS.

GERMANS.—Two ounces of butter and a half a pint of cream which has been slightly warmed, and then allow it to cool; beat into this two ounces of flour, the same of white powdered sugar and the yolks of four eggs with the whites of three of them; flavor with a teaspoonful of orange water; mix well and pour into small cups, which must be puttered; bake thirty minutes, sift sugar over them and serve hot.

HAIR TONIC.—Take one ounce of sage and steep in one pint of boiling water for ten minutes; strain and add two ounces of glycerine, one quarter ounce of powdered borax, one quarter ounce of sulphur, one quarter ounce of oantharides, bergamot sufficient to perfume. Apply twice a week with the hand and rub thoroughly in. Two or three applications will remove dandruff and restore gray hair.

DUTCH SAUCE.—1. Take half a pint of melted butter and pat it into a stewpan; 2. add the yolks of five eggs; 3. stand the stewpan in a mucepan of hot water over the fire, and stir well with a wooden spoon; 4. season with salt and a few grains of cayenne pepper; 5. stir continually until it thickens; you must not let the sauce boil or it will curdle; 6. just before the sauce is finished stir in two teaspoonful of lemon juice.

FAUCONER OF SWEETBREADS.—Two good sized sweetbreads are to be thoroughly washed. Place in stew pan with a pint of good broth, and a teaspoonful of salt and white pepper. Add four small onions and a hump of mace. Take two ounces of butter and rub a teaspoonful of flour into the butter. Put in a stewpan, and let all simmer for thirty minutes. Beat up the yolks of three eggs in a half pint of cream. Grate into that one-fourth of a nutmeg. Stirred gradually into the stewpan. Simmer all the time afterward while the mixture is cooking, which should not be over ten minutes. Serve sweetbreads with sauce around them.

TO DESTROY ANTH-OR-WORMS.—ANTH-OR-WORMS at the roots of plants can be

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LITTLE MARY.

"MAMMA," said Mary one morning as she stood watching her mother, who was very busy, "I don't like to stay at home all the time. I want to go to some place;" and, as she spoke, gave her little body a twist which told that she was not pleased.

PEARLS.

The diamond fallen into the dirt is not the less precious, and the dust raised by high winds to heaven is not the less vile.—Persian Proverb.
It is never worth while to make rents in a garment for the sake of mending them, nor to create doubts in order to show how cleverly we can quiet them.—Spurgeon.
A recent German writer says: "The lark goes up singing towards heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul: it bears one heavenward; but without prayer he sinks in the filth of earthly impulses."

One has only to die to be praised. Handsome apples are sometimes sour. It is easier to blame than to do better. Little and often makes a heap in time. It is not enough to arm; you must hit. Would you be strong, conquer yourself.
To change and to be better are two different things. Everybody knows good counsel except him that hath need of it. Better be free in a foreign land than a slave at home. Better go supperless to bed than run in debt. Charity gives itself rich, but covetousness boards itself poor. Money can make a man notorious, but cannot make him respectable; but one-half the people do not know the difference. There are people with whom penitence stands for repentance—people with whom wearing mourning dispenses with feeling sorrow. Truth is a naked and open daylight that doth not show the masks and mimeries of the world half so stately and daintily as candle light. "A man" said one of the fathers, "should be prepared for death the day before; but as he does not know when that day is he should always be prepared."

Don't follow subtlety. Be fair, square-dealing, candid and honest. You will find these your largest capital in trade, and the only basis of enduring fame and prosperity.





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I take this method of calling your attention to the celebrated Body and Lung Brace...

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No other party in this city or the South sells my Improved Brace, unless he can show a written commission from me.

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Very Respectfully, JAS. D. PORTER.

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BRAN BRO. GRAVES:—You made me a present, some three years ago, of one of your Braces...

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In all cases the cash must accompany the order, with nearest Express office, as none are sent out on trial to be returned.

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.—Jeremias.

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Our Pulpit.

INCONSISTENCY OF REJECTING CHRIST.

BY REV. O. C. WHEELER, D. D., LL. D., OAKLAND, CAL. Not this man, but Barabbas.—John xviii. 40. UBBERT, rejected, despised, crucified, was the melancholy theme of David when he said, "The stone which the builders refused is become the headstone of the corner."

Of Christ crucified "Moses in the law, and the prophets did write." (John I. 45). To Christ crucified the predictions of the Old Testament point, and the teachings of the New refer.

Though a single star pointed to the place, and a heavenly choir chanted the hour of his birth; though at his wail, water became wine, at his word the sick were healed, and at his command the dead were raised; though in his life the sea was still at his word, and at his death the earth was shaken to its center, yet the Jews "require a sign."

Though, in childhood, his wisdom confounded the Doctors, and in manhood he taught as one having authority, so that people declared, "Never man spake like this man," still "the Greeks seek after wisdom."

And although more than eighteen hundred years ago, he finished his personal work on earth, and left the command that his followers should "Go into all the world and preach the gospel to every creature," (Mark xvii. 15), and in obedience to which there has been more than preaching enough to give to every man, woman and child now living an entire sermon, yet three-fourths of the race are to-day requiring a sign, seeking after wisdom, or in some other way rejecting Christ, and in substance saying, "Not this man but Barabbas."

O, how strangely inconsistent is man in rejecting Christ! Let us look at the case, as practically illustrated in man's every-day life:— To be consistent, man should not reject in Christ what he admires in another. Let us, therefore, spend a few minutes in instituting a few comparisons:—

1. Compare the means, which man admires in the accomplishment of great worldly undertakings, with those instituted by Christ for the accomplishment of his work. In worldly affairs, means which are small and simple, in comparison with the magnitude of the result, command the admiration of all alike—the peasant and the prince, the child and the philosopher.

When armies of equal force and numbers contend upon the battle-field, there is no great glory in a victory; but when "One shall chase a thousand, and two put ten thousand to flight," (Deut. iii. 29), every one admires the achievement.

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When a hundred men with all the means of a well supplied navy-yard, construct a vessel that will cross the ocean, no one is surprised—the means seem adequate to the end. But when a shipwrecked missionary, like Williams, with only an ax, an auger and a pocket knife, with access to a living forest, builds a ship to carry himself and family from a desolate island, we are amazed—lost in admiration!

And on this same account, the works of Jehovah in creation, are universally admired. He took a few simple particles of dust in his hand, and he became a man! He breathed into his nostrils, and the man had a soul, capable of infinite joy and eternal existence. How simple the means, how sublime the result!

When that army whose numbers, and equipage, and prowess, would send terror to legions of the best trained men on earth, heard the cry, "The sword of the Lord and of Gideon," (Judges vii. 21), in what dismay did they see, and what a mighty victory was won!

When the few faithful men, with measured tread, walked around Jericho, and blew upon their horns, according to divine command, how did the walls of that mighty city crumble! What simple means, what sublime results!

A simple wire is stretched upon a row of poles across a continent, and through it two distant oceans tell each other the troubles of their bosoms and the glory of their commerce. Another runs from continent to continent, hung on cliffs and crossing gulfs, in the bottom of the sea, and through it are exchanged, with equal facility, the spouses of hearts and the treasures of nations.

Just in proportion as the means are simple and the accomplishment great, so is the glory of the achievement in the eye of man. This is true in all things else, how with the plan of salvation? Let us see. We here have a babe born in obscurity, a youth reared in adversity, a "man of sorrows, acquainted with grief," and a victim of calumny and perjury, dying in ignominy.

And can anything come of this? Look! As the expression, "It is finished!" faintly dim upon his lips, a gleam of light from the eternal throne enwraps the earth; a sound, "as of a rushing, mighty wind," breaks upon every ear; the globe rolls back on its axis, and is convulsed to its center; death is swallowed up of life; the "brum road" is bridged across the burning lake with a narrow path, and there bursts forth from beneath the throne of God "a pure river of water of life," and there steps out upon the balcony of heaven's golden temple, the angel of the covenant, and reads the royal proclamation, written by the finger of Jehovah, on the parchment of infinite love, "Whoever will let him take the water of life freely." And anon the universe is in motion, the earth and the sea are giving up their dead, and there is gathering around the Lamb that was slain, from the East and the West, and the North and the South, of every kindred, and tribe, and tongue, and nation, "a great multitude that no man can number," whose robes have all been bleached to whiteness in the blood of the Lamb, and whose harps of gold have already commenced the grand choral anthem of eternity, "Worthy is the Lamb that was slain, to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing," (Rev. v. 12), and "To him who sits upon the throne, and to him who sits upon the throne, and to the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." (Rev. v. 13).

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But vain, inconsistent man turns away from this scene, objecting to the very principle which constitutes the glory of man's higher movement—the simplicity of the means, compared with the results. "This is too simple," says the unregenerate heart; "a simple net of fish in the merits of another, as the ground of hope for everlasting life, is going too far."

II. Compare the features we admire in an earthly kingdom, with the corresponding features in the kingdom of Christ. 1. Durability.—Age commands veneration, by universal consent. Hence ability to endure is a passport to honor. The throne of a king is valuable in proportion to the stability of the kingdom. Did you and I know who our friends, now by our side in the sanctuary, or in the social walks of life, would live to an hundred years, how would we load them with messages for the next generation!

We deeply commiserate the spiritual degradation of the Chinese; but when we begin to unravel the scroll of their national history, and find, after tracing it to its origin, that it was a nation that even then that aspire to immortality, to ages so remote that our day is lost to sight, we cannot avoid a veneration which amounts to worship.

Alexander obtained "universal empire," so-called, and went at being confined to the conquest of a single world, and died, and his empire was divided among his generals before he was thirty-three years old. Ancient Greece lived as a nation 1,454 years, and, though virtually extinct more than 2,000 years since, yet because she endured so long, she will be honored to the end of time.

And ancient Rome, though now only a shadow of her former self, will be venerated as long as man shall live, as being 754 years older than the Christian era. Yet all earthly kingdoms rise, and flourish and decline, like the heaving of a meteor athwart the sky. The oldest are comparatively young, and hasten fastest to decay. Those most honored for their age will soon be gone forever.

But how with the kingdom of Christ? It was originated in the annals of eternity. Time and there its form was marked out, its bounds were set, its foundation laid, its laws established, its constitution ratified, the whole plan of its organization completed.

The first "naturalization papers" were issued to the penitent mother of our race, as, from without the gate of Eden, she saw, by faith, her distant seed crush the serpent's head. The visible corner-stone of its representative temple was laid in the stable of Bethlehem, and the towering dome thereof falshed with the cross of Calvary.

At times she has been beset by all the nations of the earth—her ports blockaded, her guards betrayed and put to death, her temples burned and her treasures pillaged. Yet she lives, she flourishes—and never knows as much as now. And her modern conquests are a mere guaranty that she is to "Break in pieces and subdue all these (other) kingdoms, and stand forever."