

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah

Our Fruit.

THE CHRISTIAN VICTORY.

BY ELD. A. G. PARBOTT, MEMPHIS, TENN.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 56.

THE text leads our minds into a dark and gloomy field of contest, where continually we are meeting with wounded hearts, falling tears, sighs and groans, that rend the very heavens, and keep alive a terror in the minds of suffering victims. This contest is between life and death. Of all the enemies that have every afflicted and scourged the human race, death is one of the greatest. He follows his victims from the cradle to the grave with his fearful threatenings and dark, gloomy forebodings. He comes to the family circle and takes, perhaps, the very light of the household, and fills the heart of all the rest with gloom and sorrow. Thus he has been carrying on his ravages ever since he entered this world until the present time. The king upon his throne, the peasant in his cottage, the infant and the aged alike have felt his power and yielded to his sceptre. None are exempt from his ravages. Oh, what desolation he hath wrought in the world! He hath torn from us father, mother, husband, wife, and children, and made the world dark and gloomy as a cloudy desert waste.

The investigating mind naturally inquires after the cause of this desolation. Light upon this subject is derived alone from the Bible, aside from which we know nothing. This light, reaching back through the dark roll of ages, unfolds to our minds the deep mystery by pointing us to a power reigning in the dark gloom of moral night, accomplishing his work in death. "By the disobedience of one man, sin entered into the world and death by sin, so death hath passed upon all men, because all have sinned." The fountain of life being corrupted by sin, all the streams flowing therefrom are corrupt. Hence man finds himself under the power and influence of sin, borne along by a resistless current that of himself he cannot stem. Of ourselves we can never obtain the victory over sin. No outward form, or ceremony, or ritualism, however solemn, grand or imposing, can bring us the victory. All the lessons of symbols, though drawn forth and impressed by the powers of eloquence, can never give it. These things may have their uses and impress us for good, but can never destroy within us the reigning power of sin. This can be achieved alone through the Lord Jesus Christ.

"As by the disobedience of one man many were made sinners, even so by the obedience of one shall many be made righteous." In order to a victory over sin and death, there must be a perfect obedience to that law, the violation of which is defined to be sin. Every temptation to sin must be met and overcome; it must be encountered in all its various colorings of disguise, routed from all its strongholds, driven in everlasting disgrace from the field of contest, until it submits to be bound hand and foot and cast into the lake that burns with fire and brimstone. All of this Jesus Christ achieved for his people, and by their union with him they are made partakers of its benefits, and share its glory.

First, on earth he gives them his holy spirit to arm them for the conflict, and through him they gain many victories over sin. Temptations are resisted through his power; evil influences are counteracted; carnal affections and desires are subdued, and thus, by wrestling, and struggling, and

...the victory is a glorious one, first, because of the formidable enemy over which it is achieved. A victory achieved over a weak force deserves no record on the page of fame; but when principalities and powers are spoiled, and an open triumph gained over them, well may the victor be crowned with a golden wreath, a scepter placed in his hands, with kings to do him homage and angels to be his servants.

The Christian triumph is over sin and death. The cruel monsters who have deluged our world in blood and tears, placed a thorn upon every fair flower, infused a bitter in every cup, and changed Eden's bowers into a desert waste; and, not content with the desolation already wrought on earth, would, if possible, despoil heaven of her glory, dethrone her king, and quench her sun and stars in the blackness of eternal night. These are the enemies, my Christian friends, that with your victor King you are to trample under your feet, take from them all their armor wherein they trusted, and divide their spoils.

The achievement will be glorious in its results. By it the honor and security of God's throne will be vindicated. It will make manifest the truth that he is the head of all principalities and powers, God over all, and blessed forevermore. The rebellion against heaven will be forever crushed, and the instigator of the same, with all his hosts, shall be forever shut out from the society of the holy, and driven away in chains to the blackness of darkness forever.

The victory will be glorious in its rewards. Vain and uncertain are the rewards of earth's victors; they consist often in the delusive phantoms of honor, liberty and wealth; but it is not so with the reward of heaven's victors. A home upon which no cloud shall ever arise, honors before which all others pale, with untold pleasures and joys, shall be theirs.

But I need not attempt to tell of things; thought, language and imagery would all be beggared in the attempt. I will not mar a theme so grand and glorious, but wait in patience and hope that ere long I will sing the song I now leave untouched.

The medium through which the triumph comes is endeared to every victor, and deeply enshrined in their very heart. It is through Jesus Christ. In view of this great truth each victor, clothed in royal apparel, with golden-tinted crown, will be ready to fall at the feet of Jesus and shout, with one accord, "Unto him that loved us, and washed us in his own blood, and hath made us kings and priests unto God, be power, and glory, and dominion forever."

The final victory! After the surging storm has swept over hill and valley, and its muttering thunder is hushed, although death and destruction

...joy of the final triumph, that shall be the joy of all warfare, of all strife, of all discord, when even death itself shall be swallowed up in victory! The triumph that shall arrest the attention of all intelligence, awake the deepest emotions of every soul, display the richest trophies of heaven, and awake her sweetest melodies.

When the day
Appear of respiration to the just,
And vengeance to the wicked at return
Of him so lately promised to thy aid,
The woman's seed; (the surely thou hast said):
Now angles know thy Savior and thy Lord;
Last in the clouds from heaven to be revealed
In glory of the Father to dissolve
Satan with his perverted world; then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date,
Founded in righteousness, and peace and love,
To bring forth fruits, joy, and eternal bliss." —Moses.

A LOVING WATCHER.—When Leech, the painter, was a boy, he was placed at a boarding-school where he had to spend his vacations, as well as his school days. His mother pined to see her boy, but the rules of the school precluded her from gratifying this desire. She, therefore, hired an upper room in one of the houses overlooking the play ground. He did not know that any one was looking down upon him; but that eye followed him wherever he moved. So, within the cloudy canopy in the wilderness was the omniscient eye of Israel's ever-watchful God. True, the eye of nature sees nothing but a moving or a halting mass; but, nevertheless, the eye of faith can realize the divine watchfulness, can trace the unseen hand or heavenly guidance, and can read the monitions of loving faithfulness. "When thou goest," says Solomon, "it shall lead thee; when thou sleepest, it shall talk with thee;" for the commandment is a lamp, and the law is light. The light of Scripture is the light of life. It is the hand of Christ, aye, it is the heart of Christ."

NEARER VIEWS OF GOD.—Humility and repentance are the result of large acquaintance with God. Job said: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." It expresses two kinds of knowledge; the one speculative, the other practical. He had formerly a distant and vague acquaintance with God, without contemplating him by that faith which seeth him who is invisible." He now had an intimate, a deep and practical sense of God, very different from the mere vague conceptions he had when he only heard of him; that knowledge which is practical, deep, intimate, and profound. The two effects were humility and repentance. Humility is produced by the sight of his greatness, repentance by a knowledge of his purity. It is the union of these that forms the idea of God.

In looking back upon my youth, I see, methinks, a wild fruit-tree, rich in leaf and blossom; and it is mortifying enough to mark how very few of the blossoms have set, and how diminutive and imperfectly formed the fruit is into which even a productive few have been developed. A right use of the opportunities of instruction afforded me in early youth would have made me a scholar ere my twenty-fifth year, and have saved to me at least ten of the best years of my life.—Hugh Miller.

Discussion on Universalism.

The Scriptures teach the... of all mankind.

LETTER IV.

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

D. R. GRAVES—Dear Sir: Your 3rd Letter must, I am sure, convince all candid minds that you rely, not upon what the Bible says, but upon what Infidels and Unitarians say!!

BIBLE PROOFS OF UNIVERSAL DELIVERANCE FROM CORRUPTION.—“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.” Rom. viii. 20, 21.

ARGUMENT 2.—“For as in Adam all die, even so in Christ, shall all be made alive.” 1 Cor. xv. 22. Will the reader candidly note the language? All that die in Adam, shall be made alive in Christ.

ARGUMENT 3.—“As we have borne the image of the earthly, we shall also bear the image of the heavenly.” 1 Cor. xv. 49. The argument of the great apostle to the Gentiles, is, that all that bear the image of the earthly Adam, shall bear the image of the heavenly, Christ.

come new, when all are made alive in Christ. It will avail you nothing, to quote, “every man in his own order” for the Bible when properly interpreted, will not contradict itself, and the great truth is stated, that the same all that die in Adam, shall be made alive in Christ.

ARGUMENT 4.—The last enemy to man's happiness shall be destroyed. Proof: “The last enemy shall be destroyed, death.” 1 Cor. xv. 26. I omit the supplied words, “that” and “is,” there being nothing to represent them in the original, as every theologian knows.

ARGUMENT 5.—The last enemy to man's happiness shall be destroyed. Proof: “The last enemy shall be destroyed, death.” 1 Cor. xv. 26. I omit the supplied words, “that” and “is,” there being nothing to represent them in the original, as every theologian knows.

ARGUMENT 6.—It is the will of God that all come to repentance. 2 Pet. iii. 9. “He doeth according to his will, in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand.” Dan. iv. 35.

“The word that I speak shall come to pass. Eze. xii. 25. Doubts and cavils most all give way when God speaks.

ARGUMENT 6th.—Jesus tasted death for every man.” Heb. ii. 9. Did he taste death in vain for any? He gave himself for all to be testified in due time. 1 Tim. ii. 6. He is the propitiation for the sins of the whole world.—1 John ii. 2.

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REVIEW OF YOUR 2ND LETTER. What will our readers think of your candor, when I tell them, that Hedge, Elliot, Dewey and Bellows, whom you quote as Universalist authors, are not members of the Universalist denomination, but are Unitarian ministers; and because these men do not understand how God can finally overcome all evil with good, therefore the proof (?) is clear as mud, that he never will!!

VARIOUS ITEMS NOTICED.—You say because sin and misery have existed in the past, therefore, they will always. Is this sound logic? Let us see. Christ suffered in the past—he was “a man of sorrows and acquainted with grief,” and therefore he will continue to suffer, sorrow, and grieve to all eternity! Yes, your shallow sophistry involves all this, which is the climax of all absurdity.

TRE POWER OF GOD.—All you say about the province of Dynamics, is really an evasion of the point at issue. I do not believe that the sinner is to be saved by physical means, but moral power can, and does control moral beings. If this were

not so, no sinner could ever be converted to God. If grace were not more powerful than sin, it could give no ascendancy over sin. All this is done too, without doing violence to the will of man. The case of Saul of Tarsus, illustrates what I say, God wrought such a change in him, as to cause him to exclaim, “Lord what wilt thou have me to do?” Of the rebellious Jews, God says—“I will put my law in their inward parts, and write it in their hearts, and they shall be my people, for they shall all know me.” Jere. xxxi. 33.

THE PHILIPPIAN JAILOR.—Had Paul been a believer in particular election as you are, he would have answered the jailor—“do nothing—if you are one of the elect, you are bound to be saved, and if you are not, nothing you can do will help you in the least.” The mirror is before you—do you see yourself as others see you? The truth is, while I fully believe that repentance and obedience are necessary to salvation, I think the jailor in his fright, when he discovered that the prison doors were open, and thinking that the prisoners had escaped, and feeling that his own life in consequence thereof was in jeopardy, referred to his physical safety.

YOU DO NOT REPRESENT ME FAIRLY.—You ask if I believe that God will save men in their sins without their consent. You certainly know that I hold to no such nonsense as this, for the question I am defending, is, the Scriptures teach the final purity of all mankind. A cause evinces its own weakness, when its advocates resort to such means.

YOUR ALLY, MR. FROST.—This gentleman, you quote approvingly, who says—“God is good, and yet he has allowed many to be killed in war. God is good, and yet he suffers intemperance to ruin hundreds of thousands every year, &c.” “Now,” continues Mr. F., “if God allows such sin and misery all through this life, he may be good and allow the same things all through the next world.” Mr. Frost casts blight upon the very doctrine he is laboring to defend. In truth, he refuses it. What God allows for a time, Mr. F. thinks he will to all eternity. Is this position sound? It surely is not—it is rotten to the core.

WHY NOT REPORT ME CORRECTLY?—Mr. Frost, to whom you flee for help, says, “It does not follow that sin and misery will come to an end because God is all-powerful. Infinite wisdom and goodness have no power to make a sinner happy in his sins,” as though Universalists believe anything of the sort! I pity the man who can thus willfully attribute to his opponent, a sentiment which he knows forms no part of his faith.

YOUR OLD FALLACY.—You say because infinite Power, Wisdom and Goodness do not bring sin and suffering to an end here, that therefore they will not hereafter. The unsoundness of this position, which you bring up several times, I have clearly and logically refuted. It assumes that what God does for a time, he will to all eternity; which is to say that the parent who chastises his child for two minutes, will continue the chastisement so long as there is life in the child!! Away with such nonsense!!

GOD'S DESIRE.—You tell us “God desired that

our first parents and their children to the end of time, should be pure and free from pain.” But as things are otherwise, you think God has been disappointed! What an idea! from one who believes in a Sovereign God!! But if God has been disappointed here, he may hereafter! And if man can thwart his desires in this world, why not in the next? And though God may sentence the sinner to endless punishment, he can thwart the execution of such a sentence, admitting your premises. Paul tells us “the creature was made subject to vanity.”

THE RESTITUTION OF ALL THINGS, Acts 3. 21. My argument upon this Scripture yet remains upon you—you have not extricated yourself—you cannot. The original word for restitution, means “a restitution or restoration of any thing to its former state. Hence, change from worse to better.” See Greenfield's, Parkhurst's, and Robinson's Greek Lexicons. The Restoration of all things can never mean the endless ruin of the majority. The former state of man was good—“God saw everything that he had made, and behold, it was very good.” When the restitution of all things shall take place, as above promised, all will be good again. “And he that sat upon the throne, said, behold I make all things new.” Rev. 21. 5. In the beginning, man was upright. Eccl. 7. 29.

REVIEW OF YOUR 3RD LETTER. This is made up almost entirely of extracts from Unitarian ministers whom you quote as standard Universalist authors!! What will the candid of all sects think of you? Will they not condemn such a course and say you are whipped, and you feel it, and in your bewilderment, you know not what to do? Universalists do not hold themselves responsible for Unitarian views. Would it be pertinent or just, for me to quote from Methodist authors, and try to palm their views off as Baptist doctrines. Your quotations from Unitarian authors, were taken second hand, without credit, from Townsend's Intermediate State. I have the book.

SUNDRIES NOTICED.—I have never written a word about any, “who at the final judgment, will be consigned to the second death.” Never! Why then do you say I have? I deny it sir, and challenge you to prove any such utterance! Speaking of Restorationism, you say, “It is comparatively a new conceit,” when every man even tolerably acquainted with Ecclesiastical History, knows that the Restoration of all souls to purity, has been advocated as a Bible doctrine, by men eminent for piety and learning from the 3rd century down. And yet you can unblushingly declare that “no scholar among Restorationists ever claimed that there is one passage in the Bible that teaches the final purity of the race!! Up to 1818, Universalists were unanimous in affirming future retribution. For a time, when Ballou was at his zenith, this doctrine was denied by some, but at this day a large majority of Universalist ministers believe in future disciplinary retribution.

PROF. NOYES ON AION.—You give a lengthy extract from this writer on aion, but he lends no support to the doctrine of endless punishment. He says—“Though the term is sometimes used in a loose, and sometimes in a stricter sense, the idea of duration of greater or less extent, is always implied in it.” Hence it will be seen, that so far from aiding your views, he is palpably against you, for if aion intrinsically means duration of endless extent, it cannot imply any thing “less.” Try again!

MR. WINCHESTER.—This eminent divine believed that future retribution however severe and protracted, would finally end in universal Restoration. Your conclusion—therefore, endless punishment is true!! You also gravely inform our readers that Restorationists “as a sect date back less than thirty years,” and yet a little further on you tell us that “half a century or more,” Revs. Paul Dean, Chas. Hudson, and others drew off from the main body of Universalists and endeavored to form a sect of their own!! Here are two statements you make, which flatly contradict each other.

INFIDEL TESTIMONY.—You quote Renan, Paine and Parker, to prove that they were driven into

infidelity, because they believed the Bible teaches endless punishment. This is certainly true, and it is equally true, that the belief that the Bible teaches such a doctrine is filling the land with infidels. Query.—Did Jesus teach a doctrine, the tendency of which is to make infidels?

LIBERALISTS.—Universalists do not answer to any such name, nor have they ever put forth any such book as you style “Con. of Liberalists.”

YOUR “FACTS.”—Your puerile assertions, which you denominate “facts,” remind me of the little boy who used to sell pies on the cars. As he passed along, he would exclaim, “hot pies, hot pies.” A gentleman after purchasing some, and finding they were cold, said to the little fellow, I thought you said your pies were hot! O, said the lad, “that is the name I give them.”

MORE DISINGENUOUSNESS.—You say—“The most noted scholars of your own sect, emphatically repudiate the views touching aionics and aoon, which you have advocated in this discussion, and support my position,—that they indicate endless duration, and were unquestionably so used by Christ and the inspired writers.” By the side of this I place the following. “Aion never is used in the New Testament to mean world but always refers to time, and means a specific period, as age or dispensation. No less than thirteen different meanings are attached to this word by the translators of our version. The aionical and proper meaning is AGE, and this rendering will make sense in every connection in which aion is used.”—J. R. Graves in THE BAPTIST, Sept. 15, 1871, p. 628. Now we ask every considerate, candid reader, what confidence can be placed in the criticisms of a man, who thus so fully contradicts himself? When you penned this last paragraph, Universalism was not in your mind, but when you wrote the former, you were opposing Universalism, and so “went back” on all you had deliberately testified to in 1871; thus showing, that you are willing to handle the word of God deceitfully, as may suit your convenience, for the sake of a miserable creed, the mere thought of which, sends a pang to every benevolent heart. Respectfully. J. C. BURBANK.

FROM WASHINGTON TERRITORY.

WALLA WALLA CITY.—Since my arrival in this Northwest land I have purposed to write you a few way-notes, but feeble health and arduous labor have forbidden. All this beautiful sunset country has been seen by me. It has its wonders, and is the gallery of God's richest earthly glory. The texture of this whole land is the interwoven beauties, romance and grandeur of God. Here his thousands of hills skip in his bright sunlight and mountains bear the bloom of eternal winter. On this continent I have never seen a more diversified country. It is the variety shop of divinity in which every attribute is put on exhibition, and every mood of God is grandly outlined.

WALLA WALLA CITY is the metropolis of this vast region. Its population exceeds six thousand people of every complexion and clime. The Indian and Spaniard mixing with every nationality and section of our own land. Here on the same street corner you see men from North, East and South in harmony and enterprise. But to my great surprise and regret I find, among so many people, no Baptist church in the great city of Walla Walla. There are about fifty persons here who have been members of Baptist churches in the East. Most of them have affiliated with other denominations and been “fused into a broad charity” by our milk and elder evangelism—a system by which Baptists lose all and gain nothing. For three months I have been here with the uplifted standard of our beloved Baptist cause, and with much opposition to us and difficulties put in our way; we have under God proceeded to education some back to the one Lord, one faith and one baptism, and the second Sunday in May has been designated for organization of a Baptist church in Walla Walla. We are without a house; and had we the money our Baptist people put in the houses of worship for other denominations in this city we would soon have one. We need labor, faith and divine help. Success is only a matter of time.

SOME points of doctrine and practice rise to the

surface here, and my friends and yours as well, have requested me to open a correspondence with THE BAPTIST, and ventilate our views. We have numbers of true devoted Baptists, and it is not wild speculation to say this whole county is Baptist ground. I am pained with the general tone of THE BAPTIST. With regrets I read the unfortunate growl over Dr. Landrum—a nobler brother never lived. I love him for his earnest, unpretentious work. He never had a blow-horn to his coat tail, nor the broad phylactery of newspapers for self-praise. There are some very strong objections to the position of Eld. Prior on the Sabbath. God bless you. Love to all friends. Ever your devoted brother. Walla Walla, W. T. J. L. BLITCH.

A WORD FROM ARKANSAS.

BRO. GRAVES:—As there are some things strange, you will allow me to wonder.— 1. That good men leave the worn-out soil of the old States, and seek for the rich, fertile soil of the West. Why not stay where they were? They would say at once, the soil is poor, and we cannot make a living. But you have made it your duty to stay there and starve to death with the rest, for you oppose running from the pestilence. 2. Why are men striving so hard to make it a crime for ministers to leave Memphis, in order to save their families and themselves from death, when it was urged upon all by the wisest of counsel to leave, and the best of men did leave? Yet it is no crime for doctors, druggists, merchants, citizens, all, to leave; but preachers, you can't go; you can't be dispensed with; you have spent your days in trying to get us to embrace Christ, so now you must give your life to tell that religion has comforts in death. I suggest that Christians study more of the comforts of religion in health, and less about getting up charges against good men, and them, too, in "the valley and shadow of death, his rod and staff will comfort them," without killing a preacher to do it. 3. And I wonder that men professing to love our denomination will, for a moment, try to injure those noble men who, when their congregations fled, followed them to a place of safety with their families. Gen. Lee once offered to take a flag and lead a charge on an important point, but his men refused to follow him. On being urged to imitate the example of their leader, they said: "General, you give up that flag and give us instructions, and if human power can take the works, we will do it; but until you go to a place of safety we will not move. Your life is more valuable than one thousand of ours." It is the sentiment of this section that those ministers did right in leaving the city till the raging pestilence abated. It was no place for them to preach the gospel. I am glad to tell you that the little church at Bethel had a fine treat last Sabbath, in listening to one of Bro. Wm. M. Lee's fine discourses. Text, "Thy Will be Done." At 3 o'clock p. m., he gave us his able and scientific lecture on the "Evils of Tobacco." May God in his goodness spare him many days to labor in his Vineyard, and oftentimes to visit us. Bro. Graves, in your travels through South Arkansas, please call on us. J. B. GREEN. (Jum Springs, Dorsey county, Ark. We will do so with pleasure.—ED. BAP.

PASTORS AND EPIDEMICS.

BRO. GRAVES:—Allow me just at this point to vent a step in reference to this now unpleasant and unfortunate discussion. At first I was very much interested in it, but now I am afraid of it; for if the sick are not already knocked off somewhere, and the very interior painfully penetrated I shall conclude that we have some real iron-clad sure enough. I must believe that this discussion has already resulted in injury and alienation: and that if it is continued in its present manner it will work still greater results of like kind. Now, I do not believe that this discussion will, or can settle this question, or work any change in the tide of public sentiment in reference to ministers and epidemics. Suppose it should,

what is more sickle and uncertain than public sentiment? It does not appear to me that there can be any general rule established by which all ministers can be safely governed in reference to these things. I do think that a pastor ought not to allow public sentiment to have such force with him as to cause him to imprudently sacrifice his life, and yet he should not imprudently run away and leave his people in the hour of distress. There is a narrow line running between prudence and fidelity that is hard to find every time. Owing to these facts, I believe the individualities connected with him and his charge, should enable him to determine in his duty, irrespective of public sentiment or general rule. What I mean by individualities, is this: That the conditions of his people, and his relation to them as God's servant at the time, and the high and sacred obligations growing out of that relation, should determine to him his duty in all their trials and disasters, however fatal. Therefore, I propose, by your permission, to offer one of two motions: if I can meet with a second. First, I move that the discussion of this question be laid on the table. If this is not strictly in order; I move that the discussion of this question be adjourned sine die. Yours in love for all the brethren. A. J. KINCAID. Covington, Tenn.

RECEIPTS FOR THE MINISTERIAL EDUCATIONAL BOARD.

THE following acknowledgements are made by the Treasurer, Bro. D. W. Hughes, of contributions received since his last report:— First Baptist church, Nashville..... \$25 00 Bro C E Wethers, Sec; J M Senter, Jr; R B Owen, J T Douglas and R B Swinton, each \$1; Bethel church, Tipton county, \$1 50; Brighton, \$1 30; J W Justice, Memphis, \$1; Central Baptist Sunday school, Memphis, \$1 00; Germantown church, \$2 15; Sisters G and C..... 2 00; Collins, Mrs S G Collins and Mrs Mira O Daniel, each \$1..... 2 50 Ladies' Aid Society, Eudora church, per Mrs E D Goodwyn, Treasurer..... 10 00 It would give us pleasure to note many like favors at an early day. L. A. DUNCAN, Cor. Sec'y. Jackson, Tenn., May 24, 1879. P. S.—I must express my gratitude for the encouraging words just received by postal from one of our most noble pastors. He says: "We propose to collect our own contributions for all our denominational work. We have a Ladies' Aid Society—a power in this church it is, too—but they are taxing themselves now to furnish our auditorium. We will not forget your Board. That work has a warm place in my heart." Right all the way through, my brother.

INDECISION.

"I NEVER realized before that indecision was in reality opposition," said a young man, after listening to a sermon from the words, "Choose ye this day whom ye will serve." "There is no middle ground," said the preacher. "You are this moment choosing to serve God, or choosing to oppose him. The mere failure to choose his service leaves you in opposition. 'He that is not with me is against me,' are words from the lips of the Savior." For weeks this young man had considered himself a seeker after truth, ready to receive Christ whenever the way became plain; but these words convinced him that his indecision was keeping him in the company of God's most bitter opposers. From that day he was a changed man. Placing his will on the side of God, he found his faith taking hold of the promises, and soon he was walking in hopeful and loving communion with his Savior. Reader, has your indecision thus far kept you from that peace which those who choose right may enjoy?—American Messenger.

WEST TENNESSEE SUNDAY-SCHOOL CONVENTION.

AT the International Sunday-school Convention, held in Atlanta, April 1878, a committee consisting of Rev. S. Landrum, D. D., W. S. Taylor and D. W. Hughes was appointed to secure the organization of a Convention for West Tennessee.

sec. Both the Middle and the Eastern Districts have already been organized; and but for the late epidemic our district also would ere this have held a convention. It is now proposed to meet at Jackson, on Thursday, June 12th, ensuing, for the purpose of perfecting an organization. The meeting is to continue two days, and some of the best speakers in our field have been invited to address the body. Every Sunday-school is urged to send delegates, not less than two, and forward statistics as soon as practicable. D. W. HUGHES, Sec. Com. Jackson, Tenn., May, 1879.

ITEMS.

Wm. Lloyd Garrison, one of the most noted of the original anti-slavery advocates died on the 26th inst.

Vicksburg is moving in an auxiliary sanitary association, in imitation of New Orleans and Memphis.

A national quarantine bill has passed both houses of Congress and goes to the president for his signature.

Mayer E. Goldsoll, young Krieger's co-conspirator in the Broadway Savings Bank failure, [St. Louis,] has turned up in Denison, Texas, where he has a store and a good stock of goods. It is expected, however, that he will make an assignment to-day. It is not yet known whether the officers will be sent for him, but it is likely steps will be taken for his arrest as soon as the necessary papers can be procured. His stock of jewelry here, and his household goods have been attached by different creditors here and in New York, and a clean sweep of everything he possessed has been made. Suits continue to be filed against officers and directors of the defunct Broadway Savings Bank by depositors to recover the amount of their deposits.

A dispatch from Eufaula, I. T., says a convention of the civilized tribes met at that place on the 21st, and organized by electing Ward Cochman, Chief of the Creeks, Chairman, and J. H. Moore Secretary. The following delegates represented their respective nations: Wm. P. Ross, Judge George Sanders, Cherokee; C. E. Nelson, J. H. Moore, Choctaw; Ex-Governor B. F. Oalton, Judge L. L. Wadds, Chickasaw; Col. D. N. McIntosh, John R. Moore, Cometa Mico, Creeks; Fushutdarjo, Thomas Chaud, Seminole; Wash Roma, Sac and Fox. A committee of one from each Nation to prepare a report was appointed, when the convention adjourned until to-morrow morning. There is great interest manifested in the objects of the convention to take into consideration the invasion of territory by colonists locating on so-called Government lands west of the Nation. At a meeting held this evening speeches were made by Wm. P. Ross, Gov. Overton, Col. McIntosh and G. W. Grayson.

LADIES' AID SOCIETIES.

IT will be seen that the influence of these organizations are being felt wherever they are formed. The society at Eudora church have done a remarkable work; although just entering upon the first of its existence. A few noble spirits attempted great things, and accomplished wonders. The results were beyond the most sanguine expectations; but only prove what prayerful labors, pious zeal and self-sacrifice can do for the cause of Christ. I thank these ladies for their exemplification of what women can do: it is an encouragement for others to try, at least, to "go and do likewise."

In forming Ladies' Aid Societies, it is not necessary to wait for long list of members. Eudora began on a pledge of three and organized with five. The constitution may be ever so simple; and the funds raised by dues, work, solicitations or otherwise, may be appropriated to any benevolent object preferred, or be divided among many at pleasure. No entertainments need be given that are questionable; so no one need have none to find fault with them. L. A. DUNCAN, Cor. Sec., M. E. B.

"With what measure ye mete, it shall be measured to you again."

The Baptist.

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

J. R. GRAY, Editor and Proprietor. U. W. GRANBERRY, Office Editor. JAB. S. MAHAFFY, Book-keeper and Order Clerk. Business Office: 237 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 traditions or man's both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend. 2. As Baptists, we are to stand for the ordinances of Christ as enjoined them upon his followers, the same in name, 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 its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

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

THE CONVENTION.

THE last delegate has left, save the few who remained to attend the "Doctrinal Lectures," which closed last night in the Central church, and they leave to-day, and we are in position to look over the field and calmly notice results and influences. The representation was fully as general as any previous year since the war, and the attendance quite as large, but the average talent unequal. The loss of Poindexter, and Fuller, and A. P. Williams, and Taylor, and Buck, mighty men of renown, is most sensibly felt, and the absence of Curry, and Winkler, and Renfro, and Burrows, and others whose eloquent and impressive addresses are wont to fire the Convention, depressed the tone of the debates. Nothing was more evident than that the fathers are ceasing from among us, while the young men are coming to the front and taking the direction of affairs.

Dr. Boyce, who has presided with such marked ability, and to the universal satisfaction of the body, since Dr. Mell left the chair, was re-elected, as were the old secretaries. Complaints have been made in former years of favoritism in the appointment of committees and recognizing speakers, but the most captious had no cause of complaint this session, it appeared to us. It is a herculean task to preside over such a body as the Southern Baptist Convention and put through its vast amount of business in four days, to the satisfaction of all.

A large amount of the prepared eloquence had to be held over unexploded, much to the distress of the possessor. But, with very few exceptions, the delegates were all pleased and enjoyed themselves with themselves and the good things of the Convention and of Atlanta.

MISSIONARY FUNDS.

Notwithstanding the extremely hard year past, about the same amounts were raised for the Home and Foreign Boards, which we think is encouraging. Total for Foreign Missions..... \$54,551 00 Home Chapel..... 77,779 00 Home Missions..... 16,800 00

We believe if no action is taken on the part of the Convention to distract and dishearten our people or divert their funds into other channels, that these amounts will soon be doubled, and the expense of collecting be lessened rather than increased, which will tend to restore confidence in the Boards.

In this direction we think the Report on Agencies was opportune, and if the pastors can only be influenced to make three public collections each year, one for State work, one for Home and one for Foreign Missions, expensive agents can be dispensed with. We do trust it will be thoroughly tested before it is abandoned, and that our own State will adopt it and act upon it, for Tennessee is doing but little for missions, at home or

abroad. It is owing to our lack of system, and not our inability.

CATECHISM.

By far the longest speech made before the Convention was by Prof. Wm. H. Whitsitt, of the Louisville Seminary, and it was made to secure the consent of the Convention that certain brethren might prepare a doctrinal catechism for our children and the Freedmen, and publish it on their own account, without the revision or imprimatur of the Convention, of course. Our denominational society have been publishing most excellent catechisms for children and freedmen ever since the war, and those prepared by our ablest pens, Boyce, Broadus, Manly, Dayton, et al. mul. al, and better ones no committee appointed by the Convention can possibly prepare, but to what purpose? How very few use them, nor has the Convention the least power to secure the use of a new one. The international lessons and lesson papers have superseded their use, and will ever do it until discontinued. The speech was carefully prepared and elegantly read, and the permission granted, and that will be the end of it—until the catechism appears and the doctrinal sentiments advanced in it are assailed by scores of pens in every State.

FRATERNAL RELATIONS.

The most exciting subject that was brought before the body, and which called forth a protracted discussion, was the resolutions offered by Dr. Tichenor, of Alabama, to appoint five brethren to bear our fraternal greetings to the Northern societies, soon to meet at Saratoga, N. Y., with the power to call a Convention of ten representative men from each State to devise some plan of co-operation between the Northern societies and our Boards, to prevent present friction and possible unfriendly friction in the future. Though a member of the committee to draft those resolutions into a report, we did not meet with it, nor were we able, owing to a severe chill, to hear or take part in the day's discussion—for it consumed nearly a whole day. The chairman, Dr. T., stated to us what he intended, and we ordered our signature; but it appears the Convention construed the report as looking forward to organic union, and it was voted down by 178 against 60.

So long as the Southern Baptist Convention is a necessity, and so long as there are thirteen States and two-thirds of the Baptists of the continent are south of the Ohio river, it certainly must be a necessity for developing the missionary spirit of our people. The Northern Boards should, we think, both acknowledge and respect our existence, and not invade our impoverished churches by their agents to collect funds to pay off the debts of their missionary and benevolent societies. We are more than willing to co-operate with their Home Mission Society in educating and evangelizing the freedmen among us by selecting the most suitable men for the purpose, because they can do it more effectually than Northern men—but we are unable, out of our deep poverty, to raise funds for that purpose. We are willing to purchase all the books, good and sound, issued by the American Baptist Publication Society, as well as those issued by our Southern Baptist Book Houses and Publishing Concerns, and to the utmost of our influence encourage their widest circulation, and pay our money for them, but we are too poor to contribute to the Missionary Department of that Society, or the salaries of its agents in our field. It ought not to overrun the field belonging to our Home Mission Board by its agents, and thus cut off supplies from our Treasury. It can with the greatest ease provide for the general sale of its publications through Baptist Book Concerns in Louisville, Nashville, Memphis, Atlanta, Richmond, and elsewhere, without offering a shadow of antagonism to the Convention.

THE SEMINARY.

The topic of conversation on the cars and as the delegates met, was the manifest defection of Prof. Toy from the standard of orthodoxy in the interpretation of the Messianic Psalms and Prophecies of the Old Testament, his peculiar department. The question was, would the trustees endorse him by continuing him in the Chair of Interpretation, in the face of his expressed rationalism? We learn that only two members of the Board of

Trustees, and they the two youngest, and formerly students of the Seminary, favored his continuance, and he sent in his resignation and it was accepted. Dr. Manly, President of Georgetown College, was elected in his place, and a better appointment, in our opinion, could not have been made. It is the desire of every friend of the Seminary that he will accept. In our humble opinion we should discourage the appointment of professors in our Theological Seminaries who have been finished off in the rationalistic schools of Germany, and the less they have to do with the so-called higher culture of Germany the better, and we should discourage the idea so generally entertained by our Seminary boys, that they cannot get a finishing touch without spending a year in Germany! The churches had better bid slow for all such. Why go to Germany, unless it is to bring back some of the advanced thoughts of its great scholars, which are quite as little in accord with inspiration as the views recently put forth by Prof. Toy? We think the prompt action of the Trustees should inspire the denomination with increased confidence in the Seminary. It still lacks \$100,000 of its endowment. It needs \$20,000 to carry on operations the next session, or it must close its doors; \$4,000 of it was subscribed at the Convention, by ministers largely.

MISSIONARY REPORTS.

These were distinguished this year as less the rhetorical and fanciful, and more of the real and tangible. There was less or none of the glamour of former years, no calculating by the rules of arithmetical or geometrical progression, how long it will take to convert China, Africa or Italy, no estimating the number of dollars it requires to convert the average Mongolian, nor did we hear an intimation that it was the mission of the church to convert all nations by the preaching of the gospel, but was distinctly announced in Dr. Ford's able report on our China Mission, that the gospel was only to be preached among all nations for a witness, and then the second advent glory. The speeches of our missionaries, Crawford, Hartwell, Taylor, Simmons, and David, were sensible and impressive. We learn that our young Bro. John Eager, a full graduate of the Seminary this year, has been accepted as missionary to China. We regard him as a pious and consecrated man, and are confident that he will very soon take the first rank among our foreign missionaries. The recent death of his devoted mother will save him the bitter pang of a last farewell. Though her prayers are ended forever, they are recorded in heaven, and their gracious answers will follow and be ever with him in that land of darkness, and under the shadow of death.

THE HOSPITALITY.

Of Atlanta was abundant and generous. Hundreds were found for over six hundred delegates and visitors, and still there was room. Our ministers filled all the pulpits in the city on Sabbath, save those of the Episcopalians and Catholics, and believing as they do that we preach damnable heresies, who will say they are inconsistent?

We intend to say something about this growing city in our next. The next Convention meets in Lexington, Ky., a very suitable place; then let Columbus, Miss., have it say we.

THE FIFTEENTH OF JUNE.

THIS day, or the earliest day thereafter, is recommended by the Southern Baptist Convention for annual contributions and subscriptions to Foreign Missions by our churches. It is important that the Board should know in advance what amount to expect as the basis of their appropriations to our missions. Will the pastors and churches observe the day as recommended? Will the treasurers of the churches forward promptly the cash collected, and state the amount subscribed for the year, and whether it will be paid monthly, quarterly, or at the end of the year?

The general adoption of this plan, or some similar one, would render agents unnecessary, and would greatly promote the work of giving the gospel to the nations. H. A. TUPPER, Richmond, Va. Cor. Sec'y. F. M. B.

Whatever your wants are, want not faith, and you cannot want supplies.—Charnock.

"LITTLE THINGS."

IT is interesting to notice what is often accom- plished by the most insignificant means. We call them accidents, but are they? Who can tell the final results and blessings from that old torn paper?

BRO. GRAVES:—I wrote you a note yesterday, and sent you a new subscriber. I want to tell you something of him, and will begin by saying: I am running a saw-mill, and grind wheat also. Some two weeks since a gentleman from a distance of ten or twelve miles came in with a load of wheat, and, as it would take him all day, he brought his lunch along, wrapped in a copy of THE BAPTIST. Now all the time I have been taking the paper, I have never allowed one de- stroyed or lost, if in my power to prevent, and when I saw him using the paper that way, came very near remonstrating with him. I went up the flour and laid the paper over in a bin of straw, where it stayed until last Friday. Several men had read it a little, but one asked me to give it to him, which of course I did, and, although nearly a stranger to me, I told him if he would take the paper, I would send the money for it, and he could pay me in the fall: for I thought a man who would ask for an old copy of THE BAPTIST would do to trust; and that is the way I come to send you a new subscriber. I wish I could send you a large club. I write this because I wanted you to know that it was that old copy of the paper that procured you a new reader. You must excuse me if you think this too trifling.

LOUISIANA. JOES W. MCFARLAND. Remarks.—We certainly do not know when we have been more interested in a little thing, unless it was the piece of a BAPTIST left by a luncher, and found by Bro. L. M. Thomas, upon a mountain road in Alabama, which resulted in a list of sub- scribes, and a blessing to him and his congrega- tions. The friend and servant of Christ should sow beside all waters. If our Christian readers would preserve papers containing good articles, and call the attention of their neighbors and friends to them occasionally, and offer to send for the paper for them, as Bro. McFarland did, the paper would be extended and great good would be done. Why not keep a copy at your mill, and call the attention of your patrons to it? Select some paper with an extra good sermon or article.

BREVITIES.

There are 144 ordained Presbyterian ministers and missionaries in India.

A cargo of banished heathen gods and war-clubs, from one of the South Sea Islands, has been an- nounced for sale in London.

The Chicago Standard contains a very full ac- count of the proceedings of the Southern Baptist Convention.

Dr. Fulton has been restored to membership by the New York Baptist Ministers' Conference, from which he was expelled some time ago.

The subscription for the Baptist Theological Seminary at Rochester has been increased from \$125,000 to \$150,000, the Hon. Eli Perry, of Albany, contributing \$14,000.

The Karen Mission in India, which is some- times called the gem of Baptist missions, was com- menced fifty years ago. It now comprises 394 churches with 19,915 members. It has a theologi- cal school at Bangoon, with forty-nine students.

Two missionaries are sent out by the London Missionary Society to replace the losses which have occurred in the Central African Mission. Dr. Mullens, the Foreign Secretary of the Society, is going immediately to Zanzibar, for the purpose of organizing and guiding the mission.

Dr. Crawford H. Toy has resigned his chair of Old Testament Interpretation in the Southern Baptist Theological Seminary. He has the love implicit confidence of all his old "fellow-students," (as he used to call the gentlemen to whom he lectured), and to them this news will "come like a fire-bell in the night."—Western Recorder.

We have received the first number of the Bap- tist Messenger, Ed. S. C. Lee, editor and proprietor, Farmerville, La. It is a very creditably gotten up sheet, and contains a variety of interesting matter. It is designed to supply the Baptists of Louisiana with a home paper. We wish Bro. Lee the largest measure of success in his editorial venture.

Five years ago the Duke of Bedford presented a noble statue of John Bunyan to the town from

which his grace derives his name, and since then he gave to the church of which Bunyan was the pastor a magnificent door adorned with scenes il- lustrative of the "Pilgrim's Progress." We now learn that the Duke and Mr. Boehm, the sculptor, are about to present a model of the statue to the Baptist College in Regent's Park, of which Dr. Angus is the principal. In the library of the same institution a statue of Robert Hall has recently been erected.—London Baptist.

The Christian Index, in speaking of the dangers of the church, remarks: "The danger of the church is not from such men as Underwood and Ingersoll. They would be harmless were there not enemies within the church who point the infidel shafts. The most potent argument against Chris- tianity is not the sneers of an Ingersoll, or the misrepresentations of an Underwood, but the un- godliness of professing Christians. Upon the other hand, the most convincing argument of the divine origin of Christianity is not the logic of the eloquent scribe or orator, but the logic of a godly life."

Eld. L. C. Kellis, of Louisiana, writing to the Baptist Record, during the session of the Con- vention in Atlanta, makes kindly mention of our editor-in-chief, and in his absence we take the liberty of re-producing it in these columns: "I have heard three excellent sermons—one from J. C. Furman, D. D., South Carolina, one from Dr. Graves, and one from T. G. Jones, D. D., of Nash- ville. Bro. Graves, though suffering from the effects of a congestive chill on Saturday, met a very large congregation yesterday at the Central Baptist church, and preached one of his finest ser- mons. His subject was "Witnesses for Christ." It would have done your soul good to hear it. It was so replete with thought, such an effective de- fense of "the truth in Jesus," and so full of reli- gion! There were but few dry eyes in the house, and if I were to say that those who arose and gave assurance of their Christian hope num- bered three hundred souls, I don't think that I would exaggerate. I have always loved Bro. Graves, but I love him now better than ever."

QUERIST.

BRO. GRAVES:—As I have never troubled you with any questions, with your permission I will ask one or two.

- 1. What was the nature and kind of that light spoken of in Gen. 1. 3?
2. Was the destruction of Job's children and property real or not?
3. Is the word "us," in Isaiah ix. 6, to be taken in a general or a particular sense?

U. E. ALLEN.

1. To discuss this fully would require more space and time than we have to give to it, since the ut- most disagreement exists about it. It was doubt- less sunlight. We believe that the sun and moon and all the planets of our system were created when the earth was, if not the entire physical uni- verse. How else could the counterpoise of the systems have been established and preserved? But the earth may have been so enveloped in dense vapors that their full and clear light was obscured. It was not until the fourth day that they were made, i. e., appointed to be for signs and seasons, etc. The rainbow was seen in the heavens, as now, after a rain, but God made, i. e., appointed, it to be the token of the covenant God made with Noah.

2. We understand that it was real—it was un- questionably so.

3. It applies only to those who receive him as their substitute and Savior. He did not bear the sins of only those who can say, "By his stripes we are healed." He paid the law debt of no one who dies under its curse. All for whom Christ died he will atone—reconcile to God by his death. He died for all men, for the sin of the whole world, in the sense that he did not die for the de- cendants of one family, for one race or nation, but for all men, i. e., men of all races, families and na- tions of earth.

If you do not trouble us often you know how to ask troublesome questions.

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

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 separated far, by faith we meet Around one common mercy-seat."

While it is clear that to him who is able to make use of effort, prayer without effort is not faith but presumption, it is also clear that effort without prayer is equally presumption. May it not be pos- sible, in the case of the pulpit of the Coliseum Place church, New Orleans, made vacant by the death of the lamented Wilson, that one reason why the vacancy continues so long is because more dependence has been placed on effort than on prayer? One who regards that as by far the most important point in the Southwest, if not on the continent, suggests the supply of that church with a pastor as a subject of special prayer every Sun- day evening at 3 o'clock, and requests that all Baptist papers that feel interested in our general prosperity copy this, and especially that ministers make New Orleans a subject of much prayer before they decide to not go.

Oh, how little a thing it is to look into happi- ness through another man's eyes!—Shakespeare. Faith has reason of its own; but there is no light in which it can distinguish objects except the light of prayer.—F. W. Faber.

The greatest evils in life have had their rise from something which was thought of too little impor- tance to be attended to.—Bishop Butler.

He that seeketh to be eminent amongst able men, hath a great task; but that is ever good for the public; but he that plots to be the only figure among ciphers, is the decay of a whole age.—Lord Bacon.

All that a brother man is empowered to demand of another is, that he give him tree and fair play for all his faculties, that he harm him not: God may demand of man that he be holy in thought, heart and action. Terrestrial morality may be called harmlessness; celestial, holiness.—Peter Bayne.

No man is a better merchant than he that lays out his time upon God, and his money upon the poor. There is no one minute of our lives after we are come to the use of reason, but we are or may be doing the work of God, even then when we most of all serve ourselves.—Bishop Jeremy Taylor.

As the azure sky, in which we see nothing, throws out from itself both the cloud and the light- ning, so the unseen universe gives rise to the visible universe. We have invisible electricity in the air; we have invisible moisture there. The sky puts forth a fat and there is a cloud. It puts forth another fat and there is in the cloud electricity. So I suppose Almighty God evolves the seen uni- verse of matter and the unseen of finite force from himself.—Joseph Cook.

Dangerous it were for the feeble brain of man to wade far into the doings of the Most High; whom, although to know be life, and joy to make mention of his name, yet our soundest knowledge is to know that we know him not as indeed he is, neither can we know him; and our safest elo- quence is our silence, when we confess without confession that his glory is inexplicable, his great- ness above our capacity and reach. He is above and we upon earth; therefore it behoves our words to be wary and few.—Bishop Hooker.

Which is the owner? The late George Peabody said that he owned his money and would not allow it to own him. In this distinction lies all the difference between freedom and slavery. Where money is master the man is down. We have known instances not a few of Christian gen- tlemen and women who gave away all or large portions of their annual incomes from certain sources, preferring to be executors of their own wills, and they had the satisfaction of being bene- factors. We have also known others who heaped up riches, not knowing who should gather them—whether lawyers, or speculators, or strangers, or heirs unfitted for the proper use of wealth. Which is the more excellent way?

BOOK-TABLE.

[The receipt of all new publications delivered at the edi- torial 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.]

A New Map of Western Asia, from original ma- terial by Prof. H. S. Osborn, LL. D., editor, with Dr. Lyman Coleman, of the large map of Pale- stine and other parts of Syria.

This map is largely prepared from original sur- veys, examinations and explorations, and includes the lands of Mesopotamia, Assyria, Media, and the great desert, the Tigris and Euphrates, on the south; Armenia, with the true position of Ararat, the valley plain of Georgia, and the Persian Fire land on the Caspian, on the north; Asia Minor, and beyond to Constantinople on the west.

All the coast lines of the Mediterranean, Black, and Caspian seas, appearing on this map are faith- fully reduced from the Russian, French and Eng- lish Coast charts. The mountain chains and table lands, are most carefully laid down. The biblical, classic and modern names are easily distinguished. The classic routes and those of St. Paul are sharply and accurately drawn.

As the editor has, for six years, had access to the best material to be found at home and abroad, the publishers have reason to believe that no other map is of equal value for range and for correct im- pression as to these lands of which so little has been known hitherto. Size, a little over six feet wide and four and a half feet in height. Price, \$5. The usual price of this style and mounting is \$7. The map is beautifully colored, mounted on mus- lin, covered with an amylac preparation, and not varnished, can be seen over a large room and has no glare. Pastors' studies and our Sabbath-schools should be supplied with this map. Address Prof. H. S. Osborn, University, Oxford, O.

AN INTERESTING EVENT.

We copy the following from the Morristown Gazette, and extend our hearty congratulations to the happy couple:—

Married, at Leadvale, Tenn., on May 4th, 1879, by Rev. W. A. Montgomery, D. D., Capt. C. H. Sowers to Miss Janie F. Montgomery, second daughter of the officiating minister.

Just twenty-five years ago in the same house, then the residence of Maj. L. D. Franklin, the nar- ents of the bride were united in marriage, by the Rev. E. F. Sevier. The bride of that occasion be- ing the charming, accomplished and popular eldest daughter of Maj. Franklin. A large party consisting of several hundred persons from Ten- nessee, Kentucky and North Carolina assembled to witness the ceremony.

On the present occasion the party consisted of only the relatives and a few friends of the bride and groom. The party was an exceedingly pleas- ure. The table was loaded with the usual luxuries of such occasions. The bride looked charming, the groom happy and all pleased with the joyous double wedding. May they reach their golden wedding.

"A NAME TO LIVE BUT ARE DEAD."

[From the Western Recorder]

ONE great reason for the unfortunate state of things we have pointed out is to be found in the hasty and ill-considered admission of members. Our churches have got into a sad way of depend- ing upon "revival meetings" for most, if not all, of their growth. When the "revivalist" comes, the whole machinery of the church, which the pastor has been endeavoring for a year to urge into some semblance of life, is all at once pushed into unwonted activity. All steam is turned on, the throttle-valve is pulled wide open. For a time there is motion and plenty of it. A disinterested spectator might observe that this motion is not al- ways well directed, that there is sometimes more noise than effective work, that there are rusty pinions here and leaky joints there, and loose screws everywhere. But after all there is some real life, and that is better than the perennial deadness of the past.

When the work accomplished in this way is tested by time, we all know how it usually turns out. Many are taken into the churches in the hurry and excitement of such "revival" seasons who are entirely mistaken as to their own spiritual condition. At such a time there are a hundred in-

fluences all tending in the direction of laxity in the admission of members; the hopeful view we all incline to take when even the worst of sinners profess conversion, the desire for the growth of the church—laudable certainly in itself—the am- bition for "big numbers"—not always laudable—by which preacher and people are often uncon- sciously influenced, and all this joined to mental conditions both on the part of those who are knocking at the door of the church and those who say "come in," that are unfavorable to calm and discriminating judgment. It is indeed no wonder that unconverted persons do get into our churches. Many of them stay there, self-deceived or worse, as so much dead-weight to drag down the churches they misrepresent by the heavy burden of their worldly lives.

Now what is the remedy? Stop praying or la- boring for revivals? That would be like recom- mending the beggar who gets on poorly with one good meal a week to omit that one, and stop eat- ing altogether. The true remedy, of course, lies in the opposite direction. If our churches do not thrive, and, in the hurry and excitement of a single annual "feast of fat things," manage to swallow a great deal of crude and indigestible ma- terial, common sense would suggest that the "feast" had better be made more frequent and distributed a little more evenly over the year.

Then, too, something can be done by healthful discipline. It is much easier to get a bad man into a church than to get him out of it. The door is the real place for vigilance. But if mistakes are made here they are not absolutely incurable. What we want is more faithfulness in applying the well-known remedies. We fear that as a gen- eral thing when bad men get into a church they are allowed to remain, especially if they have money, unless, indeed, they commit some very flagrant sin or personally offend some prominent member. Pique then comes in to stimulate duty, and in any event the wholesome results of disci- pline are obscured by personal considerations.

More revivals and more constant ones. More care in receiving members into our churches, and more fidelity to duty and to Christ in excluding those who prove themselves unworthy of mem- bership—these are the three great agencies to which, with the divine blessing, we must look to take away the "reproach" from our Zion, these the "tithes" that we must bring into the "store- house," before the waiting windows of heaven will open, or God will pour us out a blessing that there shall not be room enough to receive it.

AN APPEAL FOR HELP.

DEAR BRETHREN:—Feeling that God has called me to the watch-tower, I have for nearly four years been contending earnestly, so far as my limited powers enabled me, for the doctrines and practices of the Baptists, as I understand Christ and the apostles taught and practiced them.

My lot, at present, is among the enemies (and their name is legion) of God's truth—Methodists, Presbyterians, Universalists, non-resurrectionists, infidels, etc. This, however, is not the want, as many in Israel's camp speak in a foreign language.

I am convinced that something must be done with those characters not having on the wedding garment, as Bro. Paxton, in his sermon in THE BAPTIST, so beautifully and reasonably illustrates. Help is what I ask. Help, for the truth's sake! Help, for Christ's sake! Help me to contend against the loose practices which characterize the conduct of ministers and churches in my midst.

Methodist (so-called) preachers are received, contrary to reason and God's word, into our pul- pits, where they set forth salvation to be by works and not by grace. I have a family of seven per- sons dependant on me for support; besides, I have been suffering eleven years, both in body and mind, with dyspepsia. I need books, but am not able to purchase them. Will those who read this respond by sending each a small amount to Bro. J. S. Mahaffy, Memphis? From him I can obtain books. I shall ever feel grateful to any brother or sister who will aid me. When you read this, re- member your afflicted and persecuted brother, and make glad his heart by placing weapons in his

hands to facilitate his study, and with which to battle for the truth as it is in Christ. Atala county, Miss. T. J. FOWLER.

BOWLAND HILL AND THE THEATRE.

A MEMBER of Rowland Hill's congregation was in the habit of going, now and then, to the theatre. Mr. Hill went to him and said, "This will never do—a member of my church in the habit of going to the theatre!" Mr. ——— replied that he was not in the habit of going there, though it was true that he now and then did go, just for a treat. "Oh!" said Mr. Hill, "then you are a worse hypocrite than ever I thought, sir. Suppose some one had spread the report that I ate carrion for my food, and I replied, well, there is no wrong in that; I don't eat carrion every day in the week, but only have a dish of it now and then, for a treat! Why, you would say, 'what a vile, foul, filthy appetite Bowland Hill has, to have to go to carrion for a treat!' Religion is the Christian's truest treat, and Christ his truest enjoyment; and if we look to anything else as giving us higher joy, we know little or nothing of the spirit of religion."

EXAMINATION EXERCISES.

THE examination exercises of the Mary Sharpe College, Winchester, Tenn., will begin Mon- day, June 9th, and close with commencement day, Wednesday, June 13. The commencement sermon will be preached by Rev. J. F. B. Mays, D. D., of Nashville, on Sunday, June 15th. Baccalaureate address by Rev. G. W. Griffin, D. D., Professor of Logic and Metaphysics in the Southwestern Baptist University, Jackson, Tenn.

BOARD OF EXAMINERS—GENTLEMEN.

James H. Burnum, Fayetteville; Rev. J. R. Graves, D. D. LL. D., Memphis; Prof. G. W. Jar- man, Chairman of Faculty of the Southwestern Baptist University, Jackson; Rev. J. W. Lipey, President Germantown Academy, Germantown; J. F. B. Mays, D. D., Nashville; Louis Metcalf, J. C. Shupard, M. D., Prof. J. W. Syler, Hon. P. Turney, Supreme Judge of the Middle District of Tennessee, Winchester; J. H. Phillips, Chatta- nooga; J. H. Thompson, Shelbyville; Prof. Lem- lie Waggener, President Bethel Male College, Russellville, Ky.

LADIES.

Miss Sallie Adkerson, A. B., Professor in Bethel Female College, Hookinsville, Ky.; Mrs. Fannie Beall Brame, A. B., Principal of Young Ladies' Seminary, Cartersville, Ga. Miss Margaret E. March, A. M., Winchester.

These ladies are all graduates of this College, and have been successful teachers for years.

Patrons and friends of the Mary Sharpe are earnestly solicited to attend the annual examination exercises. By order of the Board of Trustees. Z. C. GRAVES, President.

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 publi- cations: Christian Doctrines, Theodosia Ernest, Vol. I and II, (choice of either volume, Pendle- ton's Sermons, The Infidel's Daughter, Orchard's History of Baptists, Vol. I and II, (choice either volume), Christian Paradoxes, or any other book worth \$1.50, to be selected from catalogue of the Baptist Book House.

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

4. Or, for four new subscribers any two he 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 ad- ditional name sent books to amount of 76 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.

NEWS FROM THE STATES.

KENTUCKY.—The resignation of Dr. B. Manly, to accept a professorship in the Seminary, leaves Georgetown College without a president.—Rev. A. J. Miller gives up the church at Cloverport, where he was both popular and useful, in order to give all his time to the Zion church, Henderson county, of which he has been pastor for more than a dozen years. We should rejoice to see many other ministers drawing in their lines.—*Recorder.*

—Rev. Lansing Burrows has accepted the care of the church at Lexington.—The First church in Owensboro, not feeling prepared to settle a pastor just now, has called Rev. B. D. Peay, late of Henderson, to supply the pulpit for several months. Bro. Peay is now at Owensboro and at work. This change leaves the church in Henderson without a pastor. That church, though not a strong one, has among its members some noble men, women and youth. We know of no better opening for a man of ability and enterprise, who could live for a few years on a moderately small salary. No one who has not ability and a mind to work would suit the place. Henderson has much wealth and refinement, but not an excess of religion.—*Recorder.*

TEXAS.—Dr. G. W. Rogers has been called to the pastorate of the church in Marshall.—A call has been issued to the churches in North Texas, to send delegates to Plano, Collin county, Thursday before the first Sunday in July next, to organize a general missionary body, for purely missionary purposes.—Two pastors are now wanted in Galveston—small calibre ought not to come. The need of two devout, fearless, able and eloquent Baptist preachers is overpowering and can quickly make us powerful for God. One of these is for the First church, old, wealthy, devout, conservative; the other for the Broadway church, new, zealous, spiritual, plucky, and about moving into a new and beautiful church.—*Kappa, in Baptist Herald.*

—The brethren are about completing a new church house at Kildare.

MISOURI.—The church at Bolivar called Eld. T. L. Lewis to the pastorate last month. At a recent meeting there were eight additions.—Eld. D. B. Bay, editor of the *Battle Flag*, is engaged in a discussion with the Quakers in Hico, Benton county, Ark.—Dr. Murphy, of Carrollton, will preach the commencement sermon at William Jewell College, June 8th.—Eld. B. S. Duncan becomes the missionary editor of the *Central Baptist*.—We greatly regret to learn that continued ill-health has caused Pres. T. Terrill to resign his position at the head of Hardin College. His many friends will anxiously hope that he may soon recover.—*Central Baptist.*

MISSISSIPPI.—Eld. J. K. Fant, pastor at Sardis, is assisted in a meeting of days by Brethren Purser and Allen.—A brother of Cold Water Association writes: "The district meeting of our Association meets at Lexington, on Friday before the fifth Sabbath in June. We are expecting a large attendance and a real good meeting. Conveyance will be furnished all from Como, who will notify Bro. Anderson, the pastor.—A revival meeting in Blue Mountain Female College, resulted in the conversion of nearly all the pupils not already professing Christians.—Eld. J. B. Hamberlin has removed from Ocean Springs to Handshoro, Miss., where his correspondents will please address him in the future.—Eld. R. G. Hewlett is a candidate for Treasurer of Lafayette county.—We learn that Eld. I. D. Purser is conducting meetings at Cold Water. This is one of Bro. King's churches.—Eld. J. H. Eager is assisting Pastor Gates, of Brookhaven, in a meeting.—Bro. H. L. Finley is succeeding finely in his evangelistic work in North Mississippi. God reward this noble brother in his efforts to turn souls from the error of their way.—The church at Sarepta has labored under the disadvantage of having no house of worship, but it is proposed to build one this summer. The Presbyterians have kindly tendered the use of theirs.

KENTUCKY.—The meetings conducted by Elds. W. A. Nelson and L. B. Fish, at McMinnville, were attended with good results, quite a number having professed a hope in Christ.—A prominent brother writes a business letter: "I am

indeed sorry to see in the last BAPTIST that Dr. Landrum has accepted a call to Sevierah, Ga. Tennessee can't afford to give up such men." We regret it quite as much as our brother, and the universal sentiment of the denomination throughout the State is, that his removal will be a severe loss.—Some fifteen persons united with the church at McMinnville during the meeting conducted by Brethren Nelson and Fish.—Rev. J. M. Carter, of Claiborne county, will preach the commencement sermon at Bristol Female College the first Sunday in June.—Rev. J. M. Carter recently assisted Pastor Warley, of Bristol, in a meeting. Twenty-five were baptized, and others swart the ordinance.—The Second church, Chattanooga, Eld. J. W. Mathis, pastor, closed a meeting last month, and, as a result, received ten additions to the church.—We copy the following honorable mention of our able Secretary of State Missions from the *Western Recorder*, Kentucky: "Dr. Mays, the Corresponding Secretary of the Mission Board of Tennessee, is doing a grand work. His plan is to bring up the churches to meet for public worship weekly and to sustain pastors for all their time. He goes to the churches that have no pastors or a pastor for only one or two Sabbaths in the month, preaches their duty to them, shows them how they can sustain a pastor, helps them to raise the money, and then to find a man for the place. In this way about fifteen churches have been toned up in the last year to enjoy the blessings of the gospel every Lord's day. The great want of the vast majority of our churches in the South to-day is more frequent meetings and full, regular pastorates, and we trust our brethren in Tennessee will show us that it is not an impracticable thing."

LOUISIANA.—The Louisiana Baptist State Convention will hold its next annual session in Minden, La., commencing on Friday before the second Sabbath in July, 1879.—Eld. J. D. Fletcher has removed from Alto to Lonoke, Ark., where his correspondents will please address him in future.—Thirty years ago, Elds. Elias George, S. B. Thomas, S. J. Larkin, Wm. Larkin, Geo. Everett, and Wm. Milburn, were all living in this pariah, north of the D'Lufer, actively engaged in the ministry; at the present there isn't a Baptist preacher in that territory, and those brethren have all "passed over the river," except S. J. Larkin and Elias George, who are yet waiting for the summons to "come up higher."—*Messenger, Farmerville.*

ARKANSAS.—Our congregations are larger and more attentive to preaching than at any time during my pastorate at this place. I feel that surely the Lord is going to visit us with a glorious revival. Pray for us that the surroundings may all be used by us for the glory of his name.—*J. M. Hart, Eldorado.*

GEORGIA.—Rev. Timothy Henley, pastor at Savannah, has resigned, and will return with his family to England, where he will remain permanently.—We quote the following from the *Excelsior* (Bulloch county) *News*: Eld. J. A. J. Smith is having fine success in his mission work in the Ogeechee District. He has large congregations of attentive hearers, many of whom seem to be deeply interested in the subject of religion. On his last tour of appointments he baptized four, and received others for baptism on the next tour.

ALABAMA.—Sister Ellen Alston died in Calhoun county, May 21st, 1879, aged seventy-seven years. She had been a member of the church forty years.—The church at Opelika is still without a pastor.—The Baptists of Montgomery are contemplating reviving the interest at the Adams-street church.—Another veteran has fallen. Deacon Wm. B. Haralson died, at his residence in Selma, May 11, 1879. He was born in Greene county, Ga., June 10, 1799. He moved to Alabama in 1824. He was a member of the Baptist church for more than fifty years, and a deacon nearly as long. For a number of years he was treasurer of the Alabama Association.—*Alabama Baptist.*

THE TREASURY OF DAVID.—This is a valuable exposition of the Psalms, by Rev. C. H. Spurgeon. Four volumes. Price \$1 per volume. Address Baptist Book House, Memphis, Tenn.

THE CHRISTIAN A DEBTOR TO CHRIST.

WHEN DANIEL WEBSTER, the great statesman, was dying, he requested some friend to read a favorite hymn:—

"There is a fountain filled with blood,
Drawn from Immanuel's veins
And sinners plunged beneath that flood,
Lose all their guilty stains."

When the hymn was finished, he said in a clear, strong voice, "Amen, Amen, Amen!" The inference is, that Mr. Webster had beneath the flow of Christ's blood, lost all his guilty stains. This hymn of Cowper's, "Stained through with the crimson hue of a vicarious sacrifice," was to the great statesman a song of real redemption.

Now, Christian, is it not the same to you? Perhaps you have often gladly declared in song, "There" (in that fountain), "have I, though vile as he, washed all my sins away!"

If you are a true believer, you know that Christ died in your stead, and that your sins met their penalty in him. Your peace of conscience is through his blood. This blood was shed for you. For your sake he offered himself. Jesus in his life and death endured the agony, suffered the pain, and received the stripes that you might have the victory, the ease of mind, and enjoy the healing balm. The curse was his, the crown was yours, he paid the price, and you have the inheritance my brother. Since Jesus is so much to you, should you not set yourself apart to him? The prime object in your salvation, was not to take you to heaven that you might be happy, but to make you holy,—when holy heaven is yours. You were married to Christ that you might bring forth fruit unto God. (Rom. vii. 4.)

You are saved by Christ that you may live for him. (Heb. xiii. 7.) One of the truest and best men said, none lives to himself, and none dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord; whether we live therefore, or die, we are the Lord's. (Rom. xiv. 8.)

Now Christian, for whom do you live? for Christ or yourself? You cannot slight this question, for it involves your soul's salvation. Do I entreat you, so completely substitute Christ for yourself as to say, not I but Christ, not my will, but Christ's, not my ease, not my desires, nor credit, but Christ's, for unless you slay the body of sin in holy self-denial you can never be Christ's faithful witness.

My brother, my sister, let me use plainness of speech. What is the will of Christ concerning your money? Are you using it for self, or keeping it for self or Jesus? Money will work for Christ, if permitted. Every dollar you know will make six cents a year. So if you will, you can make your money work for the Master. You know you do not need it now, you are only keeping it for a rainy day. You can if you will, make every thousand dollars put away for that rainy day—which will hardly come to you—make sixty dollars a year for the Master, and keep your thousand or thousands, for that rainy day all the same. It is to be feared that some of our brethren and sisters, who hope for salvation through Christ have hid their Lord's money so that it cannot make any per cent for him. The Lord's cause needs money. The work of missions, education and Sunday-schools cannot be successfully carried on without money. The Big Hatchie Association could endow her professorship easily if she could only control the interest on the thousand put away for that "rainy day." How easy then is it for our brethren and sisters to place the Big Hatchie in that advance position among the Associations of the State? If our brethren and sisters would only let that money laid up for that "rainy day" work for Christ we could soon offer the pious young men of churches the aid needed in preparing themselves to preach the gospel of our Lord Jesus Christ.

How can you my Christian friends, if you love Jesus better than yourself, hold your money from working for Jesus?

THE BAPTISTS OF TENNESSEE ARE IN DANGER OF IRREPARABLE LOSS

by keeping their money from the work it could and would do if permitted by those who claim to have been purchased by the precious blood of Christ.

The facilities and opportunities for university education are being so rapidly multiplied in this country, that most of our young men can avail themselves of them. And, it is almost certain that those for whom nature seems to have done most, will be the men to avail themselves of the invaluable aids offered by the universities. We may reasonably expect that a very large proportion of our young men, who have the elements of a true and noble manhood, will be, in some degree, brought under the influence of the universities. We cannot, however, reasonably expect that the universities will be so entirely freed from the bias of party as not to influence, mould and direct the feelings and thinking of the students. The school is in some sense, a fountain whence the stream flow, hence, those who control the fountain will tinge and direct the stream. It must, therefore, be manifest to all thoughtful persons, that we must provide university instruction for the young men of the country or they will be lost to us, or if not lost to us, they will be so toned and modified by others as to be less intensely with us. Again, we cannot teach the young or the nation as we ought without a university.

In this country, the university professor is not only a teacher of his class, but he is also a teacher of the nation. This will appear, if we consider, that it is from the colleges and universities we must look for the bulk of our scientific works. So then, as we build and make effective institutions of learning we promote the work of advancing the empire of knowledge and the training of the leaders of American thought.

Will Baptists after having done so much in the way of training and directing American thought, now abandon the field which no other can occupy so well well and so consistently?

Joseph Cook says, "the Baptists have, in spite of all we hear of criticisms about one of their beliefs, been of foremost service in bringing into the world, among all Protestant denominations, an adequate idea of the importance of spiritual church-membership." He adds, "I know that no generous hearts or searching intellect will object to that statement." (See Orthodoxy page 173.)

Without schools of "high grade" we must lose the place secured to us by our fathers. I ask my brethren and sisters if you can consent to lose both the best young men of the country from your ranks and your place as leaders in American thought. You are hardly aware of the results of your neglect. Have you ever thought of the small number of your young men, who have the ministry in view? Tennessee has only one student at the Southern Baptist Theological Seminary. (See catalogue for 1878-9.) If you think of your ministry, those wholly devoted to preaching you will find, I think, that the larger portion of them are the sons of other States. Must our young men be turned from the ministry of our Lord's gospel? I will cite some few examples of benevolence, and close with a question or two: Mrs. Stone and Mr. Wilcox have given \$1,000,000 to aid the schools and colleges for the colored people of the South. A gentleman in Philadelphia gives \$30,000 to one of the colleges of the State. Mrs. Maurhouse of Liverpool, N. Y., gives \$30,000 to Syracuse University. Mr. C. L. Jones, late of Cambridge gives \$30,000 to found six scholarships at Harvard College. He also gives \$10,000 to Vermont Academy, to which he had already given money. These gifts have been made since the 1st of January.

Now, who will for Jesus' sake let their money, put away for that "rainy day," work in the way of giving the aid now so much needed in our University work? Who will write to the agent of the Southwestern Baptist saying, my money which I have laid up for the "rainy day" may work for Christ through the University at Jackson, Tenn? HATCHIE.

THE COMMUNION TRILEMMA.

BRO. GRAVES:—In the minutes of the Judson Association, Arkansas, (Eld. A. Yates, Moderator), I find the following query sent up by Edinboro church, "Is it Scriptural for one church to invite members of sister churches to commune with them?" A motion was made to answer said query

affirmatively, but after discussion by a number of brethren was tabled. Is it possible that the brethren of the Judson Association cannot tell whether this, the most solemn of all church business, is Scriptural or no, when they say in their Abstract of Faith, "we believe that the Scriptures is the only rule of faith and practice?" Don't you know brethren that when you tabled that motion you not only said to the Edinburgh church, but to the world, who is ever watching with an eagle's eye, that we cannot tell whether or not our preaching is Scriptural. It seems that the churches have gradually slid into a loose practice of inconsistency in the inter-communion of members of different churches at the Lord's supper, until it has become so customary that many of the brethren do not feel like restricting it to a local church where it belongs, for if they decide it is not Scriptural then they must cease to practice it. And if they say it is Scriptural then to show the passage is the next thing, which cannot be done; and so it seems that many good brethren had rather rest impaled upon the third horn. We cannot tell, but the time has come when this question must be answered, and the Lord's supper must be restricted to the local churches as other church business.

All ministers officiating at the communion say that it belongs to the church and none can come to it by right only her members, and that she has the right to judge of the fitness of her communicants to purge out the leaven, etc. Then the next breath, as an act of Christian courtesy, they invite all members of sister churches knowing themselves to be in good standing at home or in their own churches, and hence, leave it to them to judge of their fitness, and so leaven may come into the supper and that from beyond the church's discipline. No, I would prefer if we leave it to some Christians outside the church to judge of their fitness that we leave it to all, this seems to me to be the more consistent. But right here I would ask the question that I heard Bro. Graves ask at Mineral Springs last summer in lecturing on this subject, and indeed I am indebted to Bro. Graves in that discourse for a correct understanding of this ordinance. "Return honor to whom honor is due." If I did ride seventy miles in the heat to hear him I feel that I am fully rewarded. Every church that can should secure these doctrinal discourses. Here is the query: "Has a brother the right to invite another brother to do a thing that he has no right to do? He has no right to the Lord's supper in any church save his own."

J. M. GREEN.

Eagle Hill, Ark., 1879.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers seven 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.

Albert A. King died in Drew county, Arkansas, September 21st, 1878. Bro. Albert King was aged twenty-four years and eight months. He was baptized by the writer on the 22d of August, 1877, and united with Spring Hill church. He was an humble, faithful Christian, dearly beloved by all who knew him, and especially by the writer, who loved him for his consistent Christian life. He died in the triumph of his faith. We sorrow not as those who have no hope.

M. Y. MORAN, Pastor.

Mr. Z. L. Chambliss was born in Warren county, Ga., July, 1812. He united himself to the Valley Grove Baptist church, Talbot county, September 1836, and some years after moved to Marion county, Ga., and united himself to the Baptist church at Union, and in May 1867, was ordained to the office of deacon, and died suddenly at his residence four miles west of Benna Vista, on Sabbath the 27th day of April, 1873. He was a pious Christian, faithful deacon, a devout husband, an indulgent father, a good citizen. He was for many years a subscriber for THE BAPTIST, and a faithful reader. He often spoke of it to his brethren as deserving their patronage and support. The church and community has sustained a heavy loss, but we know that his is his eternal gain. We feel satisfied that he now enjoys that rest of which Job spoke when he said "Where the wicked cease from troubling and the weary are at

rest." He was buried from his church on Monday following. Eld. W. Lively, his pastor conducted his funeral services. Many were present which manifested his influence in his own community. He leaves a wife and seven children to mourn his loss. Shall not we tender them our sympathies and prayers? He now sleeps—we feel sure, "that blessed sleep from which none ever wake to weep."

PASTOR.

VISIT TO HUMBOLDT.

EDITOR BAPTIST:—It was my privilege to hear Dr. Hendrickson's forthright anniversary sermon, Sunday before last. Of course I was interested. The Doctor has a noble record. I was not aware before, that he began his life work as a Methodist minister. In examining the subject to defend himself against the Baptists, he was converted to the Baptist faith—chiefly by studying the Scriptures. But lest his discourse may be published, I'll not go farther, at present.

The Baptist Sunday-school here had a picnic Saturday, which, I learn, was a truly pleasant affair; but having determined to spend the Lord's day in Humboldt, it was not in my power to attend, as the train now comes through at 3 p. m., going north. Not a few of our young people had gone on the excursion to Cairo, in the morning, and that reduced the number attending the picnic; though not sufficiently to mar the pleasure of the occasion, it appears.

On reaching Humboldt I repaired to the Louisville House, kept by Bro. Perry, and found our brother, Dr. Griffin there, quite sick. He was not able to fill his preaching appointments; and barely had strength to get back home this morning, with help. So after the Sunday-school exercises, there were no regular services; simply a prayer and praise meeting of an hour or so, conducted by myself. We found some very good acquaintances, and received marked attention from Bro. John Glenn, Superintendent of the Sunday-school, and other brethren, while Bro. Perry and his family extended me the kindest hospitality.

There is much about the Humboldt church that is commendable. They "pay as they go," I understand; have Sunday-school regularly; keep up a weekly prayer-meeting, and a prayer-meeting for young men. A Ladies' Aid Society was determined upon some time since, and I think will be fully organized soon. I did not formally present my mission; hoping to bear of something being done in a substantial way by such a society, and some noble brethren whom I might mention. Bro. Grace was greatly beloved, and Dr. Griffin has a warm place in the hearts of the people now.

L. A. D.

Very truly yours,
Jackson, Tenn., May 26, 1879.

ANOTHER INDIAN PREACHER SILENCED.

IT grieves me to announce the sad truth, that our most esteemed brother, Martin V. James, has been almost silenced from promulgating the glorious gospel of the blessed God to his benighted people, since last June, the time I led him out of the Methodist pulpit into our Jordan, and baptizing him to the apostolic mode. He had successfully preached and practiced their doctrine for eight long years, but being convinced of his error, resolved by God's help to become right, and after much prayerful searching, came with gushing tears and demanded baptism at my hands, which act cut him off from his society, and stopped his salary, since which time he, has not received anything for his services, and he being a poor man with a wife and five small children, was compelled at once to exchange his Bible for secular employment for a livelihood. Therefore our most intelligent and influential Choctaw preacher is silenced, and, oh, am I the one that struck the fatal blow by baptizing him into our denomination? May we consider his case prayerfully and try and understand whose fault it was that this useful worker was so suddenly snatched from the work to which we trust God called him.

A. FRANK ROSS.

Oak Lodge, Choctaw Nation, I. T., May 30, 79.

LETTERS FROM THE PACIFIC.

No. 2.

BRO. GRAVES:—I promised, in my last, some account of the Pacific Baptist Association. It met at Dixon, the parish of the indefatigable Bro. J. E. Barnes, and where those princely and hospitable farmers, Garnett and McKune, and hosts of others, equally noble in spirit, though less oppressed with the care of this world's goods, maintain one of the best churches on the coast.

The "Ministers' and Deacons' Meeting" occupied Thursday evening and Friday morning, was well attended and full of interest. They discussed several subjects of importance, had seasons of devotion, listened to an excellent sermon by Dr. Gray, and were thus more than ordinarily well prepared to despatch the business of the Association proper with little delay, and leave most of the time from 7:30 p. m. Friday, to 9 p. m. Sunday, for preaching, prayer, exhortation and praise. Dr. S. A. Taft, of Santa Rosa, by appointment from last year, preached the annual sermon—Theme, "The righteousness which is of the Law not equal to the righteousness which is of the Faith, and the why"—a masterly exposition of a great subject. Dr. Gray was moderator, and Dr. Brown, clerk. The messengers from the churches seemed to have come filled with the spirit, while the letters bore tidings of good only. Hence, prayers were brief, pointed, earnest; exhortations warm, pathetic, moving; songs full of the sweetness and melody of a living faith, and preaching in harmony with the spirit of the occasion. Sermons were preached by Drs. Gray, Taft, Frost and Kalloch, and one other, not a D. D. Bro. Frost gave us his great Bible reading on the theme—"Is the Christ of the Bible God?" On Sunday morning and in the evening, Bro. Kalloch told us about the "fields white, ready to the harvest." Both these efforts, like the other exercises were eminently worthy of the speakers.

Mrs. T. S. Kalloch, representing the "Woman's Missionary Association of the Pacific coast" was present, and instrumental in the organization of a "Woman's Missionary Branch" in the Dixon church, under most favorable auspices. It will labor for home evangelization, co-operating with our State Missionary Convention.

A conference was held looking to the placing of the *Evangelist* in the hands of the brother, upon whom the mind seemed to be centering when you left. The arrangements now suggested promise both success and permanence.

All things considered this has been one of the best, and most profitable associational meetings ever held in the State—God be praised for brightening prospects.

Bro. McL., whom you say you did not see, has gone East and perhaps may become your neighbor. At any rate, hopes are entertained that he may, in some place, find a congenial field of labor and finally a "home over there." It having become evident that Bro. W. Scott was needed in Petahuma, he was induced to leave his assistant pastorate at the temple and try to collect the scattered sheep of a once happy and prosperous flock in that pleasant town. Although with the best located church-house in the city, and out of debt, they have never rallied from the effect of his labors, who persisted, until he, last year, divided the Oakland church. O what elements of destruction dwell in some men's ways. If you are ever instrumental in sending a minister to this coast I beg you to see that he has the spirit of peace.

Bro. Scott's labors have been abundantly blessed since he went there and hopes of final restoration are visibly developing.

The farewell to Dr. Everts was an event in our history. His address of an hour and a half on "a church of Christ, what is it?" was a vigorous, impressive presentation of one of the "corner-stones." It was in the Temple and brethren came from far and near.

The First church, San Francisco, have secured Dr. Gray as present pastoral supply, and wish to make him permanent pastor. To this he objects, as being out of the line of Missionary work for which he came to this coast. Can you not send them the man? It seems to me God must have one already made somewhere.

Our Convention meets with our church, (Central), of Oakland, next week. Earnest preparation are making all over the State, and fervent prayer is offering for a most happy onward stride in the cause.

How I do wish you could be here, the same humble cot, and plain table to which you consented to submit, when here, is ever waiting your return. Our Pastor Gairey, is active, energetic, pushing, as ever—and Superintendent Mann, of our Sunday-school, is a constant success. He held his first Sunday-school concert last Sunday night. It would have done your soul good to see that great hall packed, and to listen to thirty-two Scripture recitations illustrative of the "twelve foundations of the Heavenly City," interspersed with holy harmonies, under the direction of Prof. Crabtree, to say nothing of an attempt on the part of an "old minister" to give some physical and temporal account of the twelve precious stones named by John. Rev. xxi. 19-20. You already know something of what a host Bro. Mann, Sr. makes in Sunday-school work.

Rev. S. B. Morse, of East Oakland, has enjoyed an unusual season of prosperity. Is building steadily, strongly for the Master and for the future—would that we had a dozen such men for fields now perishing because of the lack of reapers.

Bro. Lillard, from Santa Barbara county, where he has labored with no inconsiderable success for several years. A "Landmarker" dyed in the wool—I think you know him—has gone to visit the church at Ukiah, where you know an interesting field awaits a faithful laborer. If the admiration should be mutual, as I hope it may, good results may be confidently expected. Bro. L. is a strong man; and Ukiah is a field destined to a prosperous future.

Though men often leave this field—unadapted to the peculiar service—yet we really need to day twelve good ministers. I know that the fields of the South and Southwest are already white to the harvest, and daily expanding, and yet it would seem that you might send us a few whom the Master will delight to honor in this vast field.

Our people called a Constitutional Convention, from whose hand it received a most extraordinary document, and yesterday elected, by several thousand majority, and adopt it as the fundamental law of the State. It establishes some features, never yet tried by any government, and the effect of which, trial alone can tell!

But there is nothing in it which ought to deter any one who can afford the most genial skies and balmy clime on earth from coming here to enjoy them.

Our season, agriculturally, is later than usual, but more than ordinarily full of promise. Our orchard, vineyards and grain fields never gave better assurance of an abundant yield. On the 10th the grand railroad excursion leaves here to celebrate the completion of the Southern Pacific railroad to Maricopa, Arizona, eight hundred and ninety miles from San Francisco toward Memphis, Tenn.—to which point I hope to go by rail, direct, in twenty-four months from this, to attend the Southern Baptist Convention. What a day of jubilee that will be. O. O. WHEELER.

HELPING YOUNG MINISTERS.

EDITOR BAPTIST:—The question is sometimes asked, how many young ministers are being supported at the University now? I would answer that there were fifteen in attendance until recently. Two have had to go home, as the Board could give them no assurance of sufficient help to take them through the session. None are charged for tuition, when recommended by their churches, and they are boarded by friends of the cause at the cheapest possible rates.

Now there is danger that others will be compelled to leave unless funds are forwarded for their partial support ere many days. It is folly for the Board to make promises until there is a certainty of being able to meet engagements—such a course has embarrassed its operations in times past, and now the motto is: "owe no man anything but to love one another." And this is Scriptural. Some of the students could not have gone as far as they have, if it had not been for the help extended by the Board.

Will our people never learn to send their contributions without waiting for an agent to visit and remind them, or plead with them for a few dollars of the Lord's money as if begging for a charity? A great expense might be saved by the adoption of some system of giving, and the Scripture states a plan. In order to encourage and carry out this plan, such organizations as Ladies Aid Societies are suggested. These may not only gather up the fragments, but they can form sewing circles and legitimate entertainments. By legitimate is meant such as are right in themselves and steer clear of evil.

That thousands of dollars are hoarded up by Baptists there is no ground for a reasonable doubt. The money is doing them no good, and never may: indeed it is more likely to do harm than good, when they shall have passed away. It will probably give occasion for hard feelings and contentions among their children, and be squandered in disputes at law, or in some equally unworthy manner. Then why not let some of it do good, brethren, while you are living! Try a voluntary gift to help educate some young minister who may preach after you are gone, and see whether God will not verify his promise and give you a richer blessing, even in his life. You cannot lay hold on the promises without letting go of the world. If you "withheld more than is meat," remember that it "tendeth to poverty."

But again: some will say, "what are the young ministers doing?" They are studying hard during the week, and on the Lord's day most of them are engaged in religious work. Some have regular appointments, and others preach at Mission stations, visit the prison or hold meetings for prayer—not to mention the traveling prayer-meetings on Thursday nights. What more can they do, unless it be to establish a Mission Sunday-school?

The kind offer you make Bro. Editor to deliver your Lecture on California for the benefit of the Ladies Aid Societies in the interest of the young ministers, ought to be warmly appreciated; and we can not but feel that its acceptance would be attended with large benefits. One of these societies has recently been formed at Denmark, where it is confidently expected that something more will be done; while at Eudora's White's Station, a strawberry supper has recently been given to raise funds for our cause.

With these agencies at work, we must believe that relief will come "in due season." May the Lord put it into the hearts of the children of men to glorify him by their gifts as a farewell offering; remembering the injunction: "freely ye have received, freely give." If ye have "believed in God," says the apostle, "be careful to maintain good works." L. A. DUNCAN, Cor. Sec. Jackson, May 10, 1879.

FROM ARKANSAS.

PRO. GRAVES:—On my return from the Southern Baptist Convention, Atlanta, Ga., by invitation I am spending a few days with the pastor, Eld. Harman, and the church in Lonoke, Ark. We have attentive congregations and prospects for a profitable meeting.

I desire to call the attention of the readers of your excellent paper to the valuable premiums you offer for subscribers to THE BAPTIST. I must say the paper itself is more than worth the subscription price, and how you can afford to give such valuable books as premiums for subscribers is strange to me. I suppose it is like the elk, with his horns five feet from point to point, could run through timber standing three feet apart. The man narrating this wonderful story was asked how they could do that; the difficulty was solved by him by simply replying that that was their business. So how the editor of THE BAPTIST can afford to give such valuable premiums for subscribers and live, will of course be his business. Just think of it, reader, a copy of J. M. Pendleton's Christian Doctrines, 425 pages, or Bible Doctrine of Middle Life, or first or second volume of Theodosia, a rare and valuable book. Will you look over the list of premiums in THE BAPTIST, and select a book and send the names of two subscribers, with \$2.70 for each? With a little effort every subscriber can get a valuable book. Here we go. I am in for one or two. W. M. LEA. Lonoke, Ark., May, 1879.

Family Circle.

OPTIMISM AND PESSIMISM.

TWO boys went to hunt grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said, "I am better to-day." The other said, "I was worse yesterday."

When it rains, one man says, "This will make mud." Another "This will lay the dust."

The boys examining one bush, one observes that it had a thorn; the other that it had a rose.

Two children looking through colored glasses, one said, "The world is blue;" and the other said, "It is bright."

Two boys eating their dinner, one said, "I would rather have something better than this." The other said, "This is better than nothing."

Two men went to see New York. One visited the saloons, and thought New York wicked. The other visited homes, and thought New York good.

Two boys looking at some skaters, one said, "See how they fall!" the other, "See how they glide!"

One man is thankful for his blessings. Another is morose for his misfortunes.

One man thinks he is entitled to a better world, and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

One man enjoys what he has. Another suffers what he has not.

One man makes up his account from his wants. Another from his assets.

One man complains that there is evil in the world. Another rejoices that there is good in the world.

One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."—*Independent.*

WOMAN.

GREAT indeed is the task assigned to woman. Who can elevate his dignity? Not to make laws, not to lead armies, not to govern enterprises, but to form those by whom laws are made, armies are led, empires are governed. To guard against the slightest taint of bodily infirmity, the frail yet spotless creature whose moral no less than physical being must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments which generations yet unborn and nations yet uncivilized shall learn to bless; to soften firmness into mercy and chasten honor into refinement; to exalt generosity into virtue; by soothing care to allay the anguish of mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sinking under his toil; to be compensation for friends that are perfidious; for happiness that has passed away—such is her vocation. The couch of the tortured sufferer, the prison of the deserted friend, the cross of the rejected Savior—these are the theatres in which her greatest triumphs have been achieved. Such is her destiny—to visit the forsaken, to attend the neglected. When monarchs abandon, when counselors betray, when justice persecutes, when brethren and disciples flee, to remain unshaken and unchanged; and to exhibit in this lower world a type of that love, pure, constant and inflexible, which in another world we are taught to believe the text of virtue.—*Blackwood's.*

INFLUENCE OF FOOD ON MIND.

GOOD food, a variety and enough to satisfy the demands of the stomach for the time, exercises a prodigious influence on mental operations. A hungry man has no wide range of thought; neither has a glutton. These are extremes which endanger the physical well-being of the body. Just enough to relish contributes immensely towards that condition of mind essential for the exercise of reason and judgment. When food is imperfectly digested, or not at all, the vital processes are diminished in force, which is shown in direct debility and an enfeebled state of the brain. Great brain workers are generally great eaters. The blood requires frequent meals from which to elaborate something essential to its full contribution of these elements that sustain the most wonderful organ ever brought under the eye of a naturalist in the execution of its mysterious function. Stranger still, the brain quickly uses up the quickened influence con-

veyed to it in the blood; and if more is not soon supplied the deficiency is indicated by nervous disturbances and abnormal disarrangements which food alone can re-establish. A regular, systematically served diet, of a mixed character, embracing both animal and vegetable materials, proportioned agreeably to the taste of an individual, secures the highest condition of mind for carrying on those studies in literature, science, or art characteristic of the best types of civilized man. Neither savages, barbarians, mendicants in search of a dinner, nor gourmands write books or contribute to the moral progress of mankind.

HOME AFTER BUSINESS HOURS.

THE road along which the man of business travels in pursuit of competence or wealth is not a macadamized one, nor does it ordinarily lead through pleasant scenes and by well-springs of delight. On the contrary, it is a rough and ragged path, beset with "wait-a-min" thorns and full of pitfalls, which can only be avoided by the watchful care of circumspection. After every day's journey over this worse than rough turnpike road, the way-farer needs something more than rest: he requires solace; and he deserves it. He is weary of the dull prose of life; and athirst for the poetry. Happy is the business man who can find that solaced and that poetry at home. Warm greetings from loving hearts, fond glances from bright eyes, the welcome shouts of children, the many thousand little arrangements for our comfort and enjoyment that silently tell of thoughtful and expectant love, the gentle ministrations that disencumber us into an old and easy seat before we are aware of it; these and like tokens of affection and sympathy constitute the poetry which reconciles us to the prosa of life. Think of this, ye wives and daughters of business men! Think of the toil, the anxiety, the mortifications, and wear that fathers undergo to secure for you comfortable homes; and compensate them for their trials by making them happy by their own fire-side.

FIVE LITTLE STITCHES.

FIVE little stitches! And they were taken more than twenty-five years ago. And why should they be remembered more than thousands of other stitches taken by the same fingers? I will tell you. Little Rose went to the "infant school" then. It was a very happy place for the little folks. They had no hard lessons in Arithmetic or Geography. The nearest approach to lessons was saying over the "multiplication table" in a sort of rhyming concert—"Twice one are two, twice two are four;" while the teacher slid along the little wooden balls on the wire frame, to suit the words. No, but when the marching and singing were over, there were plenty of busy fingers learning to sew.

Rose was making blocks of patch work—"nine-patch," her mother called it. You all know what that is. Rose's mother cut the small squares and basted them neatly for Rose to sew "over and over" one block a day. And it was Rose's special delight to show her mother the neatly finished block each night, and be able to say, "I did it all myself."

One warm June day Rose found her needle rather dull, and new pink chints so hard to sew; her fingers trembled, when she came to where the four corners met, and she tried in vain, with her little thimble finger, to push the needle through so many thicknesses of cloth. She looked at the little girl who sat next her on the bench—an older girl than Rose by two years, and rich in the possession of a "real silver" thimble. Rose pined the block to Pogue (a curious name, but her very own, and it rhymed with her surname too), and motioned to a little hard corner, touching her thimble and nodding significantly. Pogue understood, and taking the nine-patch, sewed very neatly over the hard place—Rose watching carefully lest she should do too much. One, two, three, four, five stitches, and oh, so neatly done!

Rose bowed and smiled her thanks, and put in a stitch or two as nearly as possible next to the "five," when she stopped in dismay at a thought that popped into her conscientious little head. "I can't tell whether I did it all myself!" It would have taken away half her pleasure not to be able to say this. And yet it was so very little—only just "five stitches!" "I needn't mind that," came the temptation. "I can say I did it myself, for that's almost nothing." "But it is help," another voice said, "and you'd better say 'I did it nearly all.'" But Rose couldn't make up her

mind to say this. Her mother would be sure to think if Pogue sewed any of it, likely she made half the block, at least one seam across. So you see it was a real struggle. And how do you suppose she settled it?

After looking at it about as long as it has taken me to tell you this, Rose unthreaded her needle and very carefully picked out those five stitches, and then went to work and sewed them over herself. And she is glad to-day that she did. Not because it might not have been foolish for her to be so anxious about the credit of doing the work all herself—no; but because it was her first resistance to the temptation to tell a falsehood! And resistance once always makes it easier to resist again. So I do not think Rose ever told a deliberate falsehood since that day when she came so near making a black spot in her memory instead of a bright one.

Does any little girl think Rose sewed too much of such a little thing? Oh, no. It is just as much stealing to take five pennies from another's purse as five dollars, and it would have been as much a falsehood for Rose to have left Pogue's five little stitches in her work and said she "did it all," as if Pogue had sewed half the block, and she had said the same thing. And Rose knew it, and is glad to-day, as she was then, that if she must have the credit for doing all the work she picked out those "five little stitches."—*Mrs. Julia P. Ballard.*

PLEASURES FOR A CHILD.

DOUGLAS JERBOLD wrote thus pleasantly of child life: "Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted who showed him a kindness in the days of childhood? The writer of this recollects himself, at this moment, as a bare-footed lad, standing at the wooden fence of a poor little garden in his native village, where, with longing eyes, he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage. He was a woodcutter by trade and spent the whole day at work in the woods. He was come into the garden to gather flowers to stick in his coat when he went to church. He saw the boy, and, breaking off the most beautiful of his carnations, which was streaked with red and white, he gave it to him. Neither the giver nor the receiver said a word, and with bounding steps that home, after so many events of so many years the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has since withered, but now it blooms afresh."

PEARLS.

It often seems more difficult to preserve a blessing than to obtain it.—*Demosthenes.*

Extreme self-love will set a man's house on fire, though it were but to roast their eggs.—*Bacon.*

"It was a great instruction," said a saint in Cromwell's War, "that the best courages are not because of the Almighty."—*Emerson.*

Let another man praise thee and not thine own mouth: a stranger, and not thine own lips.—*King Solomon.*

Science is made for few men; but duty is the mistress of all men; they cannot be men without it.—*W. E. Gladstone.*

The greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.—*Bishop Butler.*

Contentment produces, in some measure, all those effects which alchemist sanally ascribes to what he calls the philosopher's stone, and if it does not bring riches, it does the same thing by banishing the desire for them.—*Addison.*

The consummate hypocrite is not he who conceals vice behind the semblance of virtue, but he who makes the vice which he has no objection to show a stalking-horse to cover darker and more profitable sins, which it is for his interest to hide.—*Macaulay.*

The earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who means to go his way through it, so mankind everywhere open their ranks to one who rushes toward the goal of duty.—*President Dwight.*

