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Our Pulpit.

VALUE OF OUR COUNTRY CHURCHES.

SERMON BY REV. LOUIS B. HIBBARD, LUDLOW, VT.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet of thee shall he come forth unto me that is to be ruler in Israel."—Micah v: 2.

I AM aware of the fact that from the days of the prophet until now, this Scripture has been regarded as Messianic; that is, as having reference to the birth of the Messiah in Bethlehem. Without entering upon the question of "double interpretation" of Scripture, the reason for its use to-day lies in the fact, grand and significant, that while God is the great Law-Giver, He is at the same time the greatest Law-Keeper in the universe. Not only is it true that God has a plan for everything, justifying Dr. Bushnell's idea that "every man's life is a plan of God;" but vastly more than this is true; namely, that events, epochs, even history itself, is grouped under one grand law. When the old prophet made the valleys of Judah ring with the declaration of the text, that out of little, despised, insignificant Bethlehem, without fame or renown, that was too small and unknown to be named among the more important places of Judah and Israel—out of this little Bethlehem should come the Savior's Messiah—the world's Redeemer—Zion's King—when he declared all this, I say, he was not giving expression to any new law, but rather announcing a grand event which should transpire according to an old law. So when the defiant champion of the Philistines was to be met and slain, the man for the occasion proved to be the ruddy, beardless son of Jesse, who, with a sling and stones fresh from the mountain brook, met him, the staff of whose spear was a weaver's beam. This is the law as declared by Paul, that "the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Out of little Bethlehem comes Zion's King; out of little, obscure places have come the world's leaders. Hence, I find the thought of the text doubly emphasized, namely—

THE VALUE OF THE COUNTRY CHURCHES.

The great rule of country churches is two-fold:

1. They are small churches.

2. They are in small places, not centers commercially or socially.

The great majority of our country churches are small; some of them very small. Now to the natural mind this smallness is an element of great discouragement, and undoubtedly it is to the few members who have the burdens to bear and the work to do, especially when it is remembered that these churches must always, in many cases, remain comparatively weak and small. But viewed from the standpoint of God's purpose, there is no discouragement about it. For while these churches seen in their isolation, each doing its own work and bearing its own burdens, are small and weak, each one of them is a link in God's great chain stretching from the eternity of the past to the eternity of the future; each is a unit in the marshaled forces with which God is leading the conquests of His grace; each is a stepping stone by which God's elect are going up to glory; yea, each is a factor, an instrument in the hands of God by which the "kingdoms of this world are becoming the kingdoms of the Lord and of his Christ." "God hath chosen the weak things of this world to confound the things that are mighty." Yea, more: to teach one of these weak and small churches is this promise made, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." And against that good pleasure of the Father the gates of hell shall not prevail.

Such, then, being the manifest purpose of God concerning these small, weak country churches, wherein lies their worth? What is it about them which constitutes their value, or why is it that God has thus endowed them or thus uses them? Wherein is the divine philosophy of the value of these country churches? It lies chiefly in these two things:

1. *The influence of the country on natural character.* If God established His kingdom and conquered the world for his Son without the aid or use of men, then he might disregard these country churches. But God has seen fit to save the world by the use of human agencies—by the "foolishness of preaching," by living men. Consequently, the first thing with Him in taking the world for Jesus Christ is the men to do it. The conquest can be made if the men to execute are at hand. The first requisite in Christianizing the world, in out-doing by the triumphs of His grace the ruin of sin, is men. And he wants men that are men; men that have bodies as well as souls; men that have nerves as well as tongues; men that have endurance as well as faith; men with good solid sense enough to see that dyspepsia is not sanctification; men of iron constitution, of cool brain, level heads, intrepid courage, unfaltering devotion, and honest through and through; men who will wear well and long. Not that every Christian will be of this high physical, intellectual and moral type, any more than every man is a great man. Nay, these are scattered here and there far apart, like mountain peaks, and along the ages as leaders of great movements. These men were necessities in the emergencies to which they were called. They were the choice, select few whose physical, mental, moral, and religious fibre gave tone, character and worth to the epochs and issues of human history which they, under God, shaped and determined.

Now God, in securing men of these rare qualities, endowments and developments, does not resort to any supernatural means; the "law of miracles" does not run athwart the path of human life at this point. Because God is the Law-Keeper as well as the Law-Giver, he shuts himself up to the natural resources in this his need of these choice, select great men to lead his hosts from generation to generation. Hence he goes out into his own great, open, beautiful, inspiring, grand and glorious country, into God's own chosen "pasture grounds" for rearing men, and finds what he wants. When Emerson and Parker and their followers appeared, a generation ago, in and about Boston, it signified a new era in religious thought, a new assault on the faith once delivered to the saints, and an assault that must be met on its own grounds. God, as always, anticipated the event and made ready for it. He went over to the quiet home of a Christian farmer among the rocky fastnesses of old Ticonderoga, a place rich not only in inspiring traditions and history, but in grand natural scenery, and laid his hand on a farmer's son, saw to it that he grew up in the quiet, secluded home with strong physical nerve, and brain power, subjected him to the training of the schools, and then, when he was ready and the world was ready, called him to Boston, where he grappled with these false philosophies, and exposed their sophistries, weakness and impotence as compared with the Gospel of Christ. And if that little church at Ticonderoga has done and shall do no more for the world than provide the religious childhood home and youthful training school for Joseph Cook, that is enough to justify its existence.

The reason of all this is that physical strength and proportion, the normal growth of the brain cells, the building up of nerve power, the putting of endurance into the nerve tissue and muscular fibre, are best secured in the openness of the country. Not that average farmers, or their children, are conscious of these influences, or think much of them; any more than the child of a cultured, refined home thinks much concerning the refining influences about him, but he grows up a well bred child for all that. Thus the Greeks, the most active, intellectually, of all the earlier historical races, were reared among the hills and mountains and by the sea, and they attributed the best part of their inspiration and natural culture to these things. One of the first living art critics find fault with some modern painters because their boats are so nice and new, and their soldiers so immaculately clean, with their shining shoulder-straps and epaulettes, while real boats are sea-worn and weather-beaten, and real soldiers are dusty, scarred, and bronzed from exposure. Ruskin draws a suggestive parallel between Bacon and Pascal; the former born and bred in London court society, the other among the hills of Auvergne; and he traces the baseness and meanness of the one to his city home, and something of the moral beauty and excellence of the other to his mountain birthplace.

That is the philosophy of it, in brief, and our American cities to-day are living proofs of its truthfulness. The American race is dying out in them, and one reason why God has let the oppressive imperialism of Russia and Germany and Austria, with the grinding land laws and burdensome State Church of England and Ireland, come upon those countries with such force in these days, is to send the brightest, best, most energetic, able-bodied, independent and promising children of those nations to this land, to people it and keep it; for America is to be the home of the people, of God's chosen modern Israel; and from the country homes of America are to come the men and women to save the world. Consequently this tide of immigration is one of the grandest prophecies ever written on the page of American history. A second thing which gives value to the country churches is

2. *The influence of the country on religious character.* The country bred boy has a simple life. His sleeping room is usually small, but well ventilated; his food is plain and frugal; he seldom sees a bill of fare, and has no servants to wait on and spoil him. His food, drink, and wardrobe are such as beget freshness, strength, vitality, endurance, courage, self-denial, and respect for parents—prime qualities which lie at the basis of valuable Christian character. His manners and morals are not ideally perfect; his manners generally might well be improved without injury to himself. But the very atmosphere of his home is self-denial and self-control; he learns to take things as they are and make the best of them. The country boy's religious privileges and influences are not very numerous,—less so than they might and should be; but the tone, the tendency, the tread of these great natural and domestic influences about him in the direction of those virtues which lie at the basis of all valuable enduring character. Daniel Webster was reared on the bleak hills of New Hampshire, and Rufus Choate thus describes his first appearance at the village academy: "A large frame, a superb face, immature manners, and rustic dress;" that heritage

of true country birth and breeding. The plain home and rural life had laid broad and deep the foundations of moral manhood which shines out in almost every speech of his till his political fall.

The moral tone of the natural, simple training of the mountaineer is toward honesty, virtue and frugality: a fact long since observed by Ruskin, who says, "Among Protestants, that formalism, respectability, orthodoxy, caution and propriety live by the slow stream that encircles the lowland abbey or cathedral; and that enthusiasm, poverty, vital faith, and audacity of conduct characterize the pastoral dwelling by the torrent side." Robert Chambers once wrote to Hugh Miller, while the latter was in the bank at Cromarty, far away from the city, commending his rural tastes, so like those of Wordsworth, and added these significant, worthy words: "There is everything certainly in town that can make the mind active, but it is not the place for a pure and morally satisfactory life." The value of these country churches is made more manifest in the light of

3. *Some historic illustrations.* The greater part of the Scripture history gathers about rural localities and men, and if we mistake not these have contributed most largely to the success of that kingdom wherein dwelleth righteousness. When God came down to men and gave them the Law on the tables of stone, the place selected for the service was the weather-beaten summit of old Horeb. When Moses, the servant of the Lord, was about to die, God took him away to "Nebo's lonely mountain" that he might look over all the goodly land, with its far-reaching "billowy sea of the hills," where the good man died, and "no man knoweth of his sepulchre unto this day."

When God described to the waiting Israelites their future home, he said, "The land whither ye go to possess it, is a land of hills and valleys." Was not Christ born in a little country town, according to our text? And was not his home in little despised Nazareth? John the Baptist, heaven's chosen herald of the Messiah, was not a Jewish rabbi from the city of Jerusalem, but, as he described himself, "A voice crying in the wilderness."

Moses, it is true, was reared at the court of Pharoah, but he was sent for a forty years' rural experience before he began his great life work. Stern old Elijah was as rural as the fields themselves, though he rode in a chariot of fire; and Jeremiah, with his rigid morality, his tears, and his heart as tender as a child's, one of God's great noblemen, was a native of Anathoth; Amos, the prophet of energy and force, speaks of himself as one of the "herdsmen of Tekoa," a small Judean village. Witness David's career. "I called thee from the sheepcote to be a ruler over Israel," said the Lord to him. We might mention modern men by the score who have gone out from country homes to bless the world. Calvin, that Nestor among theologians, was born in Piccardy; Luther, the most marked man of the sixteenth century, was born and reared away from the world's great social or business centres, as were Bunyan and Wickliffe. The same might be said of Chalmers, that prince of the Scotch pulpit since John Knox; and Spurgeon, without a rival in any pulpit of the world to-day. Robert Hall, the most brilliant pulpit orator England ever had, as well as Judson, the pioneer of modern missionaries, were of rural birth. Said an old theological instructor, "Of some two hundred ministers whom I have had under my instruction, not more than three or four were from the larger cities. Account for it as we may, most of our ministers originate in the country." Moses Stuart, the father of Bible criticism in this country, was the son of a Connecticut farmer, and Prof. Parks said, in his eulogy of him, that Professor Stuart "looked back upon the farm as one of his best schools, where were nurtured some of his most healthful tastes." The little church among the Berkshire hills of western Massachusetts, in Sandlefield, is a small affair, but it gave to our denomination, to the cause of popular and higher education, Barnas Sears, one of the best Presidents Brown University ever had,—and with it has had such men as Manning, Wayland and Robinson, Dr. Thomas Baldwin, the Chrysostom of our pulpit in Boston, was reared amid the rugged fastnesses of Canaan, N. H., and Dr. Barron Stow, of such fragrant memory, was from Croydon, in the same State. Our little country towns and churches have given us such men as Dr. George B. Ide, Dr. Thomas J. Conant, the unrivaled Hebraist, President Alvah Hovey, *facile princeps*, of Newton, Prof. Ira Chase, that institution's first instructor, to say nothing of others perhaps less widely known. Indeed, when Thomas Jefferson drafted the Constitution of the United States, the living model before his mind was a little Baptist church in Virginia. And when the civil and religious rights of the Scotch Presbyterians were put in jeopardy by the British parliament, aided by Lord Brougham, and the causes of the Free Church needed a man who could both answer Brougham and the parliament, as well as reach, inspire and guide the people, they found in him an ex-stonemason in a remote hamlet, and Hugh Miller was the only man in the kingdom qualified for that work.

Not every farmer's boy will become a great man, and make his mark in the world. The great mass of these young men will become hard working, honest, common men, like their fathers; but now and then one of them, like Daniel Webster, or Moses Stuart, will go out to mould the political or religious thought of a nation or an age. Your young men of larger talent for business, literature, law, or the pulpit, will go to the cities or large towns, because there they find more people, more business, and more success, "to the square acre," than in the country. Therefore the city is constantly drawing off our strongest and best young men, and this is right, for the greater part of the world's business, for God and man, is done in the cities; but the great springs or fountains of their life is on these hills and in these valleys. A man of large experience said, not long since, "If there was not a constant influx of vigorous life and purer morals from the country, the city would perish by its own decay, or be overwhelmed, like Sodom, by the righteous judgment of God."

But, brethren, I cannot close this discussion without briefly alluding to

4. *The responsibilities of these country churches.* On these Christian farmers and mechanics, and their families, God has laid great duties—nothing less than the rearing and early training of his chosen and endowed leaders for the world's great future. From these country homes of yours shall yet go forth the Luthers and Calvins, the Chalmers and Spurgeons and Judsons, Websters and Garfields of the next and succeeding generations. Am I wrong in saying that God is interested in the training which these country homes and churches give their sons and daughters? Is it not a matter of prime importance, then, what kind of homes, study, schools, yea, what kind of preaching, these country churches have? In the light of these considerations, good literature, good preaching, and good Christian families, where religion is taught and practiced, assumes not only grand proportions, but a transcendant importance. Not only are these homes and churches to furnish the great leaders of the future, but what is perhaps equally important, they are to rear those who shall yet become the bone and sinew of the business, social, political, and religious life of the cities. Probably not far from ninety per cent. of the active, successful business men in our cities to-day are of country origin. Hence the responsibility of these country churches in rightly training them ere they turn their faces toward the setting sun.

In view of these demands made on the small, scattered, and sometimes half-forgotten country churches, forget not the promise of old, "A little one shall become a thousand, and a small one a strong nation." As in the great State of New York, the political corruption and peril lurks in her great cities; so the great social and governmental problem of the age is the administration of law and order in cities; and so every city of to-day adopts the language of the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help."

Brethren and fathers, let us not forget the dying counsel of the late Father Hutchinson, of Windsor, "Keep these feeble lights burning."

WHY I AM A BAPTIST.

[The following is a sensible relation how a thinking man was extricated from the meshes of Methodism.—Ed. Baptist.]

BRO. GRAVES:—Since seeing and hearing you at Mill Creek, Pearson county, I have read "Old Landmarkism—What Is It?" and while there is really nothing new in it to me, yet there are some points brought out and given more prominence and force than perhaps I had thought of. I agree with you in your main proposition, if I understand it; and that is, as to what constitutes a church of Christ. That is, unquestionably, a matter of no small importance. Did Christ and the apostles give, in the New Testament, any definite idea as to a church? (And *a* church, wherever it is located, is *the* church in that place.) Or did he leave it to the discretion of men to make such organizations as, in their judgment, would best please him and promote his glory in the world. Baptists take the affirmative to the former question, and they think that they are sustained therein by the teachings of the New Testament, and all that is necessary is to study carefully its teachings, and all difficulties will vanish away. But when a human system of church organization is projected between the inquirer and the Word of God, the mind becomes clouded and often bewildered.

The affirmative to the latter question is assumed by nearly all except Baptists. In his church history, Mosheim describes very minutely the church or churches established by the apostles, as to the character of those received to membership, the manner of receiving them, the ordinances and their manner of administration, the officers, their duties and powers, and the government of the churches; and after doing all this, lays down this proposition: That he does not suppose that the order and government of the apostolic churches was intended to be binding in all time, but that it was left to the sound discretion of Christians to adopt such a form of church order and government as in their judgment might seem best, according to the form of civil government of the particular country, the state of civilization and the degree of enlightenment, etc. [I write from memory, it having been a long time since I read Mosheim, but think that I have correctly stated his position.]

It will be seen that the position of Mosheim, once adopted, leaves everything as to church order in wild uncertainty. It makes the church less than divine; it takes out the divine element and substitutes the human; it lays aside Christ's plan and adopts man's; it supercedes Christ's church by a human institution; and it throws wide open the door for any and all sorts of church organizations—the very condition of things that the world is looking upon to-day. In the face of that ever memorable prayer of our blessed Savior (John xvii. and particularly verse 21) it would be an insult to my reason, to tell me that he intended any such a condition of things as the multiplicity of church organizations in the world, all differing the one from the other.

And here, Baptist-like, I will indulge a bit of my own experience. More than thirty years ago the subject of churchism was impressed upon my mind. I looked around, saw the various church organizations, all differing from each other, and all, to some extent, arrayed against each other. Although having but little information about such matters, they presented to my mind a very undesirable condition of things. Constantly I would hear the strong key-note sung of "essential union," that although there were outward divisions, yet there was "essential union," "union in spirit," etc., but still there were the divisions, the strife, the oppositions. It all appeared to me an incomprehensible mystery—an enigma which I could not unravel. I often heard it said—as I have all through life—that it was best that we have these various divisions, but I could never see it in that light. Nor have I been able to see it in that light to this day. I suppose the Master knew what he meant and the full force of every word he used, when he prayed, "that they all may be one * * * that the world may believe that thou hast sent me." All the unbelieving world knows anything about is what they see, and I could never understand how the division of unity could be more promotive of the conversion of the world.

Under these circumstances, and with these thoughts constantly ringing in my mind, there was still another thought that obtruded itself, and that was that there must have been an apostolic form of church organization, and whatever that was it must have been right, and it may be that there is such a form of church organization in the world now, or at least something very much like it. It can hardly be possible that Christ has allowed the original church pattern to become extinct. "Well," said I, "is it the organization to which I belong? No, for that had its rise within the memory of living man, and it differs from anything I find in the past." Well, that was counted out. "Well," said I, again, "can it be the organization from which my church is a reformation? No—the same difficulties present themselves in that as exist in this, for that had its rise almost within the memory of living men, and it differs from all other organizations called churches, either past or present." So that was counted out. And the same difficulties presented themselves, as to all the organizations called churches, to which my attention was directed. Some were older and some younger, but the rise of each could be definitely fixed, all differing materially from each other. With this condition of things before me, I began to ask, "Can two things differing materially from each other be equal?"

Under these circumstances and with these reflections, I resolved to plunge out into an unexplored region of inquiry—that is, unexplored by me. I determined to make such investigations as I could with the limited means at hand, into the original organization or constitution of the church of Christ. That is what I wanted to find. The isms bristled up in number like the ites that inhabited the land of Canaan, until their name was legion. What was the church of Christ as established by the apostles, and was there such an organization upon the earth at this time? This was my inquiry, and my purpose was to unite with it if I could gain admission. As to how I was to be admitted was not a question with me. The organization was what I wanted, and having found it, I could but knock at the door. Baptism, the Lord's Supper, one, two, three or four orders in the ministry—none of these things troubled me. My inquiry was independent of all incidents, for, after finding the organization, I was satisfied that with it I would find all the incidents. With no one to guide me I commenced the search.

I took up church history and read it carefully as to the first and second centuries. I had read it before, but slipped over the hard parts, but now I read it carefully, and compared what I read with the New Testament, assisted, as was frequently the case, by references to the text. Well, what did I find? I found these things:

1. A church, in the early days of Christianity, was a separate and independent body. Well, that was not what I had been accustomed to, nor was it what I was looking for, but here it is. I can't change it. Here is the fact of history, supported by the teachings of the New Testament, as the church at Jerusalem, the church at Ephesus, etc.

2. This separate and independent body, as a consequence, acknowledged no authority on earth outside of itself. No synod, conference, convention, council, or any other ecclesiastical body made any laws for the government of the church. Christ was her only Lawgiver. Her government was entirely within herself, under the laws of Christ as given by the apostles. Well, this was all new to me. I had not been taught that such an organization was *the* church. The idea with me had been that the local society must be governed by a set of rules or laws made by a body of men assembled some one, two, or five hundred miles away, in a legislative capacity, to make laws—similar in its action to a State Legislature. It had never entered my mind that Jesus Christ, by himself and his apostles, gave and established, for all time, the laws for the government of his churches. But such a feature did I find in the apostolic churches.

Well, this was not exactly what I was looking for, but having found it under the voluntary investigations which I had instituted, I could not object to it. It seemed to be the dictate of infinite wisdom to establish such a church organization, and who was I to withstand, to gainsay that wisdom?

3. The officers of the church were elders and deacons. The elders were the preachers, and the deacons attended to the secular affairs of the church. The bishop was only the pastor of the church. There was but one order in the ministry. Well, to be sure, all this looked strange. I had been taught that a deacon was a lower order or grade of preacher, and that an elder was a higher grade. As for bishop being a still higher order, I considered that an imposition anyway, for I had read what John Wesley said about it: "Ever since reading Lord King's account of the primitive church, I have been convinced that bishop and elder are the same order;" and I thought that John Wesley and Lord King together ought to know. But lo and behold! what they say is fully sustained by Mosheim and others. However strange these things looked, still they seemed to be the stubborn facts of history, as well as the teachings of the New Testament, and whether I liked or disliked them, it was not for me to rise up in rebellion against them. I must accept them as established facts.

4. The membership of apostolic churches I found to be only such as made profession of saving faith in Christ. I found a class of persons connected with the churches, but not members, called catechumens, that is, under instruction, and they were received as members upon making a credible profession of saving faith. I found no infant membership, and have found none since. Well, this feature, I must confess, suited my feelings at all events. I had hope that I had been regenerated, and to be in company and fellowship with such accorded with my feelings.

5. The ordinances were 1, Immersion of the whole body in water, in the name of the Father, the Son, and the Holy Spirit, upon a personal profession of faith, and under the authority of the church. This seemed to be the way to get into the church, and it could not be entered by any other way. I searched then, and have searched since, and have been unable to find any other way of entering the apostolic churches for more than two hundred years. And this immersion is what is called baptism. I suppose those early churches knew what baptism was and how it ought to be administered. That is the way I looked at the matter when I was searching for the apostolic churches. I had no better sense then, and have not gotten any wiser on that point since. 2, The Lord's Supper. This consisted in simply eating bread and drinking wine in memory of Christ, and was observed by the church; never handed outside of the church, and no one outside of the church was ever invited to partake of it.

Such were the leading features of the organized body of Christ on earth, called church, which I found over thirty years ago, after careful inquiry into the history of the organization of the apostolic churches. And after finding these features, the next inquiry was, Is there such an organization on earth now? Why, yes. But they are called Baptists! Well, but I was not looking for Baptists; I had known them all my life, but really knew but very little about them, for I would not so much as read a Baptist book (except the Bible) and shut out inquiry as to their principles; but lo and behold! upon an investigation of the constitution of the apostolic churches, I found them Baptist and nothing else. And this I learned from books written by Pedobaptists and from a Bible translated by Pedobaptists.

What now was to be done? There was only one course to pursue. I had started out in my inquiries in search of the church of Christ according to the apostolic constitution, and had found its features alone in the local Baptist churches dotted hither and thither over the country. I had started, too, in my investigations, with the determination to unite with such an organization if I could gain admission. To do so, it is true, would break up many life-long associations, but would not interfere materially with any position and well-defined idea of the church, for I had none. I had drifted along in the general current of thought that each church had a right to make its own rules and regulations and have its own form of organization, and that, in pursuance of this right, the Baptists as well as others, had adopted their particular form of organization and government. In this, however, I was greatly mistaken; for I then learned partially for the first time, and have learned more fully since, that Baptists claim no such right. They claim only the right to investigate the Word of God, to learn there the pattern of church organization, taking such assistance as they can from well-authenticated history, and to conform their church organization to the pattern given in the New Testament. And it may seem strange to some, but it is nevertheless true, that in adopting this divine standard, Baptists are the same the world over in all essential features of church organization. And the more they investigate the more firmly fixed and established do they become as to the divinity of their organization, and of the utter lack of all human authority to change it.

My next step was to connect myself with a church. This I did just as any one else—went before the church, gave the reasons of my hope in Christ, was received and baptized, and afterward ordained to the work of the gospel ministry. The questions of baptism and communion had very little to do with my becoming a Baptist. They were only incidents. Finding the church, of course I found her ordinances. And as to ordination, it never once entered my mind that I had any right to administer the ordinances of the church by virtue of any ordination which I had received.

Thus I have given a bit of my experience as to the mode of investigation which resulted in my becoming a Baptist more than thirty years ago. And the more I think of the subject, the more thoroughly am I convinced of the divinity of the Baptist church organization. And I am well satisfied that had it not been divine, the last vestige of it would long since have been exterminated from the earth. Learning, wit, sarcasm, persecution, death, all these have been used against Baptists more than against any and all other people on earth, and yet they live, and may it not be hoped that they live to bless the world! If we are spoken evil of and persecuted, let us try to be like certain plants, the more they are pressed and bruised the more abundant and richer the perfume exhaled.

The particular positions discussed in your Old Landmark book are worthy of a candid and careful investigation. I expect to give them more thought in the future than I have in the past. There are some points upon which I am not yet fully "set." How the wavering balance may be adjusted, future investigations must determine. But this much I will say: You make out a very strong case on every point.

You are at liberty to make such use of this letter as you think best. Yours in hope of the gospel,

J. J. LANSDELL.

Roxboro, N. C.

OBITUARY.

Rev. T. R. Owen, an aged minister of the Baptist church, living near Tabernacle, Tipton county, Tenn., died Sunday evening, July 2. His death was caused by paralysis. He was born at Owen's Hill, Bladen county, North Carolina, March 9, 1810. He came to this county about two years ago, and has been living with his son-in-law, Mr. G. W. Gibbs. He was a man of religion, culture and refinement. He quietly and peacefully fell asleep in Jesus. He was sincere and consistent in his religious convictions. He made no enemies, but many friends, who were attached to him till the end by the ties of companionship and brotherhood. Purity of life and nobleness of aim and endeavor are the great lessons he has left for us who are still spared to further opportunity and trial.

Covington, Tenn. A. J. KINCAID.

MARTHA.

Yea, Lord!—Yet some must serve!
Not all with tranquil heart,
Even at thy dear feet,
Wrapped in devotion sweet,
May sit apart!

Yea, Lord!—Yet some must bear
The burden of the day,
Its labor and its heat,
While others at thy feet
May muse and pray!

Yea, Lord!—Yet some must do
Life's daily task-work; some
Who fain would sing must toil
Amid earth's dust and moil,
While lips are dumb!

Yea, Lord!—Yet man must earn,
And woman bake, the bread;
And some must watch and wake
Early, for others' sake,
Who pray instead!

Yea, Lord!—Yet even thou
Hast need of earthly care;
I bring the bread and wine
To thee, a guest divine,
Be this my prayer!

—*Julia C. R. Dorr in Atlantic Monthly.*

REPLY TO BRO. JONES, OF BROWNSVILLE.

EDITOR BAPTIST:—With reference to my statements in foregoing articles respecting churches that do not pay their pastors, and for the benefit of Bro. Jacob Jones, of Brownsville, please give place in your most worthy paper to the following which comes to me in a private letter from one of the oldest and most useful ministers in this Association. Here are his own words:

"The churches I have served during my long pastorates are in arrears with me about three thousand dollars. This amount would assist me greatly in my old age, and decline of life. Oh, how deeply humiliating such a state of things!"

The above is from a minister of age and experience, who has deeply felt the bitter effects of such conduct upon the part of churches who thus treat their pastors. Churches who called him to serve them, reaped the benefits of his labor, promised to pay him, but never did it.

Now, to say nothing of the untruthfulness, the dishonesty, and the disgrace connected with such a shameful state of things in such churches, let us look for a moment at what we think may be fair, moral deductions from such a state of things in a church:

1. It is treating heaven's arrangement with carelessness, if not to say contempt.

God's arrangement is that the minister of the gospel shall live of the gospel. (1 Cor. ix. 8-14.) Now those members who will not promise or try to pay, and those who promise and do not pay, ought, without a good excuse on their part, to be excluded from the fellowship of the church. While it is true that it is this element of the membership that has, and does, bring about such a state of things in a church, and are primarily to blame, yet the church, as a body, is not without blame. She is the guardian of her own interests in this direction. And if she has no power to protect her interest and preserve her influence arising from this feature of church life, then she is left exposed to the moth of her own destruction over which she has no power.

The truth is, she has the power, and is duty bound to thus protect her interests and influence, and to the extent she falls short of this and tolerates such an element of membership she becomes *particeps criminis* in the shame, disgrace, and sin attached to such conduct.

2. It is setting a bad example.

What may we say of the example of such a church? If a church can act thus with its pastor and be blameless, why may not man with man do the same and be blameless? If it is just and honest in the one, why not in the others. And yet what will destroy a man's moral influence quicker Now, when the management of a church, in its financial matters, becomes such as cannot be safely followed by man with man in secular matters, what shall we say of its usefulness in inculcating the principles of justice, honesty, and truthfulness? The example and moral effect of such a church tends to undermine the foundation of justice, honesty and truthfulness, and destroy all confidence between man and man.

A church in such conduct sinks below the level of what is regarded as justice and honesty in the wicked world around it. (Matt. v. 13; Luke xiv. 35.) There are other deductions, but we must stop now.

We might take you to the minister's home who is thus neglected, and draw aside the curtain that veils his home from the world, and show you what has driven many good and useful ministers from the pulpit into secular employment. What has crippled his usefulness, crushed his heart and cowed the spirit of his noble, sacrificing wife, often keeping her at home for the want of respectable clothing? We might point you to his neglected children —having to neglect them to serve those very churches. We might set you down at his scanty table, or lead you into his empty pantry, etc., etc. Oh, the cruel effects of such conduct upon the part of churches towards their pastors strike out in every direction. Would to God the churches would, as far as possible, remove from their pastors every temporal care, and set them free to use all their talents in the work of the Master. Then would a brighter day dawn.

Bro. Jones very adroitly uses the words "refuse to pay." Now, whether it is refuse or neglect, the evils resulting are the same in effect. Bro. Jones certainly is not posted in the affairs of his own church. Bro. A. P. Copeland served that church (Zion), I believe, in 1880, and out of $150 or $200 promised, Bro. Copeland got $61 or $62, the balance remains unpaid yet. Now whether it was "refuse" or "neglect," I venture the effect was the same with Bro. Copeland. The brother who served Zion church last year told me personally, that he was worsted to the amount of an hundred dollars by serving them last year on account of the church not doing what it promised at the start. Now, I should not have referred to Bro. Jones' own church had he not done so first. Nothing personal.

A. J. KINCAID.

Covington, Tenn.

EUREKA SPINGS.

EDITOR BAPTIST:—I seat myself to fulfill my promise to write you from Eureka Springs. As you are aware my visit to this place is to try the virtue of the water on my son Albert's eyes. He was under the treatment of an occulist in Memphis for twelve months, without benefit; in fact the last three weeks his eyes were worse than ever before—he could not see to eat. We left Memphis on the 18th inst., arrived here at 5 o'clock on the 20th, via St. Louis. By coming this route you stage it 21 miles from Seligman to Eureka Springs. You enter between two mountains at Seligman and wind your way up the branch the entire distance to the springs over the worst rocks and holes that I ever saw. In fact it would be unendurable to old invalids if they could help themselves in any way. On either side of you there is a range of mountains from 500 to 1000 feet high, all faced with rugged rocks hanging in all shapes, covered with small oaks, cedars and pines and various other growths, making in all one of the grandest sceneries I ever saw. But this trouble will soon be over as they are at work on the railroad and will complete it to this place in November or December next. The present population, of Eureka from the best information, is about 6,000. About 2,000 of the number are visitors. It is a strange looking city; all built along the side of the mountain—one side of a house on the ground, the other fifteen feet up on posts. For instance, I went into the court-house; the court was held in the basement. I went in from the upper side and had to go down steps some ten or fifteen feet, and the lower side was up to the top of the house below, within twenty feet of it! As to the virtues of the water: I have seen and talked with several persons some of whom came here blind, that now see. A great many others that have been benefitted more or less while some come and go away without benefit. Rheumatic pains can all be cured here, from what I am told. Bro. Ray, a brother of D. B. Ray, the Campbellite foe, came here with his wife, her arms and hands all twisted and drawed clear out of shape. Now she is organist of the Baptist church and plays well. I was told of one case that came here one year ago so sore and smelt so bad that no one would have anything to do with him, and he slept in a stable and was fed by any and everybody that would, and he is now here perfectly well.

Bro. Graves, I came to this place very reluctantly, and thought, even after I got here, that it would have been best had I tried some good occulist, but my mind has changed. My boy's eyes are better, and I feel to thank God. The great heaviness of my heart has been removed to a great extent. I know the God I serve is a God of love and has all power, and I want the prayers of all Christians that God will restore my son's eyes.

I attended Sunday-school yesterday at Bro. C. W. Callahan's church, found a good school; the school was competing for a banner, that is, the different classes were competing for it, and I had he honor of being one of the three judges to award the prize, and I found a lively interest with some of the classes. Music good, teachers wide awake and at work, superintendent Ray full of love and a hard and zealous worker. They have just built them a new, commodious house of worship, 32 by 50 feet, finished all but the ceiling on the sides; over head is finished. But I fear they have gone too fast, as I learn they went in debt. I think that is a great mistake that our churches sometimes fall into. Bro. Callahan the pastor, is a man about thirty-five years old and a plain, practical man, a good and impressive speaker, and will do much good wherever his lot is cast. They have preaching every Sunday.

Now, Bro. Graves, for fear I weary you, I will close. Your true friend and brother,

W. H. HUGHEY.

Eureka Springs, July 25, 1882.

REMARKS.—Only a parent can conceive the anguish of heart the prospect of a son's going blind can awaken. Let us all unite with his church, the Ridge High, near us, in praying God to bless the waters to the healing of Bro. H.'s son.—ED. BAPTIST.

OUR SCHOOLS.

The circular of the Mary Sharp College for females, located in Winchester upon the *plateau* of the Cumberland mountains, can be seen in our advertising columns, and we trust all parents and guardians having daughters or wards they wish to *educate*, not in dumb bells and calisthenics, will read the card and send at once to the secretary for a catalogue.

We call attention to the card of the Southwestern Baptist University, in this issue. The prospects for the ensuing session we are glad to learn, are gratifying. Let the Baptists of Middle and West Tennessee remember it is their University.

The regular session of the Memphis Hospital Medical College and Medical Department of the Southwestern Baptist University will commence October 2nd, 1882, and will continue until March 1st, 1883. For catalogues and information, address W. E. Rogers, Dean, Memphis Tenn. 9-12

BOOK TABLE.

FORD'S CHRISTIAN REPOSITORY for August has been received. This veteran magazine now in its thirtieth year, is marked by freshness and vigor Its first article is from a posthumous paper, by that sainted man J. Inglis; then a review of Dr. Wayland's sermon on "The Church of Christ," by Dr. Warren, of Newton Center. Dr. Warren acknowledges a debt of gratitude to Dr. Francis Wayland as his preceptor, yet he meets the loose statements and arguments of Wayland, on church order, in a thorough and fearless way. Dr. Wayland does "not find in the New Testament any directions as to organization of churches." Dr. Warren aims to show "by the law and the testimony, and by an appeal to Christ and His apostles," that every position assumed by Wayland in relation to organization, officers, laws and usages, is unfounded. Every Baptist should read this article. The work has eighty large pages, and is cheaper than the cheap magazines—$2.50 a year. Address,

FORD'S CHRISTIAN REPOSITORY.
St. Louis, Mo.

Missionary Department.

MISSION WORK IN TENNESSEE.

BY G. W. GRIFFIN, D.D., JONESBORO, EAST TENNESSEE.

I HAVE not written on this subject, and I had decided not to do so, not because I had no interest in the subject, but because there were many others more competent as well as more inclined to instruct your readers than myself. But as I have been requested to do so by several brethren for whom I have a very high regard, I have decided to submit a few thoughts on mission work in Tennessee.

In doing so I shall not submit a plan of work, but I shall rather urge that some one plan be agreed upon. It may be that brethren will not agree upon the best plan, and should they not, I shall regret it. Yet it must be confessed, I think, that it will be better to agree on something, though not complete in all respects, than not to be united in the mission work. It seems that one portion might say to another, "If you will not go with us we will with you; if you will not accept our plan, we will yours, for we must work together in the Lord's vineyard; we cannot afford to waste our precious time and hold our ample resources unemployed while brethren are discussing the various plans suggested by the fruitful minds of the friends of missions." The question may be very properly asked, Have we the right, as the subjects of Christ's kingdom, to waste time, energy and money in useless contention about the better way, while the Master's obligation is upon us to preach his gospel to every creature? Our Lord wills us to do this work, directs us to enter the field, to sow seed, cultivate and gather for him. Yet we do not; or if we do it is in a half-hearted, irregular and inefficient way. We must act under Christ, with the conviction that our work is according to his divine will. Those who do not engage in mission work, disregard the divine call and displease the Master; those who do in a half-hearted, irregular and blundering way, are perhaps more concerned about their own opinion than about the execution of the will of their Divine Head; these also displease the Master. Let us, then, school ourselves to the conviction that the gospel must be preached to the destitute, that feeble churches must be aided to the point of self support; let us feel strongly and deeply that Christ, our Head, wills this, that this is duty—our duty—a duty not to be neglected. Such unity of obligation and conviction will tend towards a healthy combination and unity of action. Consciousness of obligation and similarity of conviction lead to combined and united action. Now who do not feel their obligation to send the gospel to perishing sinners—care nothing for missions nor for missionaries as the servants of Christ? It is, therefore, of first importance that the churches be aroused to a deep sense of their obligations to Christ and to the world, as without it deep and lasting convictions of duty are impossible. Without these convictions the best of plans will miscarry. A community may be forced to meet an obligation or do what is just and right, but no one can be forced to an act of worship (I may say that mission work is in some respects an act of worship) or be compelled to perform acceptable service. The work of missions must be regarded as a service to God, and love to Christ as the incentive to such service. When the work of giving the gospel to the destitute shall be so regarded, then those who disregard this work or neglect this duty will be considered unchristian and disobedient. We must be more careful about the spirit of missions than about plans of mission work, as successful mission work depends more upon the former than the latter. Plans are needful, for whatever is done must be done in some way, but the better way to a good plan is to have a mind to the work which makes the plan needful. Plans which a people adopt will bear some resemblance to the spirit which influences them in their work. Pride and ambition will engender purposes and plans akin to themselves; the spirit of division will work disintegration and separation. Certain causes will produce certain effects, and causes are determined by their effects, so where we find effects that are harmful we know the cause was hurtful. Division and separation point back to a cause which is discordant; a want of unity in action indicates a want of unity of spirit. Let us, then, more specially cultivate and cherish the spirit of missions; prostrate self and exalt Christ; and let us have an eye to the glory of God and the salvation of men. Do these things and we shall be guided by the spirit of wisdom in the performance of our delicate and important work. We must bear in mind the important fact that the spirit of wisdom is for those only who yield lives of obedience to the spirit of truth and love. The work before us is so mighty and vast in all its relations that no mere human contrivance is sufficient for its complete and glorious accomplishment. We must therefore seek the spirit of truth and wisdom that the means may be worthy of the end proposed—the glory of God. The work of missions, like all other work, has its conditions, which we must observe, understand, and obey if we would do the work well and successfully. In the mission work the glory of God must be the end, and the salvation of men the means to this end; in this work we must regard ourselves as not our own but Christ's, to be used according to his will and for his glory. In this work self must stand so completely behind Christ as not to be seen, or, if seen, only seen to manifest him who was the model missionary. These things being observed, those of our brethren who seem disposed (only seem, I trust) to magnify themselves and disparage others, would be really of a better spirit; they would see Christ to be so transcendently glorious that they would hold all other dignities and honors as nothing, and feel that he was Chief and Head of all things. Like the stars they would veil their faces, however bright, before the sun.

Just as forgiveness cannot be enjoyed without its subjective conditions, so the work of missions will not succeed in our hand if we disregard the conditions of mission work. This work must be made successful. How can we claim the name Christian while content with the present condition of our Zion in this State? Our name, principles and history call on us to realize the condition of mission work in Tennessee, and urge us "to give system, expansion and vigor to our work in all its departments," in "every section of our State." We cannot stop to parley with those who are ever telling us what the people will not do, but we must persuade the people to do the will of Christ, as the time for work is upon us, and the call is, "Every one to his place!" The march of events must not leave us behind, nor the spirit and life of our fathers must not be disowned. They were wont to lead public opinion and stand apart from the world and point to the truth for which they were willing to sacrifice all things. Let us remember what they did and suffered, and how freely they poured out their blood in testimony to the truth of the gospel. These deeds of theirs were heroic, noble, and too bright to be set by profane hands; they should incite us to a noble life. Yet noble and heroic as they were, there are others far, far higher, and furnish the greatest of all incentives to a pure, holy and unselfish life. There is no motive higher than the love of Christ. Let this highest of all motives infuse new life into each and every one of us, then each church will become a living center, imparting life and unity to each Association, which, in their combined strength and power will make the State Convention equal to the demands upon it. G.

The Stumbling-Block "I."—The Rev. Dr. Mackay was talking to a lady who was speaking a great deal about repentance, and her own feelings. At last he asked her for a card, and wrote on it one word twice, differently written each time. The word was "Christianity," and he wrote it thus, "Christ*ianity*;" and then put a stroke through the first six letters. Underneath that he wrote it again, "CHRISTIANITY," and said to her: "This is the whole thing; the top word is as *you* believe, and *my* belief is in the bottom one. Your *I* is as big as possible; my Christ is as large as possible; and my *i* is as small as I can make it, and under the shelter of the *T*."

THE BAPTIST TRACT SOCIETY.

THIS Society is now two months old, and already enough members have joined the various classes to insure the circulation of—

130,500 PAGES

of Denominational Tracts and small books. Who will say that this is nothing? Who, in fact, can compute the good result accomplished, with God's blessing, by these pages? The *Religious Herald* gives this enterprise a good lift within the bounds of its circulation, by noticing one of its list of Tracts proposed to be circulated by the Society—which notice we give here:

THE RELATION OF BAPTISM TO SALVATION AND SERMON BY C. H. SPURGEON. By J. R. Graves, LL.D., editor of THE BAPTIST, Memphis, Tenn. Published by the Baptist Book House, 227 Second street, Memphis, Tenn. 76 pages—price, 10 cents.

This is No. 2 of a series of denominational tracts Dr. Graves is issuing. It is well printed and neatly got up, and very cheap. Dr. Graves, in his own vigorous sledge-hammer style, reviews the position held by Catholics and some Protestant denominations, notably the Disciples, as to the relation of baptism to salvation, and then ably unfolds and maintains the Baptist idea. We should like to furnish our readers with some of his paragraphs, and may hereafter do so. The sermon by Mr Spurgeon (which occupies the last thirty pages) is appropriate to the title of the tract and to Dr. Graves' discussion of it. It is from the text, "Ye are my friends if ye do whatsoever I command you," and is one of Spurgeon's best. All this for ten cents! Why should not one hundred thousand Baptists, without a word more about it, each order a dozen copies of this tract for general distribution?

Thanks to the *Herald* for this notice. Now, if each pastor next Sunday, after his sermon, would only read this notice to his congregation, and take down the names of those who will pledge to *sell* or give away one dollar's worth of this Tract this year, he will be suprised at the result. But, in our opinion, each of the five other Tracts are equal to this one in value; and then there are six beautiful and cheap books, that will sell readily. May we not hope that hundreds of our brethren and sisters—the pastors setting the example—will send their names this month, that we may announce a half-million pages pledged?

Terms of Membership.

It is the pledge on the part of the brother or sister to *put into circulation by sale or gift*, during the year 1882, a certain amount of our distinctive denominational literature, in the form of small books and tracts published by the Baptist Book House (see its published list). The name is entered in the class when the *pledge* is made, the tracts and books sent on receipt of the money. Books and tracts can be ordered in amounts from ten cents to $25. Mail orders without discount; express orders, the usual liberal discount.

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I hereby pledge myself to put $25 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1882.

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G W Latham.

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Fifth Class—$1.

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The Baptist.

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

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Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in number, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come.

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

Church Polity.

1. Baptists believe that a Christian church is a local congregation, and complete in itself.

2. That, under Christ, each church is absolutely sovereign and independent.

3. That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's supper.

4. That all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline of each church.

5. That no semblance of ecclesiastical authority can be exercised save by a local church.

6. That each local church alone is invested with all ecclesiastical power—power to elect and commission and depose its own officers,—power to receive, discipline and exclude its own members.

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.

Silence is the most efficient Accomplice of Error.

IS A FALLACY A DILEMMA?

"THE (Memphis) BAPTIST represents us as 'endorsing the position' taken in a paragraph quoted in this department of our paper two months ago from the *Baptist Record;* and does this in the face of the fact that the quotation was prefaced by an express disclaimer of all intention on our part to take any share in the controversy to which the paragraph refers. Could even THE BAPTIST be more illogical? And yet on this warrant(?) it charges that we have 'openly planted' ourselves 'upon the most open of all conceivable open communion grounds!' Could even THE BAPTIST be more unbrotherly?"—*Christian Index.*

We protest our innocence of both charges. Touching the logic of our construction of the article referred to, we are sustained by the highest logical authorities. There is a figure of speech which we would not so far reflect upon the scholarship of the learned editor of the *Index* as to intimate that it is unfamiliar to him, called *paraleipsis, i. e., when a speaker or writer pretends to omit or not to do what he is at the very time doing; e. g.,* "I will not presume to prejudice the case of the opposing counsel by exposing the notoriously bad character of his client, or by showing that this is only the third time that he has been arraigned for murder." So the editor of the *Index*, while disclaiming the intention of taking any part in the controversy between us and others touching the communion issue, copies and thus puts before the eyes of his readers a plausible fallacy constructed against us by the *Mississippi Record* and calls it a dilemma, which is equivalent to an endorsement of it as a valid argument, fatal to our position take which horn we may. This looks to us like taking a share in the controversy. But if it was not only a fallacy, as we have shown it to be, and the *Index* constructively endorsed it as a "dilemma," a valid and damaging argument, as nine-tenths of all his readers, and nine-tenths of the rest of them, most undoubtedly did understand him, then he did take "a share in the controversy," and we were neither illogical nor unfraternal in so construing his course.

In unfeigned kindness we propound three questions to the *Index*, which we trust it will notice:

1. If it did not intend to take any "share" or part in the controversy, why did it copy what it knew to be a fallacy from the *Mississippi Record*, framed against our position on communion by the *Record*, which fallacy, unexposed, was, as every one will admit, highly prejudicial to us?

2. Why did the *Index* copy it, and call it a "dilemma," i. e., a damaging argument to our position, thus constructively endorsing it as a sound argument? If the editor could not refrain from copying the article why did he not say to Bro. Gambrell, your "dilemma" is a "muley?"

3. Why does the *Index* decline to copy our exposition of that fallacy? Why not hold the scales with even beam? The *Record* nor the *Biblical Recorder* have admitted our answer, and of this we have just cause to complain. THE BAPTIST has never treated its worst enemies in this unfair and unfraternal manner.

We here enter our protest against the way certain papers South and East are treating us as an author and brother editor, for surely among editors there should be honor, and among Christian editors some sense of justice. Our complaint is that these brethren of the press, while they profess to ignore the discussion of the question of church communion—to take no share in the controversy, yet they quote everything calculated to misrepresent our true position, and so comment upon such statements as to excite the prejudices of their readers against us as an unsafe instructor; and when we do correct the misstatements, or expose their fallacies they are careful not to allow their readers to see our defence. This is not Christian treatment. We have certainly been connected with the Baptist press long enough to be treated by our conferees with at least, common *civility.* They are unkind to themselves in being thus unjust to us.

BREVITIES.

Will the *Christian Herald*, Texas, inform us if the creed statements of Mr. Errett, of Cincinnati, can be relied upon as setting forth the faith of the Disciples or Campbellites of America?——Of our senior's sermon before the Wake Forest College, North Carolina, the *Biblical Recorder* says: "It was a solid Gospel sermon, appropriate to the occasion, and calculated to do much good." [Is not this all that a sermon need be on such an occasion? —OFFICE ED.]——The united effort of the pastors belonging to Big Hatchie Association the next four weeks should be to raise as large a sum as possible in cash and pledges, to be paid on the 1st of January, to support Bro. Eoff at Somerville and Bro. Barksdale at Brunswick during the ensuing Associational year.——Have you seen the new revised edition of Intercommunion? It has several valuable additions. Sell your copy and send for a new book.——We know not how to reach Fayette Courthouse, Bro. Newton, and then the expense will be too heavy for the brethren—we had better work nearer our base, though we would be pleased to meet the brethren.——Bro. Harris: We have no information—one of those churches is not by any means desirable.——We expect Bro. Paxter's History will be out next month—it will be advertised in this paper, Bro. Humble.——Bro. Wm. M. Shaw, who moved from Mississippi to Missouri since the war, and took THE BAPTIST along with him, writes: "I was for some time the only subscriber at my office, but now my paper comes in a package of six. Give your papers to your neighbors, brethren, and it will make itself friends. You can enter me on the list of the Young Guard." Will not our readers take Bro. Shaw's advice?—*loan* if you cannot afford to *give* your paper.——We deeply sympathize with you, Bro. Moreland, in your afflictions and discouragements—but the Father knoweth all and doeth all things well, be assured. Truth triumphs through sufferings.——Elder A. B. Hicks, Mississippi: Your request is granted and papers continued. Fraternal regards to Dr. Slovall, our dear friend and brother.——A church needing an efficient preacher and thoroughly qualified and devoted pastor can be put in correspondence with a brother who wishes to leave the extreme South.——"I am at a loss to know why so many brethren and editors seem united and take such a delight in cutting and thrusting at you. Why do they not manfully meet your position with the Word of God and scholarly argument if they know you are in error?"—*M. A. D., Mississippi.* Aye, why do they not? It is evident to us that four editors have an understanding to assail us with the logic of "bad names" and to quote from each other, but never to allow their readers to see our replies. Your editor could give us their names, *we think*, Bro. D., and you forgot the 4th of July week has not furnished a paper for thirty years.——"Church communion views and practice are rapidly gaining ground in Corwin county, Texas, the *Baptist Herald* to the contrary notwithstanding."—*T. P. Wood, Texas.* If church communion is unscriptural, Baptists should change our Articles of Faith and our standard authors should one and all revise their books and their articles, but if it is of God, Baptist prejudices should give way or they should cease to reproach Pedobaptists for holding on to a tradition that is unsupported by precept or example in God's Word.——"The Almighty Arm," copied by the *Christian Index*, and credited to an *Exchange*, should have been credited to this paper.——Gen. Bate, the man who is to be our next Governor, is not a Baptist, as has been reported, though Baptist inclined, since his mother was. Gen. Bate was a gallant soldier, and he is an able and true man.——Send to Prof. A. T. Barrett, Secretary of Mary Sharp College, Winchester, for a catalogue of that Female College.

"THE OLD TESTAMENT" WILL?—DID GOD DIE?

THE following incident occurred lately: A person was dining at a friend's house. The good lady of the house was cutting a joint to help her guest. To improve the time, he asked her if she had heard that some persons talked of the Almighty as having died on Sinai; but how he could not say—whether by accident, murder, or suicide. Startled by so dreadful a thought she stopped, sat motionless, and fixed her eyes intently on him, as if to ask what he meant. He apologized for such an interruption, and begged that she would wait awhile for further information. As the meal went on, he said that the persons referred to talk of the Eternal as having died and left a will, but seem to believe that He came to life again, for they make Him die a second time, and make all the hopes of pious people depend on a second will, the efficacy of which depended on His death. Surprise was not removed by this information. The guest said that the lady had doubtless heard of the Old Testament and the New Testament? Of course she had; but what of that? A testament, said the guest, was the last will of a dead person. The title "Old Testament" implied that the older Scriptures contain the will which God made when He died on Sinai; and the title "New Testament" that the later Scriptures contain the will which He made when He died the second time. The visitor said that the title of the Revised Version, "The New Testament of Our Lord and Saviour Jesus Christ," implies that the new will was made by a different person from the old will; that the new one was made by Jesus Christ, and not by the Eternal God; but that this was evidently a mistake, because the same person was said in Hebrews viii: 8-13 to have made both testaments, if testaments they were. He said that the Son is spoken of as only the "Mediator" of this new will, and not the maker of it (Heb. ix: 15; xii: 24); so that He must, if it were a will, have acted as a kind of solicitor, who saw that it was properly signed and sealed by the Father before the Father died.

So deep was the impression produced by this talk that the good lady, of her own accord, said she would never call these two books, if she could help it, the Old and New Testaments again; she would keep to the word "Covenant." The visitor expressed his fear that custom would be too much for her; that she would use the words in spite of herself. But at all events, she was resolved, so far as possible, to use the true word "Covenant," instead of the false word "Testament."

But how is it, if covenant be the true word, that these twenty-four or five most learned revisers have not only left the false words in the title of the book (which title is not inspired), but have inserted it also in the inspired book itself in two verses (Heb. ix: 16, 17), where faithfulness required, most imperatively, that the true word, "covenant," should be used? The revisers have used covenant everywhere except in the title-page and in these two verses. They have put covenant for the same word, "diatheekee," in this very epistle fifteen times, namely, nine times before and seven times after these two verses. This chapter and the preceding ones are so connected together that it is evident, on careful inspection, that the word can have only one and the same meaning everywhere. The revisers admit that in vii: 22 Jesus is called "the surety of a better covenant" than the old law-covenant mentioned in vii: 19; that in viii: 6 he is called "the Mediator of a better covenant;" that God in viii: 8-10 refers to His own promise by Jeremiah (xxxi: 31-34) that He would make (not a new will, but) a new covenant, unlike the covenant of Sinai; that in ix: 1 the Sinai covenant is called "the first covenant;" that in ix: 4 the ark and tables were those of the old covenant; that in ix: 15 Jesus Christ is again called "the Mediator of the new covenant;" and that the covenant of Sinai is called the first covenant. But in verse 16, which begins with "for," and is thus bound by an adamantine link to the meaning of the preceding verse, they do the utmost possible violence to the context, break its bones, and translate the same Greek word, (*diatheekee*) a testament—the will of a dead person. They have admitted already, in viii 8-10, that the maker of this new covenant is the Eternal, Immortal God, yet in this verse they make Him die and leave a will behind Him. Verse 17 is also joined by "for," the same adamantine link, to all the verses preceding, yet in this verse also the word "testament" is inserted, and the death of the Eternal and Immortal God is confirmed by another mistranslation. The seventeenth verse, exactly rendered, reads thus, "For a covenant [becomes] firm over dead bodies, since it is never of force so long as the covenant-maker lives." The sacred writer, to show that neither man nor God was meant by "the covenant-maker," says in the next verse (18), "Wherefore not even the first [covenant] was ratified without blood;" showing that the death referred to in verse 17 was not a common death, but death by blood-shedding, that is slaughter, and in verse 19 the animals whose blood was shed are called young bulls and he-goats, both masculine, just as "the covenant-maker" of verse 17 is. The revisers, in order to make verse 17 agree with testament (as violently introduced in that and the preceding verse) translate verse 17 thus: "For a testament is of force where there hath been death; for doth it ever avail while he that made it liveth?" The words "where there hath been death" are not a translation, but a perversion of the Greek words meaning "over dead bodies" and the word "he" in the words "for doth it ever avail while he that made it liveth:" is made by the above perversion, to refer to a dead man, instead of to a dead animal.

It is astonishing that almost all Biblical critics, and some great preachers, including our beloved brother Mr. Spurgeon, have been so seduced by custom that they have not been able to see the gross inconsistency and absurdity of this perversion of Divine truth. Whence did so gross an error come? and why has it been perpetuated by such a number of the most eminent scholars in the world? The Latin Vulgate of the church of Rome is the origin of the error, as it is of baptismal regeneration in Titus iii: 5. Mr. Fausset, who is in high repute as a Biblical writer, says in his "Bible Cyclopædia," under covenant: 'Testament,' for each of the two divisions of the Bible, comes from the Latin Vulgate version." He maintains, however, that testament is "the better translation" in Heb. ix: 15-18, and speaks of the Lord's Supper "as the sign of the blood of Christ, the Testator, wherewith the testament is sealed." It is news to hear that people, when sealing their wills, do it by shedding their life-blood; and it is quite evident that His suppositious will is that of the Father not that of the Son. But the communion service of the Church of England calls the cup of the Lord's Supper "Christ's blood of the New Testament," and it would be a serious thing if there were no passage in the Revised New Testament to sanction this belief. Dr. Watts's hymns for the Lord's Supper contain a similar statement:—

> Sweet is the memory of His name
> Who blessed us in His will
> And to His testament of love
> Made His own life the seal.

The attempt to make it appear that Christ is the author of this alleged will instead of God the Father (absurd as it is to talk of sealing a will with life-blood) hides the blasphemy contained in the expression Old Testament, which implies and declares that God the Father perished on Mount Sinai. No power could destroy Him. He must have perished by his own hand. Such a hateful absurdity is repeated every time that the New Testament is called the New Testament, because the word New implies the word Old, and changes both covenants into wills. Christ did not die on Sinai. There was no manhood to suffer death there. If a will was made there, it must have been by the Eternal Himself. But no godly person can endure for one instant the thought that God died on Sinai. Why then do these learned men palm off upon us the Papistical absurdities of the Vulgate?

It is not surprising that the English version made by Papists at Rheims should have translated "diatheekee" "testament" in every single instance in the New Covenant. Its authors were devotees of the Roman Catholic standard, the Latin Vulgate. But it is surprising how slow Protestants have been to abandon this Popish error. Tyndale used "testament" throughout the whole of Hebrews. The Geneva revisers of 1557 substituted "covenant" till they came to Heb. ix: 15-20, when they also called both the new and the old covenants testaments. The Authorized Version of 1611 has "covenant" as the meaning of diatheekee twenty times, "testament" fourteen times, in the whole book. The Revised Version has therefore weeded out the false translation—testament—from twelve places. They retain testament in only two places. They have, however, counteracted this degree of improvement by giving in the margin the impossible meaning "testament" as a possible meaning in no less than twenty-one out of the thirty-two cases in which they have put "covenant" in the text; thus making the margin a sepulchre of corruption, as they have made it in some other cases the prison-house of truth.

It is greatly to the credit of the American revisers that in this, as in other instances, their scholarship or fidelity is higher than that of the English company. They say (see the Appendix, page 1): "Let the word 'testament' be everywhere changed to 'covenant' (without an alternate in the margin), except in Heb. ix. 15: 17." They wish the whole of the false alternate renderings contained in the words "or testament" to be struck out of the margin; but even they wish "testament" to be retained in the text, and "covenant" to be given as a possible meaning in the margin, in Heb. ix. 16: 17. Alas for the scholarship on this point of both these companies of some of the most eminent scholars in the world!

Translations exist in which *diatheekee* in Heb. ix: 16, 17, is correctly rendered. John Wesley, in 1754, though he put "Testament" in the title of his translation of the "New Covenant," used covenant in Heb. ix. 16, 17, giving in verse 16 the words, "the death of Him by whom the covenant is confirmed." Archbishop Newcome called his translation, "The New Covenant of Jesus Christ." He should have said "in the blood of Jesus Christ," according to the Redeemer's own words in Luke xxii. 20. He renders Heb. ix. 16, 17, thus: "Where a covenant is, there is a necessity that the death of the covenanter should be brought in. For a covenant is firm over the dead; whereas it is of no force when the covenanter liveth." The word "covenanter" does not sufficiently show that the death which made the covenant was that of the slaughtered sacrifice; but the archbishop rejects the false rendering "testament." Gilbert Wakefield, an excellent Greek scholar, has a better rendering of Heb. ix. 16, 17. He has "the death of that which establisheth the covenant; because a covenant is confirmed over dead things; and is of no force at all whilst that which establisheth the covenant is alive."

The title of the book should be, if its relation to the work of Christ be expressed, "The New Covenant in the blood of Jesus Christ." Such a title would be in agreement with the words of Christ Himself.

The Revisers say in their preface that they "have deemed it best to leave unchanged the titles which are given in the Authorized Version as printed in 1611." But by so doing they have sanctioned whatever errors they contain. WM. NORTON.

June 14, 1881.

QUERIST.

"Will you be so kind as to give us an article, in your valuable paper, on "the elder brother?" Any one can tell who the prodigal son represents, but the elder brother, who was ever with me, and all I have is thine. We wish to know whom he represents. By complying with our request you will oblige many friends and brothers. Yours respectfully, JOHN HUMPHRIES,
and many others of Red Banks church, Miss.

Will you give me you views upon the parable of the "prodigal son?" The whole parable is so characteristic of the *backslider* that I have been wont to explain it in that way. If I am wrong, enlighten me, if you please. J. F. B.
Arkansas.

This parable is one that is most generally mispreached, in our humble opinion. Moody gives expression to the almost universal views of our commentators and of the modern pulpit, "that the prodigal represents every sinner in the state of nature, and his return to his father's house the sinner's recovery by the grace of God in Christ Jesus." Now there is one law that must govern all parables, viz., *they must be construed so as to be consistent themselves—i. e., with their own leading statements.*

We do not mean that a meaning must be formed for every *particular* of the parable, but certainly all its main features. In this the main features are 1, the father and his acts; 2, the two sons; 3, the acts of the two sons; 4, the joy of the servants.

Can we harmonize the parable with itself if it is applied to sinners as such? If so, then these two sons were both sinners, in the state of nature. Then their father must represent Satan, for Christ said of the sinners of his age, "Ye are of your father the devil, and the works of your father ye do." But it is claimed that the father represents God, and the prodigal the sinner, and the elder son, Christians, and the servants the angels of heaven, etc. Will this harmonize? The two boys evidently stood in the same relation to the father, i. e., sons. If one was a sinner so was the other, and both must have made the same bad use of their father's goods, and both had equal need of the father's forgiveness. And then, in a ministry of forty years, we have never known or heard of one sinner getting mad with God and with a fellow sinner because he had turned from sin and found favor with his God. Mr. Whittle preached this parable as illustrating a sinner's return to God, twice in this city and both times affirmed that it was not the father's love or grace that moved him to return but simply an empty stomach, and he found no place for any repentance manifested by the prodigal.

But was the parable given to illustrate the conduct and return of a backslider, as Bro. J. F. B. preaches it? Will it harmonize with this idea? That the Father may represent God, and the two sons his children by grace, and the prodigal a backslider who becomes profligate for a season, and finally returns to his father's *house*—the church,

with contrition—is graciously received by God and pardoned—amid the rejoicings of the angels—but here the parable sadly breaks down. The elder brother, representing the old Christians of the church, who remained loyal to their professions, become offended and irate at the repentance and return of their once backslidden but now penitent and recovered brother, and both reproach God for having pardoned him and received him back into his loving favor, but positively refuse to the bitter end to acknowledge him as a brother, or to take any part in the rejoicings and festivities of the occasion.

We have never known or heard of a Christian church refusing to receive back a penitent brother who had backslidden if they had confidence in his penitence and reformation,—never, but on the other hand they embraced him with tears of joy, and rejoiced over him "with exceeding great joy."

We do not see how it can illustrate either the repentance of either a sinner or a backslidden Christian. We think it illustrates the same fact the parable of the laborers was given to illustrate, viz., the conversion of the Gentile nations by the Gospel, and their being made alike children in the family of God and joint heirs of the promised grace in Christ.

Will the parable harmonize with this idea? We think so, perfectly.

The father represents God the Father of all nations. The Jewish nation was God's first born, and therefore well represented as the elder son. In covenant relations the Jewish nation was and ever is with God,—a son in the house, and possessed of all the father's goods—all the covenants and the promises and the "first dominion of the earth" are his. The younger son well represents the Gentiles, who cared not to retain the favor or the knowledge of God and gave themselves up to all unrighteousness. But in this, the Gentile dispensation, the younger son is returning, and from the very first the Jews were incensed at their reception, and in fact as a nation they reproach God for the favor being shown them, and they have for nearly two thousand years refused to acknowledge them as brethren or to take part in the joy attending their conversion. They still remain without, reproaching their father and hating their brother. If the reader will refer to "The parable of the laborers," he will see that those who were hired first—in the morning—represents the Jewish nation, and those who came in at different hours—later in the day, as well as the one that came in only an hour before sunset, well represents the Gentile nations to whom the Gospel has been first preached at different periods since the ascension of Christ and have accepted it, and there will be a lost nation just before the close of this dispensation that, like the other nations, will be called and will accept the Gospel, and be received by the Master of the vineyard. All these nations will receive the same inestimable gift—salvation—and the favor of God. But it is the Jewish nation that is offended because the Gentiles are equally rewarded and placed upon an equality before God with themselves.

To teach that these laborers represent sinners brought to Christ at different periods of their natural lives, is to make it teach that those converted young are offended with God because he sees fit to bestow salvation upon an old gray-haired sinner in the very last years of his life! All know there is nothing that gives Christians—all Christians—greater joy than the bright conversion of an old sinner just on the very brink of the grave. What sounds are sweeter to their ears than his shouts of salvation, and ascriptions of praise to his All-merciful Savior!

How rich to us would be a little work containing all the parables of Christ *correctly* and *fully* developed and applied!

BIG HATCHIE ASSOCIATION.

THIS body met with the church in Brownsville, Tenn., on Saturday, July 22, 1882. The introductory sermon was preached by Eld. A. J. Kincaid, of Covington, which was listened to with earnest attention. It was an effort of power, and delivered in a very forcible manner, and will, doubtless, be remembered by those who heard during life.

The Association was called to order by the former moderator (Eld. J. B. Canada), Eld. W. H. Barksdale assisting the clerk in reading the letters from the churches; after which proceeded to the election of officers, brethren Joe Townsend and Jos. H. Borum, jr., acting as tellers, who reported Rev. J. R. Graves elected as moderator, Dr. J. W. Justice treasurer, and Eld. J. H. Borum, clerk.

The usual committees were appointed and reported upon the various objects engaging the attention of that body.

Several ministering brethren were present, which gave interest and life by their presence and speeches; and also some leading lay brethren. Bro. Jas. Waters, corresponding secretary of the State Mission Board, was present. Among other things, the Association somewhat changed the manner of co-operation with the State Board, which was done with great unanimity, showing a determination to assist in State Mission work.

The key-note was sounded by "Old Big Hatchie," which, if acceded to by the associations of the State, will make the Baptists of the State to march in solid phalanx and go up and "possess the land," which may the good Lord grant. Bro. Waters is hopeful—very sanguine that this great work will be accomplished. The plan adopted, suggested by him, it is believed will go far towards its accomplishment.

Several of the city pulpits were filled on the Lord's day, from which we heard good reports. Bro. Graves filled the pulpit of the Baptist church, and the people filled the house to overflowing, and the speaker kept them spell-bound for nearly two hours.

The Sunday-school Union of Big Hatchie Association convened on Friday previous, our good and noble Bro. Dorsey O. Thomas filling the chair, which he did in a dignified and becoming manner, highly creditable to his head and heart.

It adjourned to meet with the Covington church on Friday before the 5th Sunday in October. This organization augurs much good.

Fifty-six churches reported Sunday-schools, in connection with Mission Sunday-schools, showing quite an increase in this department during the past year.

The Association, after performing its labors in the greatest harmony, adjourned to meet with the Covington church on Saturday before the 4th Lord's day in July, 1883.

The introductory sermon to be preached by Bro. E. C. Gates.

Since the adjournment of the Association, Bro. Graves has visited Newbern and Dyersburg. He preached three sermons at the former and one at the latter place. He had large and earnestly attentive congregations, which is nothing new.

While Big Hatchie has suffered heavy loss by death and removal of our ministers, their places are being supplied by noble young brethren who give evidence of devotion to the Master's cause.

BORUM.

SAD INTELLIGENCE.

UPON our return to the city last Tuesday evening from our meetings at Newbern and Dyersburg, our heart was saddened by the intelligence of the death and burial during our absence of our brother, T. J. Rowan, pastor of the Central Baptist church, of this city. Some weeks since when at the Southern Baptist Convention, in South Carolina, he contracted the measles, upon which malarial fever supervened, and for more than a week past his case has been regarded as very doubtful. Elder Venable, the pastor of the First Baptist church, his class-mate in college, and fellow-laborer in this city, accompanied the remains to Mississippi, and upon his return will prepare a suitable notice of our beloved brother. We tender our most heartfelt condolence to Sister Rowan, called so young and so soon to pass under the rod. May abundant grace be administered to enable her to bear patiently and submissively this heavy bereavement.

ITEMS.

About eighty thousand acres of land between Jaffa and Jerusalem have been secured on which to form a colony for the persecuted Jews of Europe.

A Vassar girl writes home: "Dee Pawpaw! we study Latin fo' owahs a day, French seven up and science evah so loung. The good matrons nevah let us go owot. Won't you send me my leggins and skates for a poo' little girl who lives in the village. Don't forget the heel straps."

A Baptist deacon was recently asked: "Do not Baptists believe that only those who are baptized shall be saved?" He answered: "If we did so believe, we should certainly have our children baptized; that we do not have them baptized is of itself an answer to the question."—*National Baptist.*

Elder W. J. F. Allen, of Camden, Tenn., one of the most able preachers of West Tennessee who has been forced into the schoolroom to feed and clothe his family, says that churches in Bro. Jones' Association are yet owing him over $200. Who will speak next, until Bro. Jones expresses himself in error?

Bro. A. M. Russell writes us from Ashland, Oregon, July 22, as follows: "Our cause is looking up on this coast. Alarming infidelity prevails extensively. Our people are much consecrated to the work of the Lord. We are now pretty well organized in our mission work and expect great results."

MORE ANSWERS TO BRO. KINCAID'S CALL.—*Bro. Graves*:—I see Bro. A. J. Kincaid calls on all pastors who haven't been paid the amount promised by their churches to report the amount. The churches that I have served since I commenced the work forty years ago, owe me more than $400. I am sorry to have to say it, but it is so. Yours,

Camden, Tenn., June 29, '82. J. P. ARNOLD.

Rev. W. N. Reeves, of Eufaula, Ala., the "Eufaula" of the *Alabama Baptist,* whose heresy was so denounced by Dr. Renfroe, has been indicted by the grand jury of Eufaula for gambling in cotton futures, which the *Weekly Bulletin,* of that city, pronounces "the very worst sort of gambling, and worse than faro." Some year or two ago this same Reeves preached a sermon against gambling, which he denounced as a vice and a sin against God and man!

Henry Ward Beecher, on May 7th, rantized some babies at the Plymouth church, Brooklyn, and took advantage of the occasion to indulge in some Beecherism. We quote: "This rite of infant baptism does not rest upon any apostolic authority, yet it is not the less admirable on that account, nor would it be more admirable if it did. It is good because it is good, and just as good as if it had the sanction of Matthew and Mark, and Peter and John, and all the apostles."—*Chicago Evangelist.* In a sermon upon the subject some year or more since when asked for any authority in the New Testament for the rite, he confessed there was none whatever. He was then asked why he sprinkled infants. He said: "For the same reason he made an ox yoke—it *was a good thing.*" Good thing for what? To get the unregenerate into the church, and keep them there.

The sermon in "Our Pulpit," this week, on "The Value of Country Churches," will be read with interest by, and will greatly encourage, them. It is true that in all ages they have been the fruitful nurseries of great men and of our most useful ministers. Very few of the leading ministers of this continent were born and reared in a city or in a home of affluence. There must be a philosophical reason for this, and who will say that Bro. Hibbard has not given it? We invite him unanimously to preach another sermon on the same subject and send it to us, showing the value of our country churches in preserving pure the doctrine of Christ and the ordinances of his house, and the tendency to the corruption of the one and the perversion of the other in all our great cities as seen in the light of history of the sixteen centuries past. It would do good, and greatly encourage our country churches to hold fast and hold ever.

NEWS FROM THE CHURCHES.

(Our readers can greatly assist us in making this department interesting by sending us all news items from their neighborhood. They will receive prompt attention.)

TENNESSEE.—Bro. J. J. Porter, of Lebanon, has an instructive article in the last issue of the *American Baptist Reflector* on the workings of his church....Dr. Goforth is establishing a school at Riceville, for the instruction of members of both sexes. We trust his enterprise will be crowned with great success....The congregation of the Second Baptist church, Chattanooga, have arranged for regular services beginning the first Sunday in August.... Eld. W. C. Grace began a series of meetings at Double Springs, McMinn county, on Sunday, the 6th inst. He will be assisted by Rev. Mr. Phillips, of Alabama....The revival in the Baptist church in Newport, in progress for nearly two weeks, has closed, with eight conversions as the result....Bro. E. C. Faulkner writes from Ripley, July 27th: "Dr. Teasdale left us a few days ago after laboring with us two weeks in a protracted meeting. His preaching was faithful, earnest and instructive, and productive of much good. Among the visible results, I had the pleasure of baptizing ten converts. One of the number was an intelligent Methodist lady. Will commence a meeting on Sunday morning next with Salem church. Bro. Barksdale, of your city, will assist. Help us pray for a deep work of grace."

ARKANSAS.—"The church at Forest City reports about 90 members, the Sunday-school about 80. Bro. Grammer preaches twice in each month. They have a good house of worship . . The church at Marianna has only 15 or 20 members. Bro. Grammer is pastor here also. They intend to build a house soon." Thus writes Bro. Benjamin Thomas to the *Evangel* ....A prosperous church has been recently organized at Quitman. A house will be completed in about two months....Bro. Quinn is conducting a revival meeting of great interest and profit at Toledo.... Sixteen conversions at Charleston, six of whom united with the church....Bro. Clark writes to the *Evangel* of the church at Lonoke: "Bro. Early has a good church and an important work. Nearly all the young men in the town are members of his church, and their training in Christian work devolves on him. He feels his responsibility and is meeting it manfully. In his wife he has an excellent helper."

MISSISSIPPI.—Eld. J. R. Sample, of Summit, has accepted the position of "Queries" editor of the *Southern Baptist.* From his "salutatory" we extract the following on the subject: "There is nothing, I think, that can be added to a paper that will make it more interesting and useful than a good query department. . . There are numbers of questions pertaining to church polity. Such as the relationship of one church to another. The church to Associations, and Conventions, granting letters of dismissal, etc., etc., that ought to be ventilated fully through the press."....A protracted meeting will begin at Ellisville on Saturday, Sept. 10, under the auspices of the Baptist church....Prof. Eager has resigned the chair of mathematics in Mississippi College to accept the presidency of Brownsville Female College, Tenn....Twelve were added to the church at Aberdeen, recently....The church at Good Hope, Madison county, has been enjoying a revival, resulting in fourteen additions—nine by baptism, five by letter.

LOUISIANA.—The Louisiana Baptist Convention took a collection for foreign missions, and raised $500, which lacked only $200 of being as much as the whole State gave last year. There was raised for other purposes more than $700. A liberal body....The mission work at Summerfield is most promising under the preaching of Eld. Burt. A church will soon be organized and a house built.—*Baptist Messenger*.... The church at Antioch is reported in fine working order, also the Sunday-school.

MISSOURI.—Eld. W. A. Crouch, of Plattsburg, has resigned his care of the church, and accepted an appointment to work up the interest of the Theological Department of William Jewell College. He served the church at Plattsburg for eight years.

NORTH CAROLINA.—Seven were baptized at the Back Swamp church, Robeson county...."We regret to announce to the many friends of Dr. Hufham that he went to Beaufort three weeks ago, and instead of resting, undertook more work than his feeble condition could bear up under. He has been confined to his bed with high fever more than a week."—*Biblical Recorder*....The eighty-ninth session of the Flat River Baptist Association will be held this year at the Baptist church in Oxford, beginning on Tuesday, August 15th. Rev. M. V. McDuffie, of the Henderson church, will preach the introductory sermon on Tuesday at 11 o'clock....A brother writes to the *Biblical Recorder* concerning the church in Yadkin county: "We have 110 members. Our church is now in a prosperous condition, with Bro. E. A. Adams for pastor. We are trying to raise funds to build a new church house. Our design is 38 by 56 feet. I have a subscription list and the promise of about $300. Our country abounds in wealth. There are very fine farms on the river, and our people are amply able to build a good house, and it surely is the best investment they can make."....The Western North Carolina Missionary Sunday-school Convention was held at the church in Gaffney's City, S. C., on the 4th inst....The church at Oxford is reported in a prosperous condition. The membership is increasing and the Sunday-school is the largest in the town.

SOUTH CAROLINA.—Eld. T. W. Ebeltoft has declined the call to Darlington, preferring to remain at Fayetteville, N. C.... Prof. W. B. Royall will serve as chairman of the faculty of Wake Forest College until a president shall be elected....Eld. Wm. H. Lunn died at his home in Darlington county, of fever, on July 16th. Deceased was only twenty-one years old, the youngest of five sons. He was a student at Furman University during the session of 1880-1, and last session was a student at Rochester, N. Y. He gave promise of great usefulness, and by his death the church sustains a great loss....Eight members were recently received into the church at Hampton C. H.—five by baptism. About $150 have been subscribed for the removal of the church to a more convenient place in the town.... The First Division of the Savannah River Association has been organized. It embraces eleven churches....At Gillisville, three were recently baptized, and about $50 raised for repairs on the church building....At Great Swamp church there is a flourishing Sunday-school....The new house of worship at Prather's creek was dedicated on the 3rd Sunday in June.

TEXAS.—Bro. Bunting's meeting at Harwood closed on the 16th ult. Fourteen conversions. He is now engaged in a meeting at Elm Grove....Prof. W. W. James, of Belton, has taken charge of the school at Dallas. The *Baptist Herald* says of him: "This gives the Baptists a No. 1 man, and the people one of the best teachers in the State.".... The East Texas Convention at its last session, at Buena Vista, raised in cash and pledges over $1500 for future work.

FOREIGN.—A new chapel was recently dedicated at Nellore, India, costing 9,000 rupees. This is the famous "Lone Star" station of the Baptist Telugu mission....The two Baptist churches near Santa Barbara, Brazil, are composed almost entirely of emigrants from North America. One has fifty members and the other seven....The Baptist church at Tokio, Japan, are going to build a chapel which they expect to pay for themselves. They have been saving money for it for some time. At the recent quarterly gathering at Swatow, China, eight were baptized and 150 partook of the Lord's Supper.

SECULAR NEWS AND NOTES.

TENNESSEE.—Nashville and Clarksville will soon communicate with each other by telephone.....Prof. W. J. Vaughan has resigned the professorship of Mathematics in the University of Alabama to take the chair of Mathematics in Vanderbilt University. He is a thorough scholar and experienced teacher ...The rock excavated on the West Shore railroad, near Milton, on Cameron & Fagin's contract, where the big accident occurred last Wednesday, has a very peculiar quality. It is as poisonous as the ivy and some other vines, the slightest scratch by a piece leaving a troublesome running sore. The thing is quite a new experience to railroad men, and it leaves the wounds to those in the accident all the worse.

TEXAS.—In East Texas walnut lumber sells at $100 to $150 per 1000 feet, or ten cents per foot .. An epidemic is killing large numbers of hogs in the vicinity of Crockett ....It is related of ex-Governor Hubbard that he one time had a census taken of the State Prison of Texas and found that not ten per cent. of the convicts had ever attended Sunday-school....Rev. Harvey Stearns, a prominent preacher of Fort Worth, on July 27, became involved in a fight with a farmer named Jefferson, whom he struck with a club, inflicting, it is believed, a fatal wound. Stearns fled, but was captured and lodged in jail....Tyler is talking of establishing a public free school on the graded system....There are now over 2,200 convicts belonging in the penitentiary, 487 of whom are confined within the walls; the remainder are at work on farms and railways.

ARKANSAS.—Judsonia has shipped 22,800 boxes of fruit and vegetables this season....Rev. J. T. Jenkins, formerly pastor of the Baptist church in Searcy, writes from Arkadelphia, July 21: "We are well pleased with prohibition, which *does* prohibit here. A case of drunkenness is never seen, and the city officers have next to nothing to do. Those who opposed at first will vote for prohibition at the ensuing election."

ALABAMA.—Mr. J. M. Nelson, of Decatur, is collecting specimens of the largest fruits grown in his county, with the intention of preserving them in a natural state for exhibition... A Huntsville correspondent writes to the Nashville *American:* "It is certainly refreshing to see the beaming countenances of our farmers when they tell you that such crops have never been known in this country as will be harvested this year. The grain crop is especially abundant, and many farmers say they will make enough corn to last them two or three years, while the fruit and vegetable yield excels anything ever seen before....A beautiful lot on which the Decatur College is to be erected has been purchased in Decatur at a cost of $600. Work has been started on the building, and soon the public may be greeted by another handsome college in Alabama. Mr. Gill has the contract for erecting the building....Hog cholera is raging in Choctaw county.... Diphtheria is alarmingly prevalent in Cullman county. Several children have died from it.

FLORIDA.—Tampa *Tribune,* July 20: "We learn from Captain Wm. Jackson, of the steamer Lizzie Henderson, that on his trip from Cedar Key, Tuesday, he encountered a streak of poisoned water covered with all varieties of dead fish of more than a mile in extent, off Indian Pass, between Clear Water and Egmont light. The Captain says that a very offensive smell arose from it, and that a good many bottom fish, such as eels, were floating dead on the surface."......There has been too much rain in Middle Florida....Lake DeFuniac, about seventy-five miles west of Pensacola, is 200 feet above the level of the sea. It is believed to be the highest point in the State.... Mr. Stephens, of Live Oak, is willing to contribute $100 towards establishing a public library in his town....The Jacksonville *Times* of the 23d inst., says: "Mr. A. B. Thrasher, living about a mile and a half from this city, has gathered two crops from one acre of land, and is now planting the third. From the first crop, planted in peas, he realized $200 in cash. The second crop was sweet potatoes, from which he gathered 300 bushels, at $1.25 per bushel, making $375 from the two crops. He expects to realize 400 bushels of sweet potatoes from his third crop. ....Valuable sand for the manufacture of glass has been found in the vicinity of Carabelle....It is estimated that 16,000 men are now employed in railroad construction in Florida ...Another line of steamers will be put on Apalachicola river by September 1st.

GEORGIA.—Augusta has $6,000,000 invested in manufactures....Machinery has been bought for the new Raccoon Cotton Mills, now being erected on Raccoon creek, near Summerville, with a cash capital of $75,000.

MISSISSIPPI.—The Meridian ice factory is running on full time. It has a capacity of ten tons every twenty-four hours... Gen. A. M. Nelson, Governor Stone's private secretary, has located in Winona, and will engage in the practice of law....Miss Katie Bodie, sister to Mrs. H. D. Money, late of Clinton College, has purchased Bailey Park and buildings, and will open a high school.

NORTH CAROLINA.—A gentleman of Jones county recently sold $30,000 worth of trees. The only work he has to do is to count the stumps *after* the trees are cut. This is the largest sale of timber in the South at one time recorded for many years.

SOUTH CAROLINA.—According to the report of the Commissioner of Internal Revenue, South Carolina licenses fewer dram shops than any other State—one to every 910 of her population ...The statue and monument to John C. Calhoun, soon to be erected in Charleston, is hastening to completion. Harnisch, the sculptor, is busy on it in his Roman studio, and it is his ambition to make it a work of art on which his fame may be founded... A four per cent. semi-annual dividend has been declared by the Clifton Cotton Manufacturing Company, of Spartanburg. The factory has been in operation but six months, and that it is able to declare such a handsome dividend already is proof of good management, as well as encouraging to similar Southern enterprises. The Clifton company is so encouraged that it will, at an early date, utilize other near water-power and increase the stock to $1,000,000 with proportionately enlarged capacity.

MISCELLANEOUS.—The President has approved the act appropriating $50,000 for Mrs. Lucretia Garfield, less any amount paid President Garfield on account of salary. ....The *Mid-Continent* says that "it seems like a very nice thing to learn that New York City spent last year $4,000,000 for education. But when the same statistics show that the same city spent the same year $7,000,000 for its amusements, one begins to feel—as a friend of ours was apt to say—'a little dubiosity.' But when we further learn that it spent $60,000,000 for its wines and liquors, who can help hanging the head and blushing for shame?"....A new postoffice has been established at Vossburg, on the N. O. and N. E. railroad....Hog cholera of a most virulent type has made its appearance in central Illinois....The census report makes a favorable showing in the department of American manufactures. According to that authority, there were in 1880 950,000 persons employed in manufacturing in the twenty principal cities of the United States. There was paid to them $375,000,000 in wages or $395 each per annum. The material they used was valued at $1,845,000,000. The value of the product was $2,120,000,000. The net fruits of their labor, therefore, was $775,000,000. The amount of capital invested was $862,000,000....The first bale of new cotton received in St. Louis reached there on the 25th inst., from Hearne, Robertson county, Texas. It was sold the same afternoon for twenty-six cents per pound, Mr. Wm. P. Shryock being the purchaser. The St. Louis *Republican* says: "The cotton ranks as strict middling, and the staple is excellent. In fact, all the indications so far are that the next crop will be one of fine staple. The first bale received last year was at a later date than this.

FOREIGN.—Emigration from Germany to America thus far this year has decreased by 10,000 as compared with the same period in 1881....Dr. Schliemann, the German explorer among the ruins of classic lands, has been deceived. The walls he excavated and announced as those of the city of Troy, turn out to be the ruins of two old temples; and his "treasures of Priam," which as such he pronounced invaluable, will probably prove to be merely old Turkish coins.

The Young South.

MISS NORA S. GRAVES, EDITOR.

To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

DEAR CHILDREN:—Here is a kind letter from Dr. McIntosh, who has been for so many years the faithful and efficient secretary of the Home Mission Board that has been located at Marion ever since the formation of the Convention. The Board has been removed to Atlanta, Ga., and Dr. I. T. Tichenor elected secretary, to whom I shall send all the money hereafter. It really makes me sad to part with Dr. McIntosh, with whom we have had such a pleasant correspondence, and who has so encouraged the hearts of us all, by his cheerful words, when he has acknowledged our monthly pittance. We have learned to love him as a Bro. and friend of Jesus. We are gratified by his request, and cannot find it in our hearts to deny him. We also know, personally, Dr. Tichenor, the new secretary. He was once our pastor. He has often eaten at our father's table. We children all learned to love him so much because our dear parents loved him so well. I am confident he will soon interest himself in our little mission, as the late secretary did, and perhaps he will find time to write a letter to "The Young South," as Bro. McIntosh once did. Let us cheer his heart and help his work with a ten-dollar bill next month. AUNT NORA.

MISS NORA S. GRAVES:—You will find inclosed a receipt for your last remittance just at hand. Though no longer the official representative of the Board, I shall always feel a deep interest in this Mission. I thank you for your valuable service to the Board, and to the young people among whom you have been so successful in awakening an interest that will be a blessing to them as well as a help to the cause of the Lord. You have done them good and assisted a missionary in her efforts to enlighten and save the heathen, and I doubt not your own soul has been blessed in seeking to bless others.

. wrote to Mrs. Sanford of the interest you are taking, and asked her to send a letter for the children. She promised to do so. I will mention it again when I write to her.

May larger success and more abundant blessings attend you for your true efforts.

With sincere regards, I am very respectfully and truly your friend, WM. H. MCINTOSH.
Atlanta, Ga.

AUNT NORA:—As it has been some time since I wrote you a letter, I will write to let you know I have not forgotten you and the little cousins. What did you think of my last enigma? I am very sorry I sent it in that style, but papa thought it was the correct way to write an enigma. I send you another enigma and an answer to Robert Bruner's. I hope you will publish, if correct. I also send ten cents for Mrs. Sanford. I will close, for fear I should get in the waste basket. With love to you and cousins, I remain, your friend, BENNIE PARKER.
Memphis, Tenn.

AUNT NORA:—I thought I would write you another letter. The hot weather makes me inclined to be lazy. We are very dry; are needing rain very much. We live six miles from Austin, and I think it is a very pleasant place. Aunt Nora, a very sad accident occurred in our neighborhood, this week. A little girl was so badly burned by the explosion of a can of kerosene oil that she died. She was kindling a fire and attempted to pour oil upon the coals to raise a blaze, when the can of oil exploded. The poor little sufferer lived about eighteen hours. Oh! how sad I felt when I heard about it. Mamma will not use oil; says she don't want her children to be burned to death. Aunt Nora, I send ten cents. I leave you to put it where it is the most needed. With much love to you and the little cousins, I am your loving niece. LILLIE VANN.

P. S. I think Mrs. Mayo deserves the prize for being indefinite. I could not work hers.

You write me of a very sad accident, Lillie. We hardly ever pick up a paper but what we read of just such an accident, and yet it seems that people will not take warning and cease kindling fires with the assistance of kerosene. I hope none of our little cousins will ever attempt such a thing.

AUNT NORA:—I did not think, when I wrote my first letter to you, that it would be so long before I would write again. It is not neglect or carelessness, for I have thought of it often when I could not write. We have had sickness in the family which prevented me from writing sooner. I will try and be more punctual in the future. I am not going to school this summer, but I recite lessons to mamma. I have worked several enigmas in the Young South, but will not send the answers in this letter. I will only send mine for some of the cousins to work, if it will do.

I am delighted to think you thought enough of my simple letter to have it published. There are so many prettier letters than mine to you, that I feel complimented. I hope to be able to write more interesting letters in the future. I cannot think of anything interesting to write now. My name was printed wrong in the paper. It is not Alice, but Vandalia. I will now close by sending my best love and good wishes to you and all the little cousins. I will sign myself your niece, VAN C. FARRAR.

We hope you will write often, Van. Your enigma is all right, as you will soon see.

AUNT NORA:—My pa takes THE BAPTIST, and I see so many letters that I thought I would write. I go to Sunday-school every Sunday, and my teacher has offered a prize to the one that has the best lessons. I send ten cents for Mrs. Sanford, and will close. CHARLIE WALLACE.
Benton, La.

AUNT NORA:—I am going to write and tell you of our meeting at Ridge High, which continued ten days and nights, with but one conversion and one addition to the church. Revs. R. A. Venable, A. G. Parrott and R. N. Crawford preached two sermons each, and the much-loved pastor, J. W. Lipsey, did the balance. Mr. Lipsey brought Cousin Hall with him, whose stay was enjoyable. Aunt Nora, I went to a picnic on the 4th of July and had a pleasant time. Aunt Nora, I am glad you enjoyed your trip to Nashville, and also that ride to church in the omnibus. I will send ten cents to Mr. DeCourcy, and also an enigma. As ever, your niece, REBECCA NORRIS.
Memphis, Tenn.

AUNT NORA:—Here I come again, with another dime for Mrs. Sanford. I have sad news to tell you. We have just lost a very dear aunt, my mother's oldest sister. She wrote you a letter some time since, and sent some money for three little children that are now motherless. You were so kind as to publish my other letter that it gave me courage to write again. I send an answer to one enigma. Aunt Nora, a storm has blown away all of the shade trees around our house, and it makes it much warmer. I expect to start to school in a week or two. With much love to all the cousins, I remain your nephew.
Watkins Mill, Tenn. LAWRENCE NEWSOM.

We are very sorry, indeed, to hear of your aunt's death, Lawrence; we well remember her donation and kind words of encouragement. Your dime is received and answer correct. I think the cousins will say it is very warm weather to start to school. Write again; but use a pen next time.

AUNT NORA:—I have been reading the Young South for several weeks, and as I feel very much interested in it I thought I would ask permission to join the band of little cousins. I am a little girl, thirteen years old. I have one own brother and two sisters younger than myself. We have a very kind lady for our governess, and we all love her very much. We have a very nice Sabbath-school, and my papa is the superintendent. Our governess is my teacher. We had a nice celebration on May 20, 21. The house was beautifully decorated with flowers and evergreens. We recited poetry, and had nice vocal and instrumental music. We had a sumptuous dinner on the ground both days. A great many people came, and I think all enjoyed themselves very much. Your father visited us once, but I was too small to remember him. We would be glad to have him come again, and tell him to bring you with him. I have not worked out any of the enigmas yet, but think I will when school closes. I think you have contrived a nice way to get money for the Chinese. Please find inclosed ten cents for Mrs. Sanford; also an enigma. If I see this in print, I will write again, sometime. I will now close, with much love to you and the little cousins.
Grove Hill, Ala. MINNIE S. DICKINSON.

We are glad to know you, Minnie, and thank you for your interesting letter, as well as for your dime and enigma.

AUNT NORA:—As it has been sometime since I wrote to the Young South, I will now make the attempt. I have not much to say to Aunt Nora, but I will say to the cousins that I spent most of the day at Dr. J. R. Graves' the other day, and of course saw Aunt Nora and Willie Graves; also little Lillie Daves. Of course I was glad to see them all. I also saw Aunt Nora's waste basket.

I imagine it was very nice going to church in an omnibus. I am glad to hear from Cousin Samuel Owen, and hope he will write often now. I like the piece in the last paper, "Friendly Visiting," very much.

Aunt Nora, tell little Lillie Daves to remember her promise to me to write to the Young South. With much love to you and the little cousins, I will close. Very respectfully, your nephew,
Coldwater, Miss. HALL LIPSEY.

AUNT NORA:—I am one more little tree that would like to unite with your little band, if I am not too late. But you must remember that the good Book says, "It is never too late to do good;" so I hope you will accept of my name. I cannot write much this time; it being the first. I do not know what to say. I can say this much, I am blessed by having a good Sunday-school within a half mile of home, and I try to learn all I can. We have about fifty who are working for a prize. I cannot tell who will come out ahead at this time.

Aunt Nora, I have no mother; she died 23rd of October last. I will give you a full record of us all in my next, if you accept of this. I must let you know that I have the best old grandfather, I believe, in the whole world. He is now in his eighty-first year. I expect you know him—most everybody does; his name is T. T. Goldsby. Inclosed please find ten cents, which you can use as you think best. Please excuse this, for I expect you will put it in the waste basket. So goodbye, and God bless you. If I never see you on earth, I hope we will meet in heaven. MABBY B. GOLDSBY.

Glad to know you, Mabby; come again.

Enigma.

A king of Israel named in Judges?
Joanna's husband?
Timothy's grandmother?
The mother of Ithream?
Who gave David shew bread?
Who was healed of leprosy by Elisha?
The mother of Samuel?
Who was Adah the daughter of?
Whose rod budded?
The mother of kings?
The father of Abraham?
The initials spell something we all need.

SAMUEL OWEN.

Enigma.

Who with twelve sons was blest?
From what city did Lot flee in distress?
What woman judged a country fair?
What nation judged she with care?
Who killed his brother and then fled?
A crown is placed on whose heads?
Who nearly perished for want of water in a wood?
Who was safely housed during the flood?
Who of all men had the strongest grasp?
Who, after being urged, left her mother at last?
The name of that mother I pray you tell.
The initials spell the name of one I love well.
Grove Hill, Ala. MINNIE S. DICKINSON.

Answers to Enigmas for July 1, 1882.

Ursula Crawford's.—Ur, Abishag, Week, Enoch, Serug, Talmon.

Initials spell U. A. West.

Answered by Lillie Vann, Mattie Ayres.

Nellie Ferguson's.—Jethro, Reuben, Gilead, Rome, Ashael Vashti, En-gedi, Saul's.

Initials spell J. R. Graves.

Answered by Mattie Ayres, Lillie Vann.

What can our little cousins be doing these long Sabbath afternoons? Are they studying their Bibles, I wonder?

BROKEN TOYS.

I FOUND my baby girl to-day
Asleep upon the floor,
The space around her little form
With playthings scattered o'er.

Her hands were nestled 'neath her chin,
And one still firmly held
A broken toy, whose novel charm
As yet was undispelled.

There lingered still about the mouth
And on the brow a trace
Of thought, half-grieved and half-perplexed,
As if the tiny face

Already had begun to learn
The look it was to wear
In years to come. I stooped to kiss
Away the mimic care.

And as I laid her, still asleep,
Within her nest-like bed,
And smoothed the cradle's pillow for
The little weary head,

I thought how we of larger growth,
When tired of pains and joys,
With that same look, fall fast asleep
Amid our broken toys!

And then the father, stooping, takes
The tired head to his breast;
And smooths the furrow from the brow,
And bears us to our rest.

—Howard Glyndon.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to raise a nice sum to send Mrs. Sanford for the heathen Chinese in San Francisco. Try, children, and see what you can do for them.

M. Parker McGregor, 25 cts. Thomas McGregor, 25 cts. Annie Lula McGregor, 25 cts. Nellie Ferguson, 5 cts. Mary Borden, 10 cts. Pollie Jeter, 10 cts. Emma DuBose, 10 cts. George and Mattie Espy, 10 cts. Lawrence Newsom, 10 cts. Lillie Vann, 10 cts. Minnie Dickinson, 10 cts. Lee Hargrove, 5 cts. "Aunt Mary," 10 cts. Ruth Thomas, 25 cts. Mabby Goldsby, 10 cts. Charlie Wallace, 10 cts. Bennie Parker, 10 cts.

TRUTH AND OBEDIENCE.

"CHARLEY! Charley?" Clear and sweet the voice rang out over the common.

"That's mother!" cried one of the boys, instantly throwing down his bat and picking up his cap and jacket.

"Don't go yet!—Have it out!—Just finish this game!" cried the players in noisy chorus.

"I must go right off this minute. I told mother that I'd come whenever she called."

"Make-believe you didn't hear!" they all exclaimed.

"But I did hear."

"She'll never know that you did."

"But I know it, and—"

"Let him go," said a bystander; "you can do nothing with him. He is tied to his mother's apron-strings."

"Yes," said Charlie, "and there is where every boy ought to be tied; and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word!" said the obedient boy, a beautiful light glowing in his blue eyes. "I call it manly for a fellow to keep his word to his mother; and if he doesn't keep it to her, you see if he keeps it to anyone else."

A CHILD FASCINATING BIRDS.

THERE is a little girl in Ohio, five years old, who has the power of charming birds at will. Her mother was the first to notice the exercise of this strange power.

The little girl was playing in the yard where some snow-birds were hopping about. When she spoke to them, they would come, twittering with glee, and light upon her shoulders.

On her taking them in her hands and stroking them, the birds did not care to get away. They seemed to be highly pleased, and, when let loose, would fly a short distance and soon return to the child again.

She took several of them into the house to show her mother. The mother, thinking the little girl might hurt the birds, put them out of doors. But the little birds were not to be cheated in this way. No sooner was the door opened than they flew into the room again, and alighted upon the girl's head and began to chirp.

The birds stayed about the house all winter. Whenever the door was opened, they would fly to the little girl. The parents feared that this might be a bad omen, and that the little girl would die.

But she kept her health, and did not die. She still makes pets of the birds, and they come and play with her. She handles them so gently, that even a humming bird has been known to come to her several times.

Last winter a whole flock of birds kept near the house all the season. She would feed them, and then play with them for hours at a time. Every morning the birds would fly to her window and chirp, as much as to say, "Good-morning, little mistress! wake up!"

I think the child must be a near relation of that "Little Bell," of whom the poet Westwood sang,—

"Whom God's creatures love," the angels fair
Murmured, "God doth bless with angels' care:
Child, thy bed shall be
Folded safe from harm; love deep and kind,
Shall watch around, and leave good gifts behind,
Little Bell, for thee!"

—Emily Carter, in Nursery.

BITS OF FUN.

No matter how old a crow-bar may be, it remains as pry as ever.

The best remedy for a sting is to poultice the wasp before it gets its work in.

"Don't put in no muskeeter nettin' for me," said Aunt Hannah. "I don't want to breathe no strained air."

Mama is scenting her handkerchief. Little Emmy, aged two, holding up her tiny square of cambric, lisps out:

"Div baby's potty-handcups a drink, mama!"

At the mechanical school. Now, John, did you ever see a saw?" "Yes, sir, I've saw a saw." "What saw was it you saw, John?" "It was a see-saw, sir." "A sea saucer?" "Why, John, what do you mean?" "I mean a see-saw, sir." "And when did you see the sea?" "Oh! sir, I didn't see the sea. I saw the saw, sir." "But, if you only saw the saw, how saw you the saucer?" "Why, sir, I never saw the saucer. I saw the see-saw, sir. See?" "Well, my boy, if that's the way you see saws, the less saws you see the better. You may take your seat."

The system is often so rapidly reduced by a severe attack of Diarrhoea, or other Affection of the Bowels, as to get almost beyond the reach of medicine, before the patient can realize the necessity of looking about him for a remedy. Better keep by you Dr. Jayne's Carminative Balsam, a safe curative for Asiatic Cholera, Cramps, Dysentery, and the Summer Complaints of children, and thus be prudently prepared to treat those disorders on their first appearance.

Answer This!

Can you find a case of Bright's Disease of the Kidneys, Diabetes, Urinary or Liver Complaints that is curable, that Hop Bitters has not or cannot cure? Ask your neighbors if they can.

Among the most prominent farmers of Floyd county Virginia, is a colored man, H. A. Reynolds, who is the owner of the fine farm formerly owned by Peter Garnett. The farm contains 600 acres, and is worth $13,000, all of which has been paid. Reynolds is rated at $15,000.

From Eminent Wilmer Brinton, M. D. Baltimore.

I have used Colden's Liebig's Liquid Extract of Beef and Tonic Invigorator in my practice, and have been much gratified with the result. As a tonic in all cases of debility and weakness, anaemia, chlorosis, etc., it cannot be surpassed. (Remember the name, Colden's—*take no other.*) Of druggists.

"All is Vanity!"

Said Solomon. Perhaps he was afflicted with catarrh when he said it, for nothing is more likely to suggest dismal views of life. Dr. Sage's Catarrh Remedy is a certain cure. Sold by druggists.

Iron-stone china is made in considerable quantities at Cape Girardeau, Mo., and the clay is also shipped from that point to Ohio and other States. The first run of ware has been confined to toilet sets, and they are in point of finish and workmanship equal to any American or English productions of a similar kind. The ingredients used are the native clay, flint and feld-spar. The ware is of a light blue, highly polished, and does not "craze." Within a few weeks the company will commence the erection of a new kiln. This is the only pottery of iron-stone china west of the Mississippi river.

Various Causes—

Advancing years, care, sickness, disappointment, and hereditary predisposition—all operate to turn the hair gray, and either of them inclines it to shed prematurely. AYER'S HAIR VIGOR will restore faded or gray, light or red hair to a rich brown or deep black, as may be desired. It softens and cleanses the scalp, giving it a healthy action. It removes and cures dandruff and humors. By its use falling hair is checked, and a new growth will be produced in all cases where the follicles are not destroyed or the glands decayed. Its effects are beautifully shown on brashy, weak, or sickly hair, on which a few applications will produce the gloss and freshness of youth. Harmless and sure in its results, it is incomparable as a dressing, and is especially valued for the soft lustre and richness of tone it imparts.

AYER'S HAIR VIGOR is colorless; contains neither oil nor dye; and will not soil or color white cambric; yet it lasts long on the hair, and keeps it fresh and vigorous, imparting an agreeable perfume.

For sale by all druggists.

Sick Headache. For the relief and cure of the distressing affliction take Simmons Liver Regulator.

Malaria. Persons may avoid all attacks by occasionally taking a dose of Simmons Liver Regulator to keep the liver in healthy action.

Constipation should not be regarded as a trifling ailment. Nature demands the utmost regularity of the bowels. Therefore assist Nature by taking Simmons Liver Regulator, it is so mild and effectual.

Biliousness. One or two tablespoonfuls will relieve all the troubles incident to a bilious state, such as Nausea, Dizziness, Drowsiness, Distress after eating, a bitter bad taste in the mouth.

Dyspepsia. The Regulator will positively cure this terrible disease. We assert emphatically what we know to be true.

Colic. Children suffering with colic soon experience relief when Simmons Liver Regulator is administered.

Buy only the Genuine, in White Wrapper, with red "Z" Prepared by J. H. Zeilin & Co.

Sold by All Druggists.

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A COSTLY THING.

The following story exhibits the costliness of the drinking habit:

A gentleman was walking in Regent's Park, in London, and he met a man whose only home was in the poorhouse. He had come out to take the fresh air, and excited the gentleman's interested attention.

"Well, my friend," said the gentleman, getting into conversation, "it is a pity that a man like you should be situated where you are. Now may I ask you how old you are?"

The man said he was eighty years of age.

"Had you any trade before you became penniless?"

"Yes, I was a carpenter."

"Did you use intoxicating drink?"

"No, oh no. I only took my beer; never anything stronger; nothing but my beer."

"How much did your beer come to a day?"

"Oh, a sixpence a day, I suppose."

"For how long a time?"

"Well, I suppose for sixty years."

The gentleman had taken out his note-book, and he continued figuring with his pencil while he went on talking with the man.

"Now let me tell you," said he, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself."

And the gentleman demonstrated that the money, a sixpence a day, for sixty years, expended in beer, would, if it had been placed at interest, have yielded him nearly eight hundred dollars a year, or an income of fifteen dollars a week for self-support.

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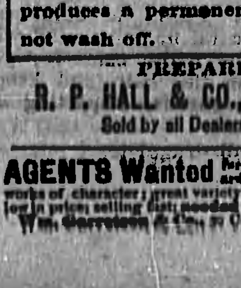

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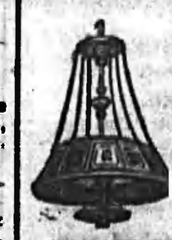

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To all Sufferers from Prolapsed Organs.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister or lawyer is more valuable than gold or jewels,—or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville Dr. Winston, was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a "dragging down;" and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I procured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females only. Privately, to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I now made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

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

Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers and public speakers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one [illegible] ever be afflicted with *hernia*, or piles, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to support the growing weakness of age.

Hundreds of old men yearly are using the Brace for *weak backs* with invariable satisfaction.

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

This is what it does, as thousands who have used it are prepared to testify: It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, piles, hernia, consumption, and that terrible disease,—dyspepsia.

It increases the breathing capacity, and thereby gives strength to the body.

It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion.

It relieves chronic costiveness and piles when all other means have failed.

It invariably relieves all cases of *prolapsus uteri* in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support.

It relieves piles and *prolapsus ani*, by uplifting the lower bowels from the *rectum*.

It is being used more and more yearly, as its value is known, by public speakers and singers, and by those having weak lungs and backs; and by those having stooping shoulders and hacking coughs, the sure precursors of consumption. And many a sufferer has been cured of dyspepsia and liver complaint who had been considered in the last stage of consumption.

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E. C. DANFORTH.

Office o Man'f'g Co., Conn., May 1 1876.

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

TESTIMONIALS.

I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to.

The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e., the uplifting of the bowels, and relief of all causes of prolapsus of the internal organs.

I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred dollars for it, if she could not get another one of the same kind.

S. TURNER, M.D.

Haynesville, La., April 19, 1877.

All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak Lung and lumbago they are invaluable.

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TESTIMONY OF PUBLIC SPEAKERS

From the Governor of Tennessee.

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

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

Very Respectfully,

JAS. D. PORTER.

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DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather classing such things under the head of "humbuggery." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month. I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it.

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Pastor Third Baptist Church, St. Louis.

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Coleman, Mo. DAVID UTT.

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J. A. REYNOLDS.

Fulton, Miss., 1874.

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MRS. E. C. WESTBROOK.

West Point, Miss.

Bro. Graves:—I have been wearing the Banning's Body and Lung Brace about sixty days, for extreme weakness of my back and misery in my chest, and can truthfully say that I am much benefited, though nothing like clear of my malady. I can ride horseback or in a wagon, follow my plow, in fact, endure more walking about generally in a day, with far greater ease, than I have been able to do in a long time. I find the Brace to be truly the very mechanical aid I need.

H. C. LOWRY

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I have been wearing one of your Body and Lung Braces since last August; and I am free to express my gratitude to you for its great benefits. I am a farmer; and when I commenced the use of the Brace I was unable for manual labor, and had been, for seven years, almost worthless on account of a weak back and general debility, from which the Brace has given me great relief. In riding horse-back, no one has any conception of its worth. I believe it to be all you claim. I would not be without it.

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R. E. MELVIN

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Our Pulpit.

THE WANDERING SHEEP.

BY REV. J. T. CHRISTIAN, SARDIS, MISS.

"How think ye? If a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray? And if so be that he findeth, verily, I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."—MATT. xviii: 12-14.

WHEN the Master sets forth an important truth He fastens it with some striking and pungent metaphor or allegory. In winged words he tells of his power to seek and to save the lost. How majestically beautiful is the parable of the wandering sheep brought back to the fold by the tender shepherd.

I. God has some sheep that do not wander. There were ninety and nine remained in the fold. "And he called his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Such as these are like the everlasting mountains which cannot be removed. "These can see into the things themselves, and walk as men having an eternal lode-star, and with their feet on sure paths." They have in their hope a firm assurance. Pelopidus, when informed the number of the enemy was double that of his own army, replied: "So much the better; we shall conquer so many the more." His intelligent self-possession was more than a thousand spears. The battle of Gilboa was lost before Saul began it. "In quietness and confidence shall be your strength."

We need and must have saints of invincible purpose. "I will be Marshal of France!" once exclaimed a French officer, and he became one. A carpenter elaborated a judge's bench because, said he, "I expect to sit upon it;" and he did sit upon it in the robes of office. Napoleon was told the Alps could not be scaled with artillery. He answered, "There shall be no Alps. Impossible is only found in the dictionary of fools." Some such as these are found in the church, and are the salt of the earth. But I would have you consider—

II. The wandering sheep. One wanders from the fold into the mountains wild and bare. It loses its way. It has no food and there is danger of the wolves and bears. All is dark and gloomy. So there are saints—true children of God—who wander from the fold. They are like the aspen, like the chameleon, ever trembling, ever changing. Oh, how dangerous is their condition!

Patrick Henry had been in retirement for many years. It was reported that he would speak at Charlotte Court House. Young men, who had heard of his fame, had grown up since he quit public life, old men held his memory green in their hearts; and hence the desire to hear him was intense. As soon as he appeared on the ground he was surrounded by the admiring and adoring crowd and, whithersoever he went the concourse followed him. A Baptist preacher whose piety was wounded by this homage paid to a mortal, asked the people aloud why they thus followed Mr. Henry about. "Mr. Henry," said he, "is not a God." "No," said Mr. Henry, deeply affected by the scene and the remark, "no, indeed, my friends; I am but a poor worm of the dust—as fleeting and unsubstantial as the shadow of the cloud that flies over your fields, and is remembered no more." The faith of many Christian men is as fleeting as the shadow of the clouds. I have seen those who wore heaven's armor worsted, yet Christ does not give them up, but has a care for the weak in faith.

Consider the misery that must be in the disobedient Christian's heart. A child of God and yet in the waste, howling wilderness of sin. "Where the tree of Life once bloomed and brought fruit of goodliest savor, there was only barrenness and desolation." That nameless unrest, the blind struggle of a soul in bondage, that high, sad, longing discontent is present. No peace can be had. The separation from the society of the good and pure is a terrible burden. The last man who stood upon this earth, as described by Campbell, without society and friends, was not so miserable as this saint. "Isolation," says Carlyle, "is the sum total of wretchedness to man. To be cut off, to be left solitary, to have a world alien—not your world, all a hostile camp for you, not a home at all of hearts and faces who are yours, whose you are!" "Without father, without child, without brother. Man knows no sadder destiny. 'How is each of us,' exclaims Jean Paul, 'so lonely, in the great bosom of the All?' "The saint's weakness in thus turning aside puts him to shame. Truly has the poet sung,—

"'Tis vain to seek in men for more than man.
Though proud in promise, big in previous thought,
Experience damps our triumph. I, who late,
Emerging from the shadows of the grave,
Where grief detained me prisoner, mounting high,
Threw wide the gates of everlasting day,
And call'd mankind to glory, shook off pain,
Mortality shook off in ether pure,
And struck the stars; now feel my spirits fail;
They drop me from the zenith; down I rush,
Like him whom fabled fledged with waxen wings,
In sorrow drowned—but not in sorrow lost."
How can this poor wandering, wretched one return?"

III. The shepherd brings back his sheep.

1. The shepherd cares for the sheep. The sinner and backslider does not bring himself to God. He would, like the sheep, remain in danger upon the mountain. As the shepherd brought back the sheep, so the Master must bring us to the fold. "The Lord is my Shepherd, I shall not want."

Man is the only important thing on earth, all else is gilded loam and painted clay. "So that this so solid-seeming world, after all, were but an air image, our "me" the only reality; and nature, with its thousand-fold production and destruction, but the reflex of our own inward force, the phantasy of our dream," or what the Earth Spirit in Faust names it, the living, visible garment of God.

"In being's floods, in actions storm,
I walk and work, above, beneath,
Work and weave in endless motion!
Birth and death
An infinite ocean;
A seising and giving
The fire of the living.
'Tis thus at the roaring loom of Time I ply,
And weave for God the garment thou see'st Him
buy."

Hence you can see a reason for the great solicitude that one man has for another. "Biography is by nature the most universally profitable, universally pleasant of all things." Goethe has penetratingly remarked that "man is properly the only object that interests man." Christ is interested in all men, but more especially in his children. He has said that he would never leave nor forsake them. He is the Savior of all men, and especially of those who believe. He took not on himself the nature of angels, but he was made of man that he might sympathise with us in our infirmities. Hence, whenever one of his little ones wanders away he has the most earnest desire for his return.

2. He leaves the ninety and nine and goes to seek his sheep. Although it has wandered it is a sheep still. I have seen a father and mother follow an erring child with their prayers. Mr. Moody once spoke of his own brother. He became an offcast and a great sinner. His father and mother never gave him up. They almost forgot their children at home in their love for the sinful boy. But at last through their endeavors the prodigal came back a reformed man and there was joy in that household. The child of God goes away from his father's house, but he is not given up. He is still followed with the love and tender care of Jesus our great Shepherd. An Arabian philosopher said, "O God, be kind to the wicked! Thou hast been sufficiently kind to the good in making them good." These words were worthy of a Christian philanthropist. Perhaps you have sung that beautiful hymn—

"There were ninety and nine that safely lay
In the shelter of the fold—
But one was out on the hills away,
Far off from the gates of gold;
Away on the mountains, wild and bare,
Away from the tender shepherd's care.

"'Lord thou hast here thy ninety and nine,
Are they not enough for thee?'
But the shepherd made answer: 'One of mine
Has wandered away from me;
And although the way be rough and steep,
I go to the desert to find my sheep.'"

3. He placed it on his shoulder. The sheep was lame and weary, and the shepherd did not attempt to drive it, but he put it on his shoulder and bore it home. Thus our heavenly Father finds us wandering. He does not drive us into the fold. but in his mercy and kindness he carries us in his everlasting arms.

What a lesson is there for us. How we should labor with the fallen. Away with that Pharisaical opinion, "I am more holy than thou." In a lonely street of Florence, Michael Angelo found a fine block of marble imbedded in the mire. He dug about it, soiled his holiday attire, "For," said he, "there's an angel in it." And he felt that it was his duty to let the angel out. The mother of John Randolph taught him the Lord's Prayer and holy lessons. In after years he said: "I have been a sceptic, a professed scoffer, glorying in my infidelity, and vain of the ingenuity with which I could defend it. Prayer never crossed my mind but in scorn. I am now conscious that the lessons above mentioned, taught me by my dear and revered mother, are of more value to me than all I have learned from my preceptors and compeers." We know not how much our teaching and labors may accomplish.

4. There was great rejoicing when the sheep was in the fold again. The shepherd rejoiced more over the one restored than over the ninety and nine that went not astray. And there is joy in heaven when a backslider returns to God.

"But all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
'Rejoice! I have found my sheep!'
And the angels echoed around the throne,
'Rejoice! for the Lord brings back his own.'"

Sinner, there is encouragement for you. Luke adds that there is joy in heaven when a sinner returns to God. May you rejoice this day, may your friends rejoice with you, and may there be joy among the angels of God.

Taking things as they come is not so very distressing. It is parting with them as they go that cuts one to the soul.