

Discussion on Universalism.

The Scriptures teach the endless punishment of some portion of the human family.
DR. GRAVES Affirms.
MR. DEIGHTON Denies.

LETTER VII.

DR. J. R. GRAVES, DEAR SIR:—I am glad to see that you have at length taken hold of *aiónios*, everlasting, in good earnest, though evidently with much trepidation, for you seek to prepare the minds of your readers for a retreat from this word, should you be driven from it; and even from the Bible itself, for you say, "It is not true that the question of limited or unlimited punishment hinges upon the definition of *aiónios*, or those passages in which it occurs." Nor is it true that the question of future endless retribution hinges upon the revealed Word of God. All this is ominous—it shows that you are not quite certain, that *aiónios* applied to punishment, proves it to be endless, or that any portion of God's Word does! But you add, it may be true because a "majority of the heathen nations" believe it! Really you become more marvelous the farther you proceed. You started out with this "majority" plea, and urged it until I made you ashamed of it; then you tried to deny having used it, but now as a dernier resort you run back to it again. This shows that you are in a strait—a great strait.

A WILDERNESS OF WORDS.—You have given us a wilderness of words to prove what no Universalist ever thought of denying, that everlasting—*aiónios*, sometimes is used to express duration without end. It is also used to express indefinite duration, and often under various limitations of import. The best linguists on your side of the question admit this. *Aion* is used in the New Testament as our English word age is,—which it means, to signify duration, existence. As when we say, "What is your age?" One might answer, my age (*aion*) is seventy years,—another fifty years, and a third, my age is twenty years. What then? Shall we say because age in the first place means seventy years, that therefore the age in the third place must be seventy years? A ten year old child can see that this would be absurd. Well then, because age in the third place means just twenty years, does this make it mean only twenty in the first place? The truth is, many in trying to save a creed, sometimes manifest an unwillingness to investigate fairly the meaning of this much controverted word *aion*, from which *aiónios* comes. I have no inclination to ignore facts in this controversy, let them press where they may. Now it is a fact that Aristotle, a scholar of Plato, speaking of the death of an infant, says, "In the very day its *aion* ends!" It is precisely like our English word age, and is used in its great variety of senses. As McKnight truly says of everlasting and eternal. "These words being ambiguous are always to be understood according to the nature and circumstances of the things to which they are applied. He also says no forced construction is put upon them when used in a limited sense when applied to punishment.

MEANING OF THE WORD PUNISHMENT.—*Kolasis* is the Greek word rendered punishment in Matt. 26, 16. Now let us see if there is any thing in this word which demands that everlasting should be understood in an endless sense when coupled with it. Hedricus gives us the Latin definition of this word as follows: "Amputatio arborum lux urantium,"—i. e., the trimming of the luxuriant branches of a tree or vine to improve it, and make it fruitful.

The learned and celebrated Grotius says: "The kind of punishment which tends to the improvement of the criminal, is what the (Greek) philosophers called among other things, *kolasis* or chastisement." Parkhurst says, "It comes from *kalazo*, and it comes from *ela* in the Hebrew, which means to restrain." Who, in the calm light of this truth, aside from prejudice, can say that when this word is coupled with everlasting, it means that the sinner shall never be improved—shall never be restrained? I do not ask such as are determined to shut their eyes to all evidence, but such as are willing to judge candidly and dispassionately, though their creed be shown to be

false. It has been truly said, "A wise man may change his belief,—a fool never." I do not write, expecting to benefit the latter, but the former class. Wyttenback, after declaring that one of the objects of God in the infliction of suffering, is the correction of the offender, adds:—"The Greeks frequently gave to such sufferings the name *kolasis*." Philo, an Egyptian Jew who lived in the time of Christ, uses the words *aiónios kolasis* to set forth the punishment which one man inflicts upon another. *Vaquinta*, Tom. II, P. 67. Josephus in expressing the belief of the Essenes in endless torment, does not use the word *aiónios*, but *aidios*. He says the souls of the bad are allotted *aidios cypanos*, to an endless prison. The fact that all the early Universalists and Annihilationists of the first several centuries of the Christian era, threatened the wicked with everlasting punishment, though they believed in its termination, shows clearly that everlasting was not then used in the sense of endless when coupled with punishment, and that Christ and the apostles did not use it. "The meaning of a word used by a writer, is the meaning ascribed to it by those for whom he wrote." Bishop Horne. This overwhelming argument I pressed upon you in my last, and it is still against you, unanswered and unanswerable. Augustine early in the fifth century was the first Christian writer to contend that everlasting punishment meant endless punishment. Since his day, the meaning of the word has been corrupted and perverted like your word "present," to mean something which the divine writer never intended. Of *kolasis*, Donnegan in his Lexicon says:—"The act of clipping or pruning—generally, restriction; restraint, reproof, check, chastisement, fit and just punishment." These are all the definitions he gives, and I would ask every fair-minded reader if these definitions do not utterly preclude the idea of *aiónios* punishment? What is pruning for but to improve that which is pruned? And when we *restrain* or *check* a thing, don't we all know it is to remedy the evil we see in it? Now I hold that the meaning of the word rendered punishment, entirely forbids the idea of its being endless, as it would defeat the object for which it was established. This of itself, successfully proves that everlasting cannot have an unlimited sense when applied to it. Besides, our interpretations of God's word should harmonize with his nature, which is love—unmixed, unchanging, almighty love. And does not every one know that almighty love cannot degenerate into almighty cruelty, which it would, were it to consign the objects of that love to unending tortures. Now which is the more reasonable and charitable? To believe that our heavenly Father is such an unmixed monster, or that my opponent is mistaken? I affirm the latter. We cannot overrate, but we can greatly underrate the benign character of God; and this we do, when we say he intends to burn the greater portion of his offspring always. I say *let creeds go*, if in order to sustain them, we consign the greater portion of the human race to endless tortures. Creeds are of men, love, is of God; and while the former may err, the latter never can, for God is love. The doctrine of endless torment presents the worst possible view of the government of God. No other view can excel it—no other can equal it. On the other hand, Universalism, or the doctrine of the final recovery of all souls from sin, presents to the mind the best, the most God-honoring view of the divine character that can be conceived of by men or angels. It is the acme of all that is good or desirable; while it honors God, exalts the mission of Christ to glory in the highest, and renders heaven jubilant with the anthems of redeeming love. Now which view shall we say is true?—The first, that is the worst that can possibly be conceived of—the most revolting and soul-harrowing; or the latter, which is the best, the most soul-cheering and joy-inspiring that can be imagined? I say upon the assurance of solid convictions, it is our duty to adopt the latter.

OUR OWN EXPERIENCE.—Every father worthy of the name, knows that when he punishes his wayward boy, it is to reclaim him—to make him obedient. Is it not therefore demonstrated that

any theory in regard to God's punishments which contradicts this, is compelled to be an error? Do we not all know, that all law, human or divine, is intended to suppress lawlessness, and not to perpetuate it? But the doctrine of my opponent is, that the law of God is intended to perpetuate lawlessness to all eternity,—denying its subject the privilege of becoming obedient! Can't any man with one eye, and it half shut, see the transparent absurdity of the thing?

CLASSICAL USAGE OF *AION*.—I am indebted to Prof. Goodwin, an accurate and ripe scholar for the following facts. He asserts on his reputation as a Greek scholar, that in the ancient Classic Greek, *aion* contains no sense of eternity whatever. In the *Iliad* and *Odyssey*, *aion* occurs thirteen times only as a noun,—simply existence. In Hesiod, only twice. "This is certain," says Mr. Goodwin, "mean what it may." In Hesiod and Homer never means eternity. These are the oldest Greek writings in existence. "In *Echylus*," continues Mr. Goodwin, "I notice nineteen instances of *aion*. I believe, that no one will suspect that I show as ever an admitted sense of eternity to being *aion*. He lived about five hundred years before Christ. In *Sophocles*," he found *aion* nine times. In the works of Aristotle which he examined, he found it nine times. In *Lucianus* it occurs thirty-six times. He says, "A certainly is human life—not eternal, so certainly did not *aion* contain the sense of eternity." That words in subsequent ages, are sometimes perverted to convey other than their original meaning, is true.

But the fact that all the early Christians for several centuries understood everlasting punishment in a limited sense, proves, according to your standard, Horne, of whom you are already sick, that Jesus so used it. The nature of the thing, which everlasting is applied, determines its meaning. Like all adjectives it is susceptible of various imports. When it is applied to things known to be temporal from their very nature, a temporal duration is all that is meant. When it is applied to God, or things as enduring as God, they give an unlimited sense. God ever existed, and ever will;—life and happiness are the essence of God. Inhere in his nature ever existed with him. But can the same be said for sin and pain? Have they existed co-eternal with God? Assuredly not. They are temporal—have come into existence since the creation of man, and per consequence, when everlasting is applied to them, it is plain it cannot mean more than the things to which it is applied.

THE SEPTUAGINT.—That Old Testament writers did not think everlasting, *per se*, expressive of endless duration, is evident from the following in the Septuagint version. Exodus xv. 17. "The Lord shall reign, *in aion*, *in aion*, *in aion*, *in aion*." And they that turn many to righteousness as the stars," *in aion*, *in aion*, *in aion*, *in aion*, through the *aion* and *forever*. Mich. iv. 5. "And we walk in the name of Jehovah our God" *in aion*, *in aion*, *in aion*, *in aion*, through the *aion* and *forever*. I would ask every considerate reader if there can be an "and beyond," or "farther" to eternity? And does not the addition of *in aion* and *forever*, prove conclusively that the divine writers did not consider the word under consideration, in the abstract, as expressing endless duration? The advocates of the doctrine of endless misery, can never remove these insurmountable arguments out of their way. As well might a poor blind mole attempt to prove the towering Alps.

NEW TESTAMENT USAGE OF *AIONIOS*.—ITS BEGINNING.—"As he spake by the mouth of his holy prophets which have been since the world (*aiónios*) began." Luke 1, 70. "The restitution of all things which hath been spoken by the mouth of all God's prophets since the world (*aiónios*) began." Acts 3, 21. How would it do to say "since eternity began?"

THE END OF *AIONIOS*.—The Scripture usage of this word and cognates, shows that so far from endless duration inhering in it, a limited period is often expressed, as I now proceed to prove. "What shall be the sign of thy coming, and the end of the world?—*aiónios*." Matt. 21, 8. "Lo, I am with you always, even unto *the end of the*

world, (*aiónios*) Matt. 28, 20. If *aiónios* here means eternity, (and you say it does in every instance in the N. T.) then we have the Savior speaking of the end of eternity—a strange eternity truly, that ends! Into what gross absurdities do you run, when in your zeal to sustain a creed that hopelessly damns a large majority of the race, you necessitate such conclusions!

What sense would there be in inquiring about the end of eternity? And yet my opponent says this world literally and really, means eternity!! But to pass on to other instances of the end of *aiónios*, as distinctly stated in God's Word. "The harvest is the end of the world," (*aiónios*) Matt. 13, 39. "So shall it be in the end of this world," (*aiónios*) Matt. 13, 40. "But now once in the end of the world, (*aiónios*) hath he (Christ) appeared to put away sin by the sacrifice of himself." Heb. 9, 26. "They are written for our admonition upon whom the ends of the world (*aiónios*) have come." 1 Cor. 10, 11. Do not these instances, clearly prove that *aiónios*, does not carry with it the idea of eternity? To speak of the end of eternity, would be merely "chattering" imaginably, and yet as audacious to my opponent the disciples did this very thing, for he coolly tells us that "every instance in the New Testament where *aiónios* occurs, demands that it express endless duration; when in divers places as above shown, its end is clearly stated!" If the blind lead the blind they shall both fall into the ditch.

TESTIMONY OF LEXICOGRAPHERS.—You say Schrevelius gives only one definition to *aiónios*. I must remind the reader that this is another of your mistakes. Of *aion*, he says, an age, a long period of time; indefinite duration, time, whether longer or shorter, past, present or future; the life of man. *Aionios*, of long duration, lasting, sometimes everlasting, sometimes lasting through life. Pickering, Donnegan, Schrevelius, and other Lexicographers give about the same shades of meaning. Among eminent divines, who readily admit that the word is ambiguous, are Rev. C. F. Deems, D.D., of the Methodist church, Rev. John Foster, of the Baptist church, and Dr. McKnight of the Presbyterian church. Now I affirm that as endless punishment is plainly opposed to God's character, endless duration cannot attach to everlasting when applied to punishment. As above shown, the meaning of the original word rendered punishment cannot possibly admit such an idea. Honesty cannot mean theft, neither can *kolasis* which means to restrain or check, mean that the sinner is never to be restrained or corrected.

THE OLD OBJECTION.—"Everlasting is applied to punishment, and is also applied to happiness, if one ends the other will—if one is endless the other is." I have exposed the fallacy of this before, but as it constitutes the chief "stock in trade" of the opposition, I will notice it farther. We say a great fly, a great serpent, a great whale, a great mountain. Here the same word is applied to all these different objects, but would it be wise to say it means the same in these cases? Is the fly as great as the whale, or the whale as great as the mountain? But your position answers yes. We say the good Lord, the good man, the good horse. Because God is infinitely good, does it follow that the good man is? And because man is not infinitely good, must we therefore say God is not, because the same word is applied to him? Yet this is the kind of logic (?) that is arrayed against the doctrine of the final recovery of all souls from sin. Away with such inconsistency!

HOW YOU BLUNDER!—You say you submit every passage in the New Testament where *aiónios* occurs, but you fail to do it. Besides the

places above named by me, I notice it occurs in 2 Pet. 3, 18, 2 Thess. 1, 9. Rev. 14, 11. Philimon 16, v. I expose these errors on your part to show the reader, that your statements (however honestly made) must be received with great caution, and that a man who can thus blunder, is quite apt to do so in other things. Paul sent the servant to Philimon that he might receive him forever. A child can see that *aiónios* here cannot mean eternity! And yet you say every place where *aiónios* occurs in the New Testament has this meaning! I am sure your thoughtful readers will blush for you.

STRONGER WORDS THAN EVERLASTING NEVER APPLIED TO PUNISHMENT.—We have the following words applied to happiness, but not once to misery, *adiápleptos*, *athánatos*, *akatalutos*, *aphthartos*, and *áparantos*. Hence, it is not true that *aiónios* is the strongest word in the Greek to express endless duration.

ANOTHER BLUNDER.—You say in classical and theological usage, for five centuries of the Christian era, *aiónios* was used to signify endless duration. Really you get worse and worse, for every one familiar with ancient Ecclesiastical History, knows that Universalists, Annihilationists, and others, until the days of Augustine, (early in the 4th century) did not understand by everlasting punishment, endless punishment. It is also well known that everlasting and endless come from different words in the original.

CONSIDER CANDIDLY.—The spirit of infinite hatred and cruelty could not bless or make happy those towards whom this spirit is cherished. To make them as miserable as such a spirit could devise, would be the result. In other words, no one believes that the devil (whatever that means) will secure the endless happiness of any of his subjects. Why? Simply because it is contrary to the spirit of the devil. We do not gather grapes of thorns, Jesus tells us. This being admitted, for none will dispute it, let us see if infinite love will produce its opposite—if it will secure the endless wretchedness of any of the objects of that love!! It is utterly out of the question! As well say the devil will secure the immortal happiness of most all the human race, as that God will secure the endless torment of a vast majority of mankind!! Why should I argue this question any farther; it is so plain. It is like proving that the sun shines! Can honesty steal? ice burn? or fire freeze?

Character of God.	Character of the Devil.
Love.	Hatred.
Goodness.	Partiality.
Impartiality.	Malice.
Mercy.	Cruelty.

Can any one believe that God will assume and exercise the characteristics of the devil with which to punish his erring children? Has he not commanded us to overcome evil with good? And can any one believe that he has commanded us to do that which he never intends to do himself? Is it not plain that the above qualities can never produce the same results? To say that they will, is to degrade the character of God to that of the devil, for no being but a first class devil could punish always. The distinguished Rev. Jno. Foster, of England, than whom, perhaps no greater light ever arose in the Baptist church, of endless misery, says:

"I object to it in general, that it is revolting to every sensibility of the soul, to every feeling of humanity—to all that is generous in religion and reason. It dishonors and denigrates the God of the universe!—Look at it! The whole heathen world inevitably damned! Have you pondered this fearful proposition? What a wholesale destruction is here. Two-thirds of the human race damned every thirty years, without the possibility of salvation, not including the vast array of reprobates in christian countries! Not less than seven millions of souls damned every generation! All reprobates! Behold that dreadful column marching forward to the unavoidable doom! Twenty-one hundred millions—twice the population of the whole globe every hundred years—damned; consigned to the vengeance of eternal fire, to endure the woes of hell forever! Behold them, as that column sinks away into the mouth of the burning pit, but ever supplied with new recruits at the farther end, and thus moving on from age to age—filling the insatiable laws of the yawning gulf! And, as you see that column move, and hear the roar of the devouring abyss,

into whose flaming jaws they plunge, ask the question, "Why are all these damned?"

"Add to this melancholy, dreadful procession, all the descendants of Adam, and all the reprobates in nominally Christian countries. Stay until your vision takes in the utmost of the slowly-moving column of souls. Behold the cataract of immortal souls, dashing on perpetually down the steep of the ever yawning abyss. Lo! that river, as it stretches away through ages and generations—a river of immortal beings swallowed up in hell. And now, pause and consider again, "Who are these?" what is that hell into which they are plunged? and why are they so damned? These are God's creatures made and fashioned by himself. That abyss into which they are cast, is the place of eternal torment. Stop—take in the thought, eternal! Eternal!—No end! A million of years are gone—they suffer still. As many million of ages as there are grains of sand in the solid globe have passed—they suffer still! And still, as many millions more as atoms in the universe multiplied by every second that had passed before—and now their woe has just commenced. Not a second compared with their eternal years, is passed. And now their woe has just begun. To them there is no hope! No light will ever dawn upon their dungeon, no mercy will ever speak peace to their troubled spirits. They dwell amid the flames of endless burnings. My spirit shivers and burns at the horrid imputation! What has God done that his rational creatures should so foully slander his adorable character? Pardon me; every power of my soul revolts at the blasphemy!"

DESTRUCTION OF EVIL PROMISED.—Just after sin entered the fair and beautiful bowers of Eden, and blasted the happiness of our first parents, God there and then promised its destruction. The promise reads, "The Seed of the woman shall bruise the serpent's head." The Doway Bible renders it *crush*, which is still more emphatic. Does not this glowing promise of Almighty God assure us of a final victory which the Seed of the woman, our Savior, shall achieve over all evil? How can this promise of God be construed to mean any thing else? Who can suppose for a moment, that bruising the serpent's head, can mean anything less than the destruction of moral evil? But if any should doubt this, does not the word *crush* sweep away the last vestige of uncertainty? I derive great consolation from the assurance—that Christ Jesus is master of the situation, and that he will "finish sin and make an end of transgression." Dan. 9, 24.

"Then the end, beneath his rod,
Man's last enemy shall fall,
Hallelujah, Christ in God,
God in Christ is all in all."

This promise is repeated in Heb. 2, 14, "Forasmuch then as the children are partakers of flesh and blood he also himself, (Christ) took part of the same, that through death he might destroy him that has the power of death, that is the devil, and deliver them who through fear of death were all their life time subject to bondage." The word here for destroy, means utter extermination. See also, 1 John 3, 8, where we have the destruction of the works of the devil clearly stated. These promises prove unequivocally, that the devil and his works are to pass away. To argue for the immortality of sin and pain in the clear light of these truths, is to set a tought God's solemn promise and make him a liar.

A GLARING ABSURDITY.—While the gospel assures us that God is waging a warfare against evil, it is (according to my opponent) with the mental reservation that it shall never be destroyed. Of all evils that ever escaped from Pandora's box, the dogma in question is the most horrible! It is the hydra-headed monster whose fangs have poisoned the fountains of life, and caused millions to pine away amid the desolation of broken hearts, and shrouded the future in the midnight of despair. Saurin, the eminent French divine, fell all this when he said "I find in the thought a mortal poison which diffuses itself into every period of my existence, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter."

1. Gospel means good news.
2. Endless punishment is not good news.
3. Therefore, endless punishment is no part of the gospel.

This syllogism being true, the doctrine in question is demonstrated to be false. As you are not

answering my arguments, if any one thinks he can, I invite him to address me at Natchez, Ala., and he shall have a hearing through my paper.

ON DEATH. 1. The doctrine in question, represents God able but not willing, or willing but not able to destroy sin. In either case God is dishonored. I take the ground that he is both able and willing to destroy sin and pain, and does not every man know that what we are willing to do, and able to do, we accomplish?

2. This doctrine makes God, not only worse than man, but worse than the brute, for the brute will protect its young to the extent of its power.

3. It makes life an infinite curse. We did not make ourselves—He was given us unasked, and do we not know that a gift from a friend is intended to bless, not to curse? It is optional with us whether we make a gift or not, but when we do, we have no right to give that unasked which we know will prove a curse to its recipient.

4. This doctrine can result in no good to any being in the universe—it really intends none, but is an evil, and that continually.

5. It destroys the bliss of heaven, for no one could be happy there, to know that some dear one must suffer always. Could the mother be happy to hear the wailings of a beloved son or daughter to all eternity, and feel that no mercy could ever reach them? But some may say, "we will not care these things." My opponent says in his Middle Life, we will. "But we will not care" says one. Will not care! Strange saints in heaven to have no love for those they love here! As heaven made up of beings destitute of love? Do not these reflections incontestably prove, that endless punishment cannot be true?

6. The gospel is intended to comfort all that mourn. Where, I would ask, is the comfort, when one commits the body of a dear friend to the grave, believing that his spirit will suffer in hell to all eternity? That God has no mercy for such—that though he tells us to show mercy, he will show none himself! I cannot believe that he is "like some great policeman, ready to knock every offender down and stamp upon his soul forever."

7. If the word hell signifies a place of endless punishment, it is strange that apostle Paul never once used it in all his writings. Yet he says he "had not shunned to declare the whole counsel of God,"—that he had "kept back nothing that was profitable." Only think! Paul preached more than thirty years,—wrote about one hundred chapters of the New Testament, and our word hell does not occur in all his writings!! How shall we account for his if he believed hell to be a place of endless misery? Clearly, he had no faith in such a theory, for he tells us he "had not shunned to declare the whole counsel of God!"—that he had "kept back nothing that was profitable." Only think! Paul preached more than thirty years,—wrote about one hundred chapters of the New Testament, and our word hell does not occur in all his writings!!

8. The book of Acts, contains a minute history of the labors and preaching of the Apostles for over thirty years, yet the word hell occurs only once, (Acts 2: 41) and then it is applied to Christ! How can we account for this silence if they were commissioned to preach endless punishment? Had they used the word hell, it would not prove that they believed it to be a place of endless misery; but the fact that they did not, is proof, positive that they had no faith in such an idea. Paul "kept back nothing that was profitable." Let men preach for thirty years in these modern times and say nothing about hell, and what would be the impression? That they were not "sound," according to the prevalent creeds of the day! The

I must earnestly request you to have my letters more carefully printed. My last was very much mutilated. I did not spell "literal" with two is, nor "imagination" with two in, nor "know" with, nor "altar" with, nor "dark" occasionally short words are left out—such as his, for, the, not, etc. Please ask your printer to be more careful. This request I make privately once before.—J. C. BURRILL

That our readers may see how correct Mr. Burrill is in his orthography, we state, that, in his seventh letter, he spells some "adime," "kenay," "Joway," "Hedertien," "Hedertien," and "ranuine." We detected only seven typographical errors. There are two sentences where a word is left out, or else they are meaningless. It can be seen now where the mutilation is done. If he means to say that they are mutilated so as to pervert his meaning, he willfully and knowingly substitutes the facts in the case. That an occasional typographical error escapes detection we admit, but many more appear in his letters published in his own paper. This shows will show how infallible he is in a orthography and proof-reading.—PROF. CHAPMAN

Bible is plain in declaring that sorrow and sighing shall end; for we read "The ransomed of the Lord (he gave himself a ransom for all, 1 Tim. 1: 6) shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 52: 10.

PAIN AND DEATH SHALL CEASE.—"And there shall be no more death, neither shall there be any more pain, for the former things have passed away." Rev. 21: 4. Respectfully,
J. C. BURRILL

FROM KENTUCKY

THINKING that a few items of news from that part of the field would not be devoid of interest to some of the numerous readers of THE BAPTIST, I will give them. The Campbellites are it seems, concentrating their forces for the conquest of this part of our State called the Purchase. One of their recruiting officers came into the neighborhood of Wingo station, a few weeks ago, and proclaimed the law of pardon as taught by A. Campbell, which is first, Faith, second Repentance, third Baptism. That baptism is for, in order to the remission of sins, and without it, there is no remission. I replied to the sermon and showed the people clearly, by the texts relied on by the gentleman to prove his position, that baptism had nothing to do in the actual, real cleansing of sins. In answering Acts ii. 38, I introduced your rendering in THE BAPTIST of May the 14th, and I defied all the scholarship of Campbellism to show that it is not correct. You see brethren that I have staked highly on the Old Testament that has carried off the laurels from so many battle fields.

The gates of Campbellism cannot prevail against that rendering.

Ask them Bro. C. if Peter understood the nature of baptism, whether it was a sacrament of salvation as the Catholics and Campbellites teach, or a figure only of salvation, and report their answer to us.

Ask them if a man can remit his own sins, and report their answer to this paper.

Campbellism is an ingenious counterfeit of Christianity, a dangerous counterfeit and nothing more, and more dangerous to the souls of men than open infidelity. We are prepared to prove it against Moses E. Lard denying it.

TO JAMES STEWART, ELMWOOD NURSERY, MEMPHIS, TENN.

BRO. GRAVES:—In your issue March 2, 1878, you publish an article from the Southern Farmer written by James Stewart, Elmwood Nursery, Memphis, Tenn., in which Mr. S. expresses a willingness to answer other questions on the same subject. I wish to learn how to raise the Pyraeanth from seed. I am raising it successfully from cuttings, but find it troublesome for a one handed man to handle, therefore, I am exceedingly anxious to learn to propagate from seed. If Mr. Stewart will tell how to raise it from seed he will confer a favor on me that I will never cease to appreciate.

I have hedges now in all their blooming beauty, which seems to smile on every thing enclosed by them, and to frown upon all intruders from without.

I shall never cease to thank Bro. Graves and Dr. Phillips, for the interest I am now taking on the subject of hedging. I have one and a half miles of hedge now growing and expect to extend my lines as fast as means will allow. When I am called to the city of the dead I wish to leave my track on the farm.
J. R. McLENDON,
Rumor, Ala.

We refer this to Mr. Stewart. Dr. Phillips says he cannot do it. We have tried once and failed, but shall try this fall.

AN EXPLANATION.

EDITOR BAPTIST:—Your language in relation to the impostor L. G. Bostwick, of last week, is liable to make the impression that the church at this place has been guilty of indiscretion in inviting a minister unendorsed and unknown to the denomination, to hold a meeting.

I desire to say that West, alias Bostwick, came to us well endorsed. The facts are these: I was about to begin a series of meetings in our church when I received a letter from Bro. W. H. Wallace, pastor at Columbia, Tenn., suggesting the propriety of inviting Mr. West, who was then conducting a highly successful meeting at that place. Knowing Bro. Wallace to be perfectly reliable, a thorough Baptist, and a man who is not easily taken in, I did not hesitate to act on his suggestion, and so extended an invitation to Mr. West to come to my assistance in the meeting.

On his arrival here, he handed me letters from members of the Columbia church, and extracts from the city papers, in all of which he and his work were highly commended. With such endorsements as these, it would have been a most unnatural course to have demanded proof of his genuineness as a Baptist preacher.

I did not for a moment suspicion that any thing was wrong.

He had not been preaching however, many days before suspicions were excited, and though at considerable expense, an investigation was at once instituted which resulted in unmasking the warden and protecting ourselves and others against further imposition from him.

A copy of the *Volley Vexes*, a publication of low order in New York, has been handed me in which appears an account of West's doings in this and other States. It is due our church to say that the account, so far as it relates to his conduct here, is false in every particular. While here he conducted himself on all occasions with the utmost propriety, and was guilty of saying or doing nothing unworthy a Christian and a gentleman, save that he asserted he was a Baptist preacher when he was not. I fraternally yours,
Chattanooga, Tenn., J. M. PHILLIPS

OBITUARY.

Eld. W. J. Ledford born in Northumberland county, Va., aged about fifty-six years, died January 2nd, 1878, at his residence near Vernon, Jackson parish, La., from dropsy of the heart. During his protracted illness (nearly a year) he was supported by that Christian faith and hope of a blissful immortality that had sustained him through a long and eventful life. For thirty-five years he labored incessantly as a minister of the gospel and many were brought to the riches of divine love and pardon through his instrumentality.

In his demise the cause of the Christian religion has lost an ardent and an indefatigable worker, the Baptist church an able and zealous expounder and defender of its truths and doctrines, his family a kind husband and an affectionate father.

While we bow submissively to the decrees of "Him who doeth all things well" we cannot but mourn the loss of one who was endeared to us as individuals, and as a church by many sacred ties. But our loss is as nothing when we consider what he has gained in the great dissolution. He has but crossed that murky tide to meet and receive that reward vouchsafed the true and faithful. Then he is

Resolved, That as a church we tender our sympathy to the family of our deceased brother in this their sad bereavement, and that a copy of these proceedings be furnished. Then he is further

Resolved, That the same be spread upon the minutes of our church and that a copy be furnished THE BAPTIST and *Vienna Sentinel* with a request to publish. All of which is respectfully submitted by your committee.

J. L. WOODWARD, Chairman.
J. A. COOK,
B. B. BRITTON,
E. P. GIBSON, Church Clerk.
Baptist Record please copy.

MARY SHARP COLLEGE.

THE ANNUAL EXAMINATION of this Institution will commence, Monday, June 10th, and continue through Tuesday June 18th. Commencement sermon, Sunday, June 16th, by Rev. Dr. Nelson of Nashville, Tenn. Commencement day, Wednesday, June 19.
Z. C. GRAVES, President.

The Baptist.

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

J. H. GRAVES, Editor and Proprietor
G. W. CHAPMAN, Office Editor
JAS. H. MAHERRY, Book-keeper and Order Clerk
Business Office: 227 Second street, Memphis, Tenn.

Terms, \$2.70 per annum, in advance. Send money by Postoffice Order, Draft or 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.

As Baptists, we are in favor of 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 a holding a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

As Baptists, we are in favor of the ordinances of Christ as he enjoined them upon his followers, the same in number, in name, in order, and in substance unchanging and unchangeable till he come.

As Baptists, we are in favor of a spiritual and regenerate church, and that none shall be received into Christ's church, or be welcomed to his table, without confessing a personal faith in Christ, and avowing credible evidence of piety.

Distinguishing Policy of Historical Baptists.

The non-recognitions of human societies as scriptural agencies for afflicting, punishing or excommunicating, or any other discipline or censure, that is susceptible of being applied to individuals, is a distinguishing doctrine of historical Baptists, and a recognition of ecclesiastical or ministerial equality with Baptist churches.

TESTIMONY TO THE TRUTH.

AMONG the converts baptized last week was an intelligent lady who had been a Campbellite for eighteen years. She had been immersed for the remission of her sins, and when she commenced attending these meetings, felt that she was in a safe condition. But the Holy Spirit bowed her her depraved heart, and that she was an unpardoned sinner before God. She became a sincere penitent and earnest inquirer, seeking pardon and justification by faith in Christ. By him she found access into this grace, and was enabled to rejoice in hope of the glory of God. She now knows that Campbellism is a delusion; and had her eyes not been opened to her danger, she would have died in her sins, and been lost. She never knew what Christian enjoyment was before. Hundreds of Campbellites are converted yearly, and they all testify to the same thing. Let us, that they never knew what the joy and peace of pardoned sin was before they found it by repentance toward God and faith in Jesus Christ.

An old Methodist of forty years' standing came forward last week, and related his experience, and asked for Christian baptism. He said he had been going round this cross for forty years, trying to make sprinkling answer his conscience, but it would not; and he had never been entirely satisfied, and could not be and read his Bible. He wanted, old as he was, to follow Christ. He was buried, Thursday night, with Christ by baptism into the likeness of death; and he is now enjoying the blessedness of obedience. Now his is the testimony of thousands yearly who have tried to be satisfied with man's substitutes for Christ's baptism. Those human rites never did, and never can, answer a good conscience. They never can bring with them the blessing that Christ bestows upon those who obey him.

Among the happiest of the converts were two ladies who had been for years, as thousands are to-day, church-members, but never regenerated. They were the subjects of deep conviction, and their realization of sins forgiven most clear and satisfactory. They both demanded baptism upon this profession of their faith. They stated distinctly that they then knew that they had never before experienced a change of heart,—had never enjoyed religion. Their request was unanimously granted by the church.

Under Bro. Penn's preaching seven hundred church-members have professed regeneration. The great trouble with our churches is that so large a proportion of the membership are professors only,—baptized sinners. It is fearful to contemplate. They have been brought in under the high-pressure excitement that characterizes most of the annual revivals held by our country churches. Bro. Penn's meetings are as calm as a Baptist conference meeting; too much so for most

professors to enjoy. The converts are certainly not made by animal magnetism, or mere emotional influences.

UNIVERSALISM.

WE are not surprised to see the following hymn, inculcating Universalism, in *Scribner*; but we are truly surprised to see it in so sound and so careful a paper as the New York *Examiner and Chronicle*. Bro. Bright must have been abroad, or tapping, when it slipped in.

When the suns the night we lost,
And not the dark day heart forgot,
Though from the shadows vague and dim,
The day's shadows, we must

There is no hope, but this to see,
Through years that gather fast and flee,
The great to perish have just seen,
And all are glad to see

The pathless way, in our sins and pain,
One thousand years in any one man,
We have not seen to our eyes the end,
Of all that shall be seen

And all the world is now a scene,
Of universal love and sweet communion,
And all the world is now a scene,
Of universal love and sweet communion

Well, that's the poetry of Universalism; but the hard fact is, punishment, rigid and inexorable punishment, by the stings of outraged conscience here, or the unpenetrable firs of God's wrath. Universalism leaves no place for God's love or mercy; for it teaches that each one must receive the full and adequate punishment for every sin.

EDITORIAL ITEMS.

Dr. G. W. Griffin will preach at Ridge High tomorrow at eleven o'clock a. m.

The Trustees of the Southwestern Baptist University will meet in Jackson on June the 4th at four o'clock p. m.

The Southern Baptist Theological Seminary, Louisville, Ky., has sent out six hundred ministers in the past twenty years.

Churches desirous of securing Bro. Penn's services to conduct meetings are referred to his card in this issue.

The annual picnic of the Sunday-school of the Central church, this city, occurred last Saturday at Fitzgibbon's Grove, on the Memphis and Louisville railroad.

Eld. J. M. Green of Arkansas has been greatly afflicted in the loss of his dear wife. He has our heartfelt sympathy, and our prayer that God will give him sustaining grace.

Bro. Penn's meetings closed at the First church Wednesday evening, and he is now holding services at the Central church. We pray that Pastor Landrum and his people may receive a blessing.

We call attention to our list of valuable books offered in this issue as premiums. Subscribers to THE BAPTIST can secure Worcester's Unabridged Dictionary and the paper at less than the cost of the book.

Eld. B. R. Womack, pastor of the First church, received a telegram on the 24th ult. announcing the sad intelligence of the death of his mother. He has the sympathies of many friends in his great bereavement.

Eld. R. R. White of Friars Point, Miss., baptized his little daughter, Birdie, in the Mississippi River at five o'clock on the fourth Sunday in May. Birdie was one of the converts of Bro. Penn's meetings now being held in this city.

THE MEETINGS AT THE FIRST CHURCH.—Bro. Penn closed his meetings with the First church last Wednesday, with the exception of a service at four o'clock in the evenings. The services were continued a little over three weeks; and, although the congregations were greatly exhausted from the protracted effort, still there was, and is still, great interest. Up to Wednesday night there had been seventy-eight conversions, and fifty-one had been received by letter and baptism. The Lord has most signally blessed Bro. Penn's labors among us, and not only have sinners been converted, but Christians have been

revived and greatly strengthened. And this all regard as one of the grand results of the meetings.

"Mr. J. C. Rogers & Co. are running the Baptist Book House [Memphis, Tenn.], and hope to build up a large trade."—*Texas Baptist Herald*. This is a mistake, Bro. Pope. Messrs. J. S. Mahaffy, G. W. Granberry and T. H. Granberry are the proprietors of the Baptist Book House, as you can see from their advertisement in the *Herald*. Messrs. J. C. Rogers & Co., while they are prepared, upon an extensive scale, to do denominational printing, such as minutes, etc., a Baptist printing house in fact and name, and occupy the old quarters of the Southern Baptist Publication Society, still are not engaged in the book trade, and have no connection with the Baptist Book House.

THE BAPTIST well says that the important discussion is not among Baptists and Pedobaptists, but among Baptists and those who claim to be Baptists. This is true. If all who claim to be Baptists would stand firm, refuse to countenance the works of Pedobaptist societies in any way, and protest at all times against their right to existence, thousands of Pedobaptists would be led to the truth who, as it is, will live and die in open disobedience of Christ. As it is, they have been taught that these societies are branches of the church; and as there is no protest against it in some localities, not even by Baptists so called, how are they to ever come at the truth? We must cry aloud and spare not. Even if we do not affiliate in any way, but just keep silent, we are not guiltless. We must cry aloud. We are watchmen on the walls of Zion. And a watchman that would let the enemy's army advance without giving a signal simply because there were some good men who were deluded in said army would be considered fit only for death.—*Baptist Herald*, Missouri.

"I WANT TO SEE MOTHER!"

RECENTLY a young lady residing in Sacramento, had been ill for some months. One night, her mother, worn out by weeks of care and watching, had lain down upon the foot of the bed, leaving two women to watch over the sufferer, who appeared to be in a stupor. She had been asleep but a few minutes when her daughter awoke and inquired of the nurse: "Where is mother? I want to see her this minute." The ladies explained the circumstances, to which the girl replied: "Yes, I know mother is tired out; but I must see her right now." Expostulations were useless; she became excited, and reaching over to her mother, endeavored to arouse her, but was too weak. The ladies finally concluded to wake the parent, who immediately sat up in bed and looked at her daughter. The latter glanced full in her face for a second, and fell back dead!

Her last look was in her mother's face,—the first face she ever recognized, the last she ever saw—may we not hope that she shall recognize that face again, in the first dawning glories of the eternal day?

An old gray-headed Scotch woman lay on her dying bed, and called again and again for her mother. Friends, kindred, family and associates were forgotten, the only word upon her lips, the only memory lingering in her heart, was "mother." That mother had been sleeping in her grave for more than fifty years! and yet like a weary child the gray-haired woman with her furrowed countenance and withered heart, longed like an infant to nestle in her mother's arms.

Mother, do you know the power that God has given you? You touch the strings that may vibrate in the great Beyond,—keys that may wake eternal melody. You stamp your image first and deepest on the human soul. A surgeon in seeking for a stray bullet that had wounded one of Napoleon's soldiers, pushed his probe near the region of the heart. "Go a little deeper," said the old veteran, "and you will find the Emperor." So when all other thoughts, and memories, and impressions are effaced, go a little deeper; at the bottom of all is found mother; and the only deeper thought is that of Christ and God!

Mother, do your work well. Let prayers and smiles, and tears and kisses, and counsels and encouragements, come from a mother as they can come from no one else, that at last you may lead your little flock to the heavenly fold, saying: "Behold I, and the children whom thou hast given me."—*The Christian*.

NEWS FROM THE STATES.

TENNESSEE.—Rev. W. A. Nelson of Nashville preaches the commencement sermon at Mary Sharp College. — Eld. W. A. Keen preaches the commencement sermon at Mossy Creek College, East Tennessee, June the 31. — Eld. O. F. Filippo of Suffolk, Va., has been called to the pastoral care of the Central church, Nashville. He is said to be a very able minister; and we hope he may meet with great success in his new home. — The new pastor of the Central church, Nashville, recently lectured on Ice in the Pulpit, and who put it there. As to who put it there, we say not; but the man to take it out of both pulpit and pew is Bro. W. E. Penn, the evangelist. A church, where he conducts a meeting, will be too warm, — too full of Jesus, for ice to remain within its walls. — The town of Lynchburg, Moore county, is described by a correspondent of the Reflector as composed of five hundred inhabitants, surrounded by a rich country densely populated, and withal only two Baptists in the place. This would seem to be a fine field for the State Mission Board to work up. — Eld. J. J. Porter of Texas recently closed a meeting at Lexington, in which there were forty conversions, and fifteen baptisms. A church will soon be organized at that place. — Eld. E. B. Hanie has been pastor of the Peyton's Creek church forty-nine years, backing only one year of half a century.

TEXAS.—Rev. W. O. Bailey expects to spend some time in Tennessee with his relations. We are fearful that an effort will be made to retain him in that State, as he is popular there. — Baptist Herald. — Bro. W. H. Dodson of San Antonio is meeting with some encouraging results from his labors in that city. We pray for his future success in that hard field. — The new house of worship at Carthage will be opened the second Sabbath in June.

ALABAMA.—A series of meetings in the various churches in Selma has continued since the first of March. Between eighty and a hundred persons have professed faith in Christ during the progress of these meetings. — The commencement exercises of Howard College and of the Judson Institute will take place in the same week this year. The sermon for the schools will be preached by Rev. Dr. Hawthorne, Sunday, June 16th. On Monday and Tuesday there will be exhibitions by classes of both institutions. Wednesday (19) will be the Howard commencement; and on Thursday (20), the Judson commencement. — Alabama Baptist.

MISSISSIPPI.—Bro. Gambrell of the Record closed a series of meetings with his church, in Clinton, recently. He baptized twenty-one persons. He had the pleasure of baptizing his oldest son among the number. — The district meeting of the Aberdeen Association will convene with the Central Grove church on Friday before the fifth Sabbath in June. — Eld. E. A. Taylor is now laboring at Greenville as a missionary of the State Board. — Eld. T. G. Sellers recently closed a good meeting at Starkville. He was assisted by Eld. R. N. Hall. A number of baptisms and additions to the church were the result of the effort. — Five students attended the last session of the Theological Seminary at Louisville, Ky., from this State. — Eld. J. W. Lipsey of Cold Water goes to West Point to assist Eld. J. W. Bozeman in a series of meetings to commence to-morrow. Let prayer be made for a blessing upon their efforts.

MISSOURI.—The Third church, St. Louis, was damaged to the extent of about one hundred dollars by the late storm that passed over that city. — The Second church, St. Louis, added twenty-six to its membership during May. All the building and furnishing of the new edifice is contracted for, and it will be completed during the year. — A late meeting at Lamar resulted in eleven additions to the church. — Eld. G. Carey has been pastor of Bethlehem church, Boone county, for thirty-three years. — Favorable accounts are given of Eld. Latour's work at Grant City. — Eld. I. N. Newman's pastorate of Mount Hope church closes this month. — Eld. E. H. Sawyer of LaGrange has been called to Macon City, and has accepted. — Eld. E. R. Hendrix

has just been elected president of Central Female College, Fayette. — Dr. Yeaman of St. Louis will deliver one of the addresses at the coming exercises of St. Joseph Female College. — Eld. J. S. Dingle has been called to the pastorate of Union church, Marion county.

GEORGIA.—There were thirty conversions at the meetings lately conducted at Forsyth by Dr. T. C. Teasdale. The meetings continued seventeen days. — About seventy-five conversions are reported as resulting from the late revival effort at Dahlonega. — Dr. T. C. Teasdale is now conducting a meeting at Macon, Ga., with the First Baptist church. A number have professed Christ.

Mr. Thomas Turk, who is in the eighty-sixth year of his age, was baptized recently in the Oconee River by Eld. A. J. Beck. — Eld. Henderson of Cedar-own has accepted the pastoral charge of the church of Cave Spring. — Rev. J. M. Wood delivered recently, in the Baptist church at Barnesville, a most impressive discourse on the subject of future rewards and punishment. A sermon which must prove an impediment in the way of those who either assume that the wicked will be annihilated, or that there will be no distinction as to the condition of the unrighteous and the righteous in the eternal world. — On the first Sabbath in May Rev. Lawrence Solomon, pastor of the colored Baptist church at Cuthbert, baptized eighty-nine persons. The services were conducted without any adovent haste, and occupied only twenty-six minutes and a half.

ARKANSAS.—Bro. W. A. Clark spent several days of last week in attending Bro. Penn's meetings at the First church. He went from here to Helena, where he is conducting a meeting.

Eld. J. T. Jenkins of Tennessee has been called to the care of the church at Seary. — Eld. G. A. Moffatt has been called as pastor to the church at Clarksville. He is a minister of first-rate abilities. — A ministers' and deacons' meeting will be held with the church at Beebe, White county, to commence on Saturday before the fifth Lord's day in June next. — Eld. F. M. Seaman was recently ordained to the work of the gospel ministry by New Salem church, Benton county.

KENTUCKY.—Eld. J. H. Eager of the Seminary is spending his vacation in the Blue-Grass region as pastor of the church at Midway, in Woodford county. He has been preaching to them since last December, and prosecuting his studies in the Seminary. Bro. Eager greatly endeared himself to the members of the First church, Memphis, Tenn., during his short stay with them last summer. — Dr. J. P. Boyce will deliver the commencement sermon of Bethel College, June the 9th. The Reuben Rose sermon will be preached June the 9th, eight o'clock p. m., by Dr. J. M. Pendleton of Upland, Pa. — Dr. J. M. Pendleton of Upland, Pa., is visiting his relatives and friends, and occupied the pulpit of his old church at Bowling Green last Sabbath. — Rev. A. B. Cabaniss has retired as Corresponding Secretary of the State Mission Board, and accepted an agency for the Seminary. — Rev. J. T. Adkins has recently been called to the care of Mount Vernon church, Shelby county. — For several months Dr. J. H. Spencer has been laboring very successfully in the bounds of Little River Association, that body having employed him for all his time. — Recorder.

NORTH CAROLINA.—Rev. Mr. Hutson, the Virginia evangelist, is conducting a great revival at Warrenton. Up to May the 17th there had been forty conversions. — A revival effort at Wilson is meeting with grand results. There have been twenty-five professions, and twenty-two additions to the church, and the church greatly strengthened and built up. — The commencement exercises of Raleigh Female Seminary will occur June the 21th and 25th. The annual address, by Rev. R. Furman, D.D., of South Carolina, will be delivered June the 24th; and the concert will occur on the evening of June the 25th.

LOUISIANA.—The State Convention meets on July the 12th at Shiloh church, Union parish. It is earnestly hoped that a large delegation will be

present. — "The discussion is doing good. Mr. Burruss is not willing to come to the light, lest his deeds be reproved." So writes our esteemed Bro. N. M. Davis; and we attach great weight to his opinion.

SKETCHES OF SOUTHERN BAPTIST MINISTERS.

The Daily Union and American furnished its readers with the following pen-pictures of delegates present at the Southern Baptist Convention which we doubt not will interest the majority of our readers. It is but natural that they should desire to learn something of the personal character of the brethren of whom they have long heard.

JAMES P. BOYCE, D. D.

The President of the Convention is Dr. James P. Boyce, who was born in Charleston, S. C., on the 11th day of January, 1827, and is therefore only fifty-one years of age. For five or six years he has been elected President of the Southern Baptist Convention, and makes an admirable presiding officer. Since the war he has had, mainly the financial management of the Southern Baptist Theological Seminary, and under many embarrassing circumstances, has placed it upon the proud eminence where it exists. Dr. Boyce is a large-souled gentleman of distinguished acquirements and eminent abilities; liberal, cultured, polished, generous, and, withal, a devout and humble-minded Christian. As a professor, preacher, pastor and theologian, he combines excellencies rarely combined in one individual. His strong sense, good judgment and great financial abilities have enabled him to secure the success of the Southern Baptist Theological Seminary (recently moved from Greenville, S. C., to Louisville, Ky., under very adverse circumstances. It may not be generally known that he had conferred upon him, by the Confederate Congress, the honor of being appointed Commissioner to secure the adoption of a plan for the relief of the Confederate debt, an appointment due to his acknowledged business qualifications and financial skill. Connected with a family of great wealth a high character and position he was educated at Brown University, Rhode Island, and Princeton, New Jersey. Theological Seminary; was ordained in December, 1851, and took charge of the Baptist church in Columbia, S. C., until elected Professor of Theology in the Furman University, in 1855, which position he resigned to accept a professorship in the Southern Baptist Theological Seminary, in 1859. Columbia College, Washington City, conferred on him the degree of D. D., and Union University, Tennessee, conferred on him the degree of LL. D., both of which honors he deserves on account of his piety, learning and extensive natural and acquired abilities.

P. H. MELL, D. D.

Dr. P. H. Mell was born in Liberty, county, Ga., July 19, 1811, and is now in his sixty-fourth year. Nearly all his life has been occupied in filling, most respectably, the duties of professorships in Mercer University and the State University of Georgia, at the same time acting as pastor of various Baptist churches in that State. In person he is tall, erect and slender, with white beard and hair; alert in his movements, and dignified, courteous and affable in manner. He possesses a logical, acute and vigorous intellect, and preaches with great power and perspicuity. He is deemed the prince of parliamentarians and, perhaps, has for many years previous to the incumbency of Dr. Boyce, been successively elected President of the Southern Baptist Convention. He is a man of very decided character, possessed of great wit and humor and strong good sense. His views of church doctrines and practices are very pronounced, having published excellent manuals on Baptism, Corrective Church Discipline, and Parliamentary Usage, and being now engaged upon a work on church polity. At present he is Professor of Ethics and Metaphysics in the University of Georgia, a position he fills with distinguished ability. Few men make upon their contemporaries the impression that Dr. Mell has, by his influence and ability, made upon his cotemporaries in the great State of Georgia. The depth and strength of his intellect, his thorough knowledge of de-

nominational and doctrinal matters, and his wonderful power of gaining the esteem and affection of those with whom he is brought in contact, all unite in making him influential in every situation in which he may be placed. Though preacher and professor, he entered the military service during the war, was elected Colonel of a Georgia regiment, and was for six months engaged in active service at Rome, Atlanta, and Savannah, Ga.

W. H. McINTOSH, D. D.

One of the most respected members of the Baptist Convention now in session in our city is Dr. Wm. H. McIntosh, Corresponding Secretary of the Home Mission Board of the Convention. Born in Georgia about sixty-five years ago, and having had the educational advantages, he received his theological education in Furman Theological Institute, S. C., and then engaged in pastoral work in his native State until the year of 1849, when he was called to Lufaula, Ala., and then to Marion in the same State, where he remained seven years. He then took charge of the Baptist church at Macon, Ga., which position he retained until elected to his present position in 1871.

One of the eminent divines of his denomination, he is a man of massive intellect, great dignity and purity of character and a sermonizer of the highest order, and always reads his sermons. His sound judgment and strong common sense, united to the unlimited confidence of his brethren, particularly fit him for the post he now occupies, and have enabled him to grapple successfully with great difficulties. His position is onerous and full of responsibility, but he is, in every way, fully equal to it. In appearance he is stout and plainly manifests his Scotch descent, a distant relative of his being Gen. John Macdonald, of the British army, in Revolutionary times.

REV. H. A. TUPPER.

Spectators at the Baptist Convention may discern a rather small, clean-shaven gentleman, with clearly-cut features, clear complexion, and a fine blue eye, very modest in appearance, but with a countenance beaming with intelligence and good nature. He is Dr. H. A. Tupper, the Corresponding Secretary of the Foreign Mission Board of the Convention. He is just fifty years of age, a Charlestonian by birth, and of English descent, being related to Martin Farquhar Tupper, of England, the poet and author. Dr. Tupper graduated at Madison University, which conferred on him the honorary degree of D. D. The early years of his pastorate were passed in South Carolina, where he married a sister of Dr. Jas. P. Boyce; but much the larger portion of his ministerial life was passed with great usefulness and success, in the town of Washington, Ga. In 1872 he accepted his present position of Secretary of the Foreign Board, and has proved himself eminently competent, efficient and successful. Dr. Tupper is a fine scholar and a polished gentleman, of lovely Christian character. He is essentially a missionary man, whom circumstances alone prevented from going to labor in the foreign field, himself. Personally he is one of the most liberal of men, and before the war, when quite wealthy, contributed thousands annually to the missionary cause.

QUERIST.

1. If a man is baptized by a regular authorized administrator, and upon a profession of his faith, and afterwards turns out to be a very wicked man and says that he has no religion; but in process of years makes another profession of faith and again wishes to unite with the church, but tells the church that he was not a Christian when he was baptized, but that he now feels that he is a Christian and wishes to be baptized. Ought the church to have him baptized the second time? 2. Would it be Scriptural for a minister in a destitute section to baptize persons who had not been received for baptism by an organized church? 3. Upon what authority does a missionary in a foreign land baptize, when there is no church nor member of the church present but himself? Please answer the above questions through THE BAPTIST and oblige a YOUNG PASTOR. 1. Most assuredly. Such a person, if a person of character and intelligence, and the church has confidence in the second profession, should be

baptized upon a profession of faith. The twelve disciples at Ephesus were baptized by Paul upon a correct faith, though once immersed upon an incorrect one.

2. A minister has no shadow of authority to baptize professed converts, near or far from a church, without the church examines and receives the applicants for baptism. Christian baptism introduces into some local church, and no one can put a member into the church without its examination and vote. An officer of a Masonic Lodge is hardly authorized to travel around the country and make Masons of whom he pleased. Certainly not. It is true for this wretched and pernicious looseness to be stopped. Many of our churches are wickedly surrendering their inalienable prerogatives to the ministry, some of whom are, alas! too willing to usurp them. A minister should know better, and recoil from such a responsibility.

3. We send missionaries by families, not less than two, to foreign fields, with their church letters. The first thing they do is to organize a church in one of their houses, consisting of four at least, and this forms the nucleus of the first church, and to this brethren converts are added.

1. Are we living under the same law that Adam and his follower were previous to the advent of Christ, and are we saved by the same means now that were necessary for salvation in the days before Christ was born?

2. Did the archangel and his hosts fall from under the law or from grace?

3. Were there any possible means for Cain to have been saved after he had slain his brother? If so, what?

1. No; if Christians, we are living under the covenant of grace, while Adam, and all natural men, are under the covenant of works, do and live. There never was but one plan of salvation, as there is but one covenant of grace in Christ Jesus. Abraham was saved by faith in the coming Son of God; and we must walk in the selfsame faith.

2. The angels fell from a covenant of works, under which the unfallen angels live to-day.

3. We suppose as much as for any willful murderer of this age. We seriously doubt whether any deliberate murderer was ever saved, or deliberate liar, or adulterer.

BRO. GRAVES: I am receiving letters from pastors every day, asking me to help them in a series of meetings. I do not expect to visit all these churches now; but it may be the Master's will for me to visit some of them; and as the pastors do not seem to understand my plan of working in the Master's vineyard, I wish to say to them, and to all others, that I do not visit any place without an invitation from the church, endorsed by the pastor, if it has one. I have good and valid reasons for this requirement; and as the good Master has wonderfully blessed this plan at every place, I feel that it would be a dangerous experiment to make any change. I desire the churches and pastors to make the matter of inviting me a subject of special prayer, because I want to go to such churches, and such only, as the Lord may direct; and if no mistake is made in this a great blessing is certain to follow.

W. E. PENN.

PRAYER-MEETING.

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

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

DEAR SIR:—I learn you have a regular prayer-meeting at three o'clock every Sabbath evening, in which I wish to be a special object of your prayers. I am a sinner, and would turn from my sins, and ask the help of all praying and good people. I am not a member of any church at all. I have lived long enough in my sins, and wish to quit them. I am living with a family of good people, who are members of your church, and take your paper. I don't think there are any better or truer Christians living than they are. God bless them; for I believe that one of them has been the cause of my turning from my sins. I feel, sometimes, like everybody had forsaken me, and my enemies were about to devour me as the wolf the lamb.

H. H.

There is no bank or bar of difficulty over which God will not so deepen the waters as to float us over it, provided we entreat him to do so. But special exhortations call for special earnestness and importunity in prayer. Earnest prayer is the inspired prophet of approaching joy.

DR. GRAVES'S APPOINTMENTS IN ARKANSAS FOR JUNE.

Dr. J. R. Graves will preach at Hope, June the 18th and 19th, at nights. He will deliver the doctrinal series at Washington, commencing Thursday night, June the 20th, and ending Sabbath night, June the 23d; preaching only at night, except Sabbath. Mineral Springs, Tuesday, Wednesday and Thursday nights after the fourth Sabbath in June. Ozan church, Friday, Saturday and Sabbath, June the 28th, 29th and 30th. The preaching at Ozan will commence at eleven o'clock a. m. each day. The people generally are invited to attend these meetings.

J. D. JAMESON.

BIG HATCHIE ASSOCIATION.

The Jubilee Meeting—it being the fiftieth since its organization—will be held with the Big Creek church, two and a half miles east of Lucy Depot, on the Paducah Railroad, on Saturday before the fourth Sabbath in July next. The church has made ample arrangements to entertain all who may come. Those coming from Memphis will be met at Lucy Depot Friday night with conveyances, and those coming from Covington at Glen-coe, Saturday morning. The Fiftieth Anniversary Sermon will be preached by Eld. Jos. H. Borum; the Jubilee Sermon on Sabbath by Eld. J. R. Graves.

OBITUARIES.

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

After a painful illness, Frances, wife of Eld. J. M. Green, died at his home in Polk county, Ark., May 12, 1878, in the thirty-fifth year of her age. She had been a faithful member of the Baptist church for sixteen years, and well adorned her profession, and loved the cause of Christ. She was a devoted wife and mother, and leaves an affectionate husband and children, to mourn her loss. "But their loss is her gain."

COMMENCEMENT EXERCISES SOUTHWESTERN BAPTIST UNIVERSITY.

May 27th, 28th, 29th, 30th, 31st—Examination of classes. May 31st, 8 p. m.—Prize declamation in the Preparatory Department. June 2d, 11 a. m.—Commencement sermon by Rev. M. Hillman, D.D. June 2d, 8 p. m.—Sermon before the Society of Religious Inquiry by Rev. J. R. Graves, LL.D. June 3d, 4th, 5th—Examination of classes. June 3d, 8 p. m.—Prize declamations (selections.) June 4th, 8 p. m.—Prize declamations (selections.) June 5th, 8 p. m.—Prize declamations (original.) June 6th, 10 a. m.—Orations of the Graduating Class, Conferring Degrees, and Literary Address by H. B. Folk, A. M., of Brownsville, Tenn. The friends of education are respectfully invited to attend these exercises. GEO. W. JARMAN, Chairman of the Faculty. Jackson, Tenn., May 15, 1878.

LOUISIANA BAPTIST STATE CONVENTION.

The Louisiana Baptist State Convention will convene with the church at Shiloh, Union parish, La., on Friday the 12th day of July next, when it is hoped and expected there will be a large attendance. The church has appointed a committee of Breth. J. J. Booles, T. A. Heard, and J. D. Hamilton to secure and arrange for homes for all who may attend, either as delegates or friends, who will send their names previously to either of the above committee. Without this arrangement some families are frequently burthened. J. D. HAMILTON, Church Clerk. Shiloh, La., May 15, 1878.

NOT LOST BUT GONE BEFORE

BY GEORGE L. BANKS.

WHERE are they scattered now?

The old, old friends? The one made her dwelling where the grapes grow.

And many a time through solemn forests flow.

But never from that pine-crowned land of snow.

A message sends.

Some need we off road.

The common ways?

And then, perchance, a word of smile declares.

That many hearts through solemn forests flow.

For love grows on, like wheat among the tares.

Till harvest days.

But some are fallen asleep.

The words are sweet.

Friends at rest beneath the blossomed soil?

My feet still tread the same road to find.

But yet your loving souls will look to rest.

When shall we meet?

When shall it be?

When shall I see?

That I may know them in their garments white.

And see them with a word of cheer bright.

Mine own fainting friends made all my life.

Like unto these.

LEAD US NOT INTO TEMPTATION.

BY REV. J. M. PHILLIPS, CHAPMANVILLE, TENN.

THIS simple petition, found in that brief model of prayer furnished us by our blessed savior, finds expression in the daily experience of all who are endeavoring to keep themselves unspotted from the world.

Every truly converted soul that aspires to be like Jesus, and strives to walk blameless before him in love, knows the power and danger of temptation; and, in its utter helplessness, cries unto him who has said, "No temptation shall overtake thee that thou art unable to bear."

But while all pray, lead us not into temptation, many forget that they can pursue such a course of life as to prevent the Lord from answering their prayer.

Very many place themselves directly under the influence of evil, even before the breath of this oft-repeated petition is cold on their lips.

They pray, "lead us not into temptation," and then immediately expose themselves to the very influences which they know will seduce them from their loyalty and duty to principle and to God.

This course of action finds illustration in very many ways, which we have not space in one brief article to notice.

We desire, however, to call attention to two ways in which Christians needlessly and inexcusably expose themselves to temptation:

of God by faith in Christ. We are then commanded to acknowledge him, submit to him as our teacher as well as Lord, and learn of him. Side by side, therefore, with faith in the great commission is baptism, the act of initiation into the fellowship and privileges of the redeemed on earth.

He, then, who refuses to obey this command, and delays uniting himself to the disciples' company, shuts himself out from the very influence by which faith is fed, and inexcusably exposes himself to temptation.

There is another—and we fear very large—class who subject themselves to temptation under this notion. They say they have no idea of committing the sin themselves, but that they may know how to speak positively of it, they feel it necessary to put themselves in contact with it.

Without subscribing to the opinion that men must commit sin in order to comprehend it, there is still a disposition with many to venture within its circle, and to take a survey of its workings, under the notion that such a course may be justified as an indulgence of a lawful curiosity.

This also is a device of Satan, one of the best indeed, he ever tried, and one of the most successful he has ever employed to commit men to all manner of evil.

He promised our first parents admittance into a strange world of knowledge and enjoyment as the reward of such guilty experiment.

With the results we are all painfully familiar. And still, as of old, many are prompted by a vain curiosity, are resolved to know by experience, what they are truly competent to proude with out any compromise with sin.

In pursuing such a course there is often no thought of countenancing, much less of committing, the sin. The simple idea is to know what is coming, to be posted, to make a personal inspection of view, and be able to speak of it from personal observation.

And many, it is true, turn away from such scenes filled with loathing and disgust, and strengthened in their purposes to live lives of sobriety and purity.

Still, after acquiring this knowledge of evil, it is not so easy as some suppose to avoid the contamination.

We cannot always pass through a deadly atmosphere and escape the infection. The experiment is most perilous; and only those who are strong in virtue, and who are animated by motives above mere idle curiosity, may venture into scenes where sin runs riot, and works all manner of wretchedness and ruin.

If any, in the spirit of Christ, with his pure purpose to counsel and convert them, go among the wicked, let them go; and the grace of God go with them.

But let every one who goes be very sure of his motive. We may always go where the voice of duty calls us, but never where mere idle curiosity leads us.

SUGGESTIONS.

THE three suchan spirits like frogs, mentioned in Rev. x. 11, in immediate connection with the drying up of the great river Euphrates, I have for many years been understanding to mean a tripple league, of great political wickedness, that was to follow close on to the drying up of the river, and that was to be in fact a part of the effects of the sixth vial.

I have thought too, that the "Beast and the False Prophet" clearly point to the Papal and Mohammedan powers, as two of the parties to that league.

If I am right in this, what power then is probably symbolized by the Dragon? And as the river has been dried up by the events of the late war, is it not probable the Frogs will soon appear?

I like your exposition of the "Two Witnesses," as the best I have yet seen. We have a preacher in our Association, who asserts that the Two Witnesses are baptism and the Lord's supper, and that their death and return to our country long ago.

R. J. MERRILL. I have a friend in the Southern States, who writes me that he has been reading your issue of the 11th inst., and that he has been reading your issue of the 11th inst., and that he has been reading your issue of the 11th inst.

A FRIEND FROM NORTH CAROLINA. Ed. of the Baptist. With me, Tim Baxter, has no equal upon this continent as to editorial ability. We find in it just what we ought to find in a religious paper, denominational and religious news from all quarters, a good sermon, and cogent matter always rich and most valuable.

I have been trying to study the prophecies relating to the "Second coming of Christ," for several years. I have examined every work on the subject I could find, but your Exposition of the Prophecies are far the richest that I ever have read.

I shall do my best to increase its readers here. Three questions. First, should everybody be invited to the Lord's supper? Second, would you commune with persons that you would not receive into the church? Third, would you received into church fellowship those who believe and teach that your creeds and ordinances are unscriptural, or those that are unbaptized, if they refuse to be baptized?

Will our open communion denomination answer these questions and bring their practice in conformity with their answers, before they accuse the Baptists of bigotry and selfishness in their views of communion? H. J. Child, in Boston Baptist.

GOOD SUGGESTIONS FOR THE BAPTIST. BY J. M. THOMAS. 1. Let our churches put on their whole armor and strength. 2. Keep good government and discipline. 3. Keep our churches more full and our feet.

4. Keep our officers and members more at work. 5. Hold our ordinances more sacred. 6. Keep our schools and missions moving. 7. Let our offerings be more liberal and full. 8. Mix farm produce in your pastor's support. 9. Keep close to Jesus, and be holy. 10. Read the Bible, and pray in your families.

HOW TO BE WISE IN UNITY, PURITY AND FELLOWSHIP. 1. Never mix contrary elements. 2. Never mix good and evil, as Adam did. 3. Never mix truth and error, nor right with wrong. 4. Never mix light and darkness. 5. Never mix opposite principles. 6. Never mix muddy and clear water. 7. Never serve two opposite masters.—God and Mammon. 8. Never marry in Romanism, but get in love with the bride of Christ. 9. Learn to separate the precious from the evil.

Gladstone says: "I submit that duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life."

A. SENSIBLER.

SOUTHERN NEWS ITEMS.

Real estate in New Orleans is said to be looking up. The frost has been punishing vegetation in Virginia.

Brown Bowen, who was hung in Texas, maintained his innocence to the last. There were only forty deaths in Charlotte, N. C., during the year ending May 1.

A Benedictine monastery will soon be dedicated on Skidaway Island, near Savannah, Georgia.

The cool weather has seriously damaged the sea island cotton plants on the South Carolina coast.

Governor Hampton says that no more bachelors should be sent to the general assembly of South Carolina.

The execution of Brown Bowen, in Texas, the 17th inst., was the first legal hanging that has taken place in the state for over a year.

One hundred and sixty-nine new papers and periodicals are now published in Texas, and yet there is not a paper mill in the state.

Peter Cooper proposes that his school at Lincoln, S. C., South Carolina, should be made self-sustaining through the revenues derived from lime kilns.

The San Antonio Herald plausibly remarks in their summer and fall campaigns all citizens ignore Texas. It is not possible for them to make the nation and their country. The tax law, which imposes a prohibition.

The mining and manufacturing of the phosphate rock in South Carolina have become one of its leading and most important interests. From all beginnings the shipment and manufacture of phosphate rock have risen in some years to the large amount of 19,000 tons in 1877, of which 11,000 tons were shipped to foreign ports.

Lexington (Va.) Gazette: On Friday the grave of General Stonewall Jackson was honorably decorated. The sods and evergreens were neatly trimmed, and bouquets and wreaths of beautiful flowers and garlands were placed upon the mound.

The grave is under the special charge of Mrs. Dr. Waddell, who each week with the assistance of others, pays it its tribute of love and adoration to the latter hero of the Confederacy.

Galveston German Post: It is known to our readers that the last resting place of General Sam. Houston is in Houstonville. The grave is marked by a simple monument, with the following inscription: "Sam. Houston, born March 2, 1793, died July 27, 1863. The grave is enclosed by a light brick fence, which is fast falling to decay. A visitor who truthfully writes, on beholding the condition of the grave: 'It is a shame for the state of Texas.'"

Beaufort, S. C., correspondence Savannah News: Before the war Beaufort was the summer residence of the planters of the adjoining sea islands. At the fall of Fort Mifflin in 1861, the town was abandoned by its inhabitants to the mercy of the invading foe.

Shortly after that the United States government levied a direct tax of \$100 upon all the states, and the property of the inhabitants was sold under its operations, which was, in fact, nothing more than a virtual confiscation. The whole town of Beaufort and parish of St. Helena were put up and sold at public auction, while the rightful owners of the land and houses were away serving in the Confederate Army.

Of course they could not be present at the sale, and thus their loved homesteads and broad acres passed into the hands of those who bought them for a mere song. A large number of the most honest and honorable family manors in Beaufort are still held by the federal authorities, while their rightful owners are homeless exiles.

The postmaster general has given orders to the postmasters that they will not be allowed to attach stamps to letters for any one. The order is given so that no blame may be attached to the officials in case letters should miscarry.

In a Beaufort court, three gypsies who were about to be sentenced to penal servitude for the common crime with a female thief, one of them snatched from a table the astonished officers could not interfere.

Eight hundred brewers, representing a number of the largest breweries, will meet at Baltimore on the 1st inst. The Baltimore has forty breweries, the whole number of which probably not suffer for want of their favorite beverage very much.

United States minister Seward writes of the famine in China that actual famine is pressing upon fifteen million people, with sixty million are suffering more or less distress. He says the crops have been good immediately around the stricken districts, but as food can be transported only on wagons or pack animals, it cannot be taken farther in sufficient quantities to save the lives of the people in Hien-tsin. A house made of mats for the accommodation of suffering women and children from the famine districts was burned and one hundred and fifty lives lost.

THE BAPTIST BOOK HOUSE. The Southern Baptist Publishing Society has discontinued business, all of its publications can be furnished by the Baptist Book House of this city. See the latest advertisement on page 17. Agents wanted.

The Women of Turkey.

The following information is gleaned from Mrs. Caroline Hilton's translation of Edmonde de Amicis's magnificent novel, "Signora de Amicis," in which the Turkish woman's face is no longer a mystery. They double veil the Turkish woman, according to the Koran, was to be a "good shield of virtue" in her only a semicircle. These paleus-erces that ought to be of muslin, and drawn about the head in such a manner as to leave only the eyes exposed are in reality of transparent tulle and so loosely put on that not only the feet but the ears, neck and hair are seen, and very often also a European hat trimmed with flowers and feathers.

Thus it happens that just the contrary of what one obtained is now the custom for the older women who were always allowed to uncover the countenance a little are now the most closely veiled, while the younger and especially the handsome ones, who were once rigorously hidden, are now quite visible. It is difficult, the author thinks, to define the beauty of the Turkish woman. He sees, when he tries to call up her image, a fine profile, two black eyes, a crimson mouth, and an expression of sweetness. Every thing else, shoulders, arms and waist, is scrupulously shrouded in the feeble, a kind of long tunic trimmed with a cape and long wide sleeves, a shapeless garment falling like a sack from the neck to the feet.

Even the countenance which we are allowed to see is usually painted. The harem whitens her complexion with almond and jasmine paste, lengthens and darkens her eyebrows with India ink, tints her eyelids with powder, puts a dark circle around her eyes, wears patches on her cheeks. But she does it, we are assured, with taste; not like the beauties of Paris who paint themselves with a whitewash brush.

Our Italian physician protests that the greater part of the Turkish women have regular oval faces, the nose a little arched, full lips, and round dimpled chin, not a few have dimples also in their cheeks, a beautiful throat, long and flexible and delicate small hands. Almost all are plump, and many are above the middle height; it is rare, we are told, to see a dumpy or a long, thin woman in Stamboul. But all have a common defect of walking like that of a big baby suddenly grown up, which comes, it is said, from a weakness of limb caused by abuse of the bath, and to some extent also from the clumsy foot-gear worn out of doors. It is not uncommon to see very elegant ladies, who might be credited with small delicate feet, faintly clad no doubt at home, shod in the streets with men's slippers, or long wide boots wrinkled all over that a European rag picker would disdain. But even in this slovenly way of walking there is, it seems, a kind of girlish air not displeasing.

Not seldom, says the author, you encounter beautiful figures, comely with a strange variety of beauty, according as there is a mingling of Turkish, Arabic, Circassian, Persian or Greek blood. Now it is a mixture of 30, whose opinion I will not venture to give, very tall, with great dark eyes, full lips, and dilated nostrils, handsome to strike terror with a look into the soul of a hundred slaves. Now it is a toy wife, small and plump, who lusciously round,—face, eyes, nose, mouth—and an air of such mildness and childlikeness, of such placid resignation to her destiny, that pining your heart you are tempted to pop a sturpium into her mouth. And there again

are the pliant, agile forms of wives of sixteen, vivacious, prudent, with eyes brimful of cunning and caprice, who inspire in the beholder a qualm of pity for the poor effendi who would control them and the unhappy eunuch whose post of warder can be no steamer.

Of course, the contradictions of conjugal life vary greatly, according to the pecuniary means of the husband, even without counting the fact that one who is not rich enough to maintain more than one woman is restricted to one wife. Thus wealth divides, poverty unites, and in the case of the poor Turk there is little difference between the Moslem and Christian household. It is certain that the Turkish woman has many legal guarantees and many privileges conceded to her by custom. She is generally treated with a certain knightly courtesy. No Turk would dare, for instance, to lift his hand against a woman in the public street, although assaults of this kind are common enough in England. No soldier, even in times of popular tumult and sedition, would run the risk of maltreating the most insolent trolop. The husband invariably treats his wife with ceremonious respect. The mother is the object of peculiar reverence. No man of Osmanli race would think for a moment of living on his wife's earnings. The husband at his marriage assigns a dowry to his bride, she brings him nothing but her wardrobe and a few female slaves. In case of repudiation or divorce, the man is obliged to give the woman enough to live upon, and this obligation saves her from maltreatment for which she might seek and obtain a separation. Indeed, the facility of divorce remedies in large part the consequences of matrimony blindly contracted under the constitution of a society where the sexes live apart. Very little cause is needed for a woman to obtain the annulment of her marriage; that the husband has ill-treated her once, that he has spoken ill of her to others, that he has been unfaithful for a certain time. She has only to present her written statement of grievances to the tribunal, or she may, when an opportunity occurs, go in person before a vizier, who will receive and listen to her kindly. We might cite other significant facts, namely, that old bachelors are rare in Turkey; old maids still rarer; there are no illegitimate children; the state pensions destitute widows and provides for orphans; female children left without protection are willingly taken by rich ladies to rear and educate in a word it is very unusual for a woman to fall into misery.

THE OCEAN'S MYSTERIES. A voyage of Deep-sea Exploration Among the Antilles, Deep-sea Etc. BY C. WYVILLE THOMPSON. Sir C. Wyville Thompson has just published an account of the cruise of the ship Challenger, of England, Captain Nautilus, sent out from Portsmouth in December, 1872, for a series of deep-sea explorations. The course of the vessel was successively to Gibraltar, Canary Islands, the West Indies, the Bermudas, Halifax, the Bermudas again, the Azores, Cape Verde, Baula and the Cape of Good Hope. From this point the vessel passed into the Indian and Pacific oceans. After her reappearance in the Atlantic ocean through the Straits of Magellan, the Challenger visited the Falkland Islands, Montevideo, Ascension, and so back to England. She arrived at Portsmouth, completing the cruise, after an absence of three and a half years, on May 26, 1876. From the narrative of Professor Thompson, the director of the civilian scientific staff, we quote these interesting extracts:

The absence of eyes in many deep-sea animals, and their full development in others, is very remarkable. In deep water, say 110 to 370 fathoms, eye-stalks are present, but the animal is apparently blind, the eyes being replaced by rounded, encephalic terminations to the eye-stalks. In examples taken from 500 to 700 fathoms, in other localities the eye-stalks have lost their special character, have become fixed, and the terminations combine into a strong pointed rostrum. In this case we have so gradual a modification, depending apparently upon a gradual diminution and final disappearance of solar light. On the other hand some animals from equal depths have their eyes unusually developed and apparently of great delicacy. It is

possible that in certain cases, as the sun's light diminishes, the power of vision becomes more acute, until at length the eye becomes susceptible of the stimulus of the fainter light of phosphorescence.

In the course of the Challenger from the Canary Islands to the West Indies, it was found that the depth went on increasing to a distance of 1,150 miles from Tenerife, reaching, finally 8,150 fathoms, or about three and a half miles. There the clay is pure and smooth, with scarcely a trace of lime. From this great depth the bottom gradually rises, and with decreasing depth the gray color and the calcareous composition of the ooze return. Passing from the middle plateau of the Atlantic to the western trough, with depths a little over 3,000 fathoms, the red clay returns in all its purity. The general concurrence of many observations would go far to prove, what seems now, indeed, to stand in the position of an unascertained fact, that wherever the depth increased from about 2,200 to 2,600 fathoms, the modern chalk formation of the Atlantic passes into a clay.

Of the Brazilian coast the ship encountered an immense swarm of butterflies, which fluttered over the sea as far as the eye could reach, quivering in the air like withered leaves. Such showers of these insects are not uncommon in this locality. Sometimes the country is absolutely devastated by the caterpillars. The moths or butterflies, when caught by the land breeze, are wafted out to sea, where myriads are drained out, perhaps, floating back again by the usual shifting of the wind in the evening.

The most prominent and remarkable biographical result of the recent investigations is the final establishment of the fact that the distribution of living beings has no depth limit; but that animals of all the marine invertebrate classes, and probably fishes also, exist over the whole floor of the ocean, and some of the most interesting of the problems which are now before us have reference to the nature and distribution of the deep-sea fauna and to its relations with the fauna of a shallower water; and with the fauna of past periods in the earth's history. The fauna at great depths was found to be remarkably uniform. Species of many familiar genera, and nearly allied to those found in shallow water, were taken in the deepest hauls, so that it would seem that the enormous pressure, the utter darkness, and the difference in the chemical and physical conditions of the water and in the proportions of the contained gases, depending upon such extreme conditions, do not influence animal life to any great extent.

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

SEWING silk should never be put into the mouth, as it is very liable to be impregnated with acetate of lead, which is one of the most active poisons. Sewing-stresses have often been rendered dangerously ill in this way.

"It may be laid down as a certainty that when a man cannot bear his own company, there is something wrong."

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