

me your note for five hundred dollars, to be paid the first of January next. I would have no doubt of its being paid, for I know your honesty and punctuality, your solvency; and, thanks to God, my brethren, he has given us his precious note that in due time all the results of the Redeemer's victory will be bestowed upon the believer. As before stated, we have two of those benefits already; let us gladly read his promise for the rest: "All that are in the graves shall come forth; they that have done good, unto the resurrection of life." "He that believeth in me, though he were dead, yet shall he live." "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "This corruptible must put on incorruption, and this mortal must put on immortality." How grand the future of the Christian! May we love the Triune God for these great benefits and take courage.

SUMMARY REMARKS.

- 1. Man is the subject of divine law, a violator of it, and unable to render satisfaction by "works of righteousness."
2. Christ Jesus, being divine and human, could render satisfaction, making it possible for justice and mercy to meet together, and righteousness and peace to kiss each other.
3. Spiritual life, unending physical life (prospective now) and eternal life, can be appropriated by us through faith in Jesus.

LIBERTY, OBEDIENCE, LAW.

A. J. FRONT, D.D., SAN JOSE, CAL. No. 111.

PERFECT liberty is perfect obedience to perfect law in the realm of morals. Moral freedom is the power to do right; power over the determinations of one's own will. The most absolutely free moral being in the universe is God, and yet there is no being so absolutely bound by moral law, the law of his own nature. Man or angel is not so bound by moral law. Man can lie. He is a God who cannot lie. Angels can deny their own nature. "He cannot deny himself." It is a moral impossibility for God to do wrong, a moral necessity for him to do right; and yet he is the most absolutely free moral being in the universe, because of this moral impossibility to wrong and necessity to right. He has perfect and absolute freedom, through perfect and absolute conformity to perfect and absolute moral law, founded in his own absolute moral nature. In fact, away up in this region of the moral universe all seeming contradictions are harmonized, liberty and law culminate, freedom and necessity are one and the same. This is the last analysis, the highest synthesis, the harmony and unity of all law and truth. Such in kind is the freedom of all perfect moral beings, though their freedom is relative. But some hold that man is not morally free so long as he is inclined to either right or wrong; that he must be indifferent to right or wrong in order to have perfect moral freedom. This is impossible, since he who is indifferent to wrong is wrong, and he who is indifferent to right is not right, hence, in either case, he is inclined to the wrong, and so cannot be equally inclined to the right; in other words, indifference is impossible, since indifference to wrong is not indifference, but preference. God never created a morally indifferent being. Every being inclines to good or evil, obedience or disobedience, freedom or bondage. If reason is made for truth it is a condition of freedom that it be specially inclined to error. If conscience is made for right it is not a condition of liberty that it be equally attracted by wrong. If the heart was made to love the good, it is not a prerequisite of liberty that it have an equal bias to evil. There is, in fact, no such thing as moral equilibrium, an equal inclination to right and wrong. Now, it is easily shown that man would not be free if he were morally indifferent. He would be forever halting between two opinions, and so in perpetual bondage of doubt. He could not render perfect obedience to perfect law so long as he remained undecided which law to obey. So far, then, from indifference being a condition of moral liberty it is

one condition of moral bondage. Man was created morally free—that is, with the power and inclination probably to do right. He did not go from a state of moral indifference to moral preference, but from extreme right to ultimate wrong. He now is "under the law of sin and death." He is now in moral bondage. No writer has ever given such a marvelous description of this state as the Great Apostle: "To will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil that I would not, that I do. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O, wretched man that I am, who shall deliver me from the body of this death?" Such is the moral bondage of the race. Man has lost perfect liberty, through disobedience to perfect law. He has also lost all resilient force, all moral rebound or ability to regain his position of moral freedom. He has found, alas, too late that to be God-like in freedom is not to have a free will, but a good will; not only the power, but the constant disposition to choose the right. The good alone are free as well as great, and this state is one of freedom under law, and not from law. Hence, moral freedom is not the right and power to do anything, but the power and disposition to do right. If we appeal to conscience, we find that in all we do we must act freely, but in all we ought to do there is no freedom, and hence no action. If reason were in harmony with truth—if conscience were in accord with right, and the affections en rapport with the beautiful and good; then man would be morally free as the angels in heaven. Reason, conscience, affection, will, are so made as to be absolutely free when supremely set upon their proper subjects.

As freedom of thought is not the power to think anything but only right things, and in perfect obedience to the laws of thought, so freedom of conscience is not the power to approve of anything as right but of that which is right, and freedom of affection is not the power to love anything but only that which is essentially lovely, and freedom of will is not the power to will anything but only that which is right, a voluntary submission to divine service, which is freedom. The locomotive, with freedom to jump the track and run anywhere, would soon run nowhere, but running on the iron track of law it moves easily and freely. So man is morally free when he moves along the fixed lines of moral law. That law is liberty, that necessity is freedom. Man need not find fault with the law; "the law is holy, just and good," and when he himself becomes "holy, just and good," by a process of which we shall speak in our next article, he will find that this iron law of moral necessity is the law of liberty. When a man can say, "I delight to do thy will, O Lord!" then his will is God's will, his law is God's law, his liberty is divine liberty; his liberty is law, his law liberty. Man's freedom from law consists in his fealty to law. "To the upright man there are no laws; his love of law has annihilated the law; his law of love and love of the law have become one and the same, and he is absolutely free. The Psalmist has two sententious passages which comprehend the whole subject: "I will walk at liberty, for I seek thy precepts." "O Lord, truly I am thy servant! I am thy servant! and the son of thine handmaid! Thou hast loosed my bonds!" God's service is freedom: Satan's service is bondage. Perfect liberty in the moral realm, then, is perfect obedience to perfect law. Man having lost this power to obey, we shall show in our next how he may regain it, and so enjoy spiritual enfranchisement.

BAPTISTS SHOULD SUPPORT BAPTIST SCHOOLS.

THE time of year has arrived when parents and guardians usually decide to what institutions they will commit the culture of their children for the ensuing year.

In making up this decision they are influenced by a variety of reasons. Some make it purely a matter of business, and send to the school of whatever name and sect, where, they are induced to believe, they can obtain the greatest number of advantages for the least amount of money.

If convinced that Baptist schools can offer such advantages, they are willing to support them; but if otherwise, they send to schools of other denominations.

Now I believe every Baptist parent ought to support our own schools, simply as a matter of business. I believe the schools of our denominations can furnish and do furnish as high an order of culture as any institution in the land. Though they may not be as richly endowed and as thoroughly equipped as others, yet we believe their work will challenge comparison with the most renowned schools of the land.

There may be, it is true, some departments of study found in the older institutions, such as Harvard and Yale, not provided for in our universities, but for the usual college and university course, I insist there is no need that we seek for better schools than are furnished by our own people.

This being true, I submit that it is the duty of every Baptist to support our own schools. It is a duty we owe to these schools themselves. This is an important consideration, and should not be lost sight of in this discussion.

The State provides only the facilities for a rudimentary education—an education imperitively demanded by the masses, and necessary for the support and protection of popular government. It has left the work of providing the means of higher education to the people. The Baptist people of the country, being one of the largest Christian denominations of the nation, therefore have laid upon them, in common with others, the duty of founding and establishing colleges and universities—a work to which they have nobly responded.

But the efficiency and success of these schools, like all other business enterprises, depends largely upon the support they receive. If they are not up to the highest standard of excellence, it is plainly the duty of Baptists to make them so by their patronage and support. It is in the power of Baptists to put their schools at once in the very front, yea, to place them in a position of almost unapproachable superiority, if only all the patronage of the denomination could be concentrated upon them.

But again, Baptists ought to support their own schools, because other denominations will not support them. It is a strange fact that while Baptists can easily be persuaded to send to Methodist, Presbyterian, Episcopal and Romanist schools, we rarely ever find a member of those denominations supporting Baptist schools. This is especially true of the Roman Catholics, whose schools are so largely sustained by Baptist money. Under no conditions will they send to a Protestant school. A Baptist School might as well solicit patronage in the jungles of Africa as in a Catholic community. Episcopalians are not much better. They cling rigidly to their own schools, and would not entertain the idea for a moment of placing their children under Baptist influence and control.

If, therefore, Baptist schools do not receive the patronage of our own people, the only alternative is for them to die.

But again, Baptists ought to support their own schools out of regard for their own principles. So far as Methodists and Presbyterians are concerned, I do not say that Baptists cannot without incurring the risk of proselytism suffer their children to attend their schools. The spirit of proselytism seldom if ever enters their schools in any oppressive form. Still we are sure that no influence will be exerted upon them calculated to bias them in favor of Baptist principles.

The case of Romanists and Episcopalians, however, is quite different. I am not going to quote the remarks accredited to the late Archbishop of New York, about the importance, in a Catholic point of view, of getting control of children. That remark has been quoted quite as often as it de-

serves. But I do say that it is a well-known fact Catholic schools are organized and conducted with a special view to making proselytes to the Catholic faith. Episcopal schools are not much better. Always and everywhere they are more or less openly proselyting. Every influence possible is brought to bear upon the pupil to prejudice them against other denominations and win them to the communion of "the" church. The arrogant self-assumption that always characterizes this denomination has full play here, and many a child of Baptist parents, placed in such schools, has learned to despise the old faith which her father and mother have taught, and come out a full-fledged church-woman for life. If Baptists would protect their children from these abominable heresies, they should send to their own schools.

If under these considerations, our people cannot be induced to perform their duty in relation to their own institutions, they will not deserve a better fate than they have shared in the past. They will have the mortification of seeing their own children educated and trained to help pull down and destroy what their fathers have labored to build up and establish. Let every Baptist who has a son or daughter to educate deliberate long and prayerfully before he decides to ignore the claims of our own colleges upon his patronage and support. J. M. PHILLIPS. Tuscaloosa, Ala., August 2, 1880.

FAIR DEALING IN CONTROVERSY.

BY W. E. PAXTON.

IT cannot be denied that the morality of controversy is sadly depraved. This debasement began in political circles, where it came to be regarded as legitimate to arrest the influence of an opponent by casting odium upon him. His motives were impugned and his opinions misrepresented. Views which he never held were attributed to him, because those views were unpopular; and roused the hatred of the people against him. He was held up to public detestation as a dangerous person, plotting mischief against the common weal. For a long time the stock in trade of political newspapers has consisted in attributing bad motives and odious and dangerous opinions to the party opposed.

It was to be hoped that religious controversy would occupy a higher plain; but take up almost any religious newspaper you please, and you will find evidences that the same expedients are resorted to in order to destroy the influence of an antagonist or render his opinions odious. I do not mean to refer to particular instances. These will readily occur to the minds of my readers. But it is sad to observe the subtle arts of the politician transferred to the arena of religious polemics, and those who profess to be governed by the golden rule, "Do unto others as ye would that others should do unto you," are found ready to bear false witness against their neighbor, because that neighbor happens to antagonize their opinions. This may not be purposely and deliberately done in every case. It may be the result of impulsive haste, but it is nevertheless culpable.

This growing evil cannot be too much deprecated. The rule, "Thou shalt not bear false witness against thy neighbor," requires that we deal fairly with his opinions. This requires that before we attribute erroneous or odious opinions to others, we diligently inquire what their opinions really are; that we put a fair construction upon their words, and never condemn the whole for an error in part, for even though a man be wrong in some particular, he is entitled to credit as far as he is right. It is unfair to catch at the words of an opponent and apply to them a meaning contrary to the sense in which he uses them, even when this construction may be justified by the word when taken out of their connection. If we undertake to controvert the opinions of another, fairness requires that we state them in his own words, and that we quote so much as fairly represents his views, and that we should meet the real issues he presents without evasion. If he does not deserve a candid and full statement, he does not deserve to be noticed at all.

Perhaps the wrong that is often done in this

respect is due to haste and inadvertency, but these become culpable when they do in haste to another. We owe it to our opponent, to ourselves and to truth to examine carefully his views before we undertake to controvert them.

Nothing is ever gained to the cause of truth by mistating an adversary. Truth always demands fairness. It has nothing to fear from candor, and nothing to gain by concealment. A good cause does not need misrepresentation. It always creates a suspicion of the weakness of any cause whose advocates resort to this sort of tactics. Truth does not need such weapons. Openness and directness become a worthy cause. Only error needs to resort to misrepresentation to sustain it.

Truth is really interested in narrowing down the disputed points. As far as the views of another with ours, we need their support, and to represent him as opposed where he really agrees, is unwisely to give the weight of his name to the opposition. We should retain his authority as far as we justly may, and only allow the use of his name against us where truth and candor compel us to do so.

I do not pen these lines to complain of injustice done to myself, but to call attention to a growing evil.

ONLY

ONLY the twilight shadows
Falling across the floor;
Only the autumn leaflets
Blown through the open door.
And I clasped my hands by the dry log—
When the idle task of the day is done
Tumbled and weary.

Not that my life is barren.
Not that my lot is low;
My pathway is strewn with blessings
That many never know.
But over them all a shadow clingeth,
While the restless bells of my heart e'er ringeth
Mournaful and dreary.

Only the autumn leaflets
Blown through the open door?
What am I but a leaflet
Tossed where the cold winds roar?
Only a leaflet, worthless and quivering.
Every veinlet bleeding and shivering—
This, alas, only!

Slowly the twilight shadows
Deepen across the floor;
Softly the autumn leaflets
Creep through the open door:
And they seem to tell me, in a voice heaven—
That nothing is worthwiler than God hath given—
All may be blest.

O help me now, my Father,
To labor arm and true:
To learn this priceless lesson—
There's work for me to do.
And may I never again sin—
But cheered by the thought, "No cross, no crown,"
Bless every day.

Again the autumn shadows
Fall on the silent floor,
And softly the autumn leaflets
Creep through the open door.
But I sit no more with my mournful dreams;
I have found my work, and the sunshine streams
Over all my way.

OUR MISSISSIPPI LETTER.

DEAR BRO. GRAVES:—I left home July 24th to attend our union meeting, which convened with the Locust Hill church, Pontotoc county. Bro A. B. Smith, who was to preach the first sermon, failed to get there on account of ill health, and the sermon was preached by the writer. A full delegation from all the churches was present, and one new church was received in the union. Letters were read by Bros. D. J. Austin and J. D. Parton. The meetings were organized by circuiting J. J. Andrews Moderator and J. W. Wade Secretary. The criticisms on the introductory sermon were very interesting. The subject of the discussion were J. T. Pitts and the writer. Several interesting essays and queries were read and discussed. The Union adjourned on Saturday evening, and all the brethren present said it was good to be there. I got three new subscribers to THE BAPTIST, and sold two copies of "Old Landmarkism." I went from there the next day to Zion church,

fifteen miles distant, met a large congregation, preached for them, and after the sermon I represented THE BAPTIST.

From thence I went to Richmond and stopped over for the night with our much-esteemed Bro. W. C. Thomas, and left with Bro. T. A. Coyle, "Old Landmarkism," with a request that he would examine it till my return, to take him to a meeting at Evergreen on Saturday before the second Sunday in August. From thence I went to Athens, in Monroe county. On my way to Athens that day I got two new subscribers to THE BAPTIST, and spent the night with Bro. W. Butler. The next day I joined in with our young brother and missionary of the Judson Association, W. F. Ausborn, in a protracted meeting thirteen miles east of Aberdeen, where he had constituted a church, the meeting went on nine days, during which time many were converted and united with the church. The meeting closed at the water on Sunday, August 1. The members of this little church are Baptist. During this meeting eight persons subscribed for THE BAPTIST.

On yesterday I preached for them at New Prospect, a live church. They gave me six new subscribers. Thus you see, Bro. Graves, I am making the circulation of your paper a specialty. I feel that I am doing the Baptist denomination a good work.

I am now in Aberdeen, and will start home tomorrow. I have an appointment at Liberty for Friday, thence to Evergreen, to join Bro. Thomas, by which time I expect to complete my list of one hundred subscribers. I have on my roll-book ninety subscribers. You will hear from me again when I get back to Guntown. Your brother in hope of eternal life, J. J. ANDREWS. Aberdeen, Miss., August 4, 1880.

FROM HAMBURG, ARK.

DEAR BRO. SEARCY:—I write to give the readers of THE BAPTIST an account of affairs with us; and first, to say something of a series of meetings held with Promised Land church, five miles north of Hamburg. The meeting was commenced on Saturday before the fourth Sabbath in July, and continued with the usual services of such occasions for eight days, with the following results: 10 additions by letter, 9 by experience and baptism—the former with the accumulated experience and piety of years, and the latter with the strength and enthusiasm of stalwart manhood, for which we wish to say not to us, but to God be all the glory. Elder J. V. B. Waldrop assisted the pastor most of the time, who did most of the preaching with great acceptance and power. Elder Hogan Allen, the missionary of the General Association, came to our assistance on Friday evening and did good service. Bro. A. is one of our "brush breakers" in this part of the State, a man of great influence with the people.

Elder J. D. Jamison, the missionary and financial agent of the Board of the State Convention, is now operating within the bounds of the Bartholomew Association, with encouraging success. He is not only getting money with which to forward the mission work, but he is also attempting to cultivate in the churches the "grace" of giving. So that as they abound in faith, in utterance, in knowledge and in love, they may "abound in this grace also."

Now and then I get a subscriber to THE BAPTIST. I am attempting to make Hamburg the banner office in the State. I suspect that it is that now. Yours fraternally, A. J. FAWCETT. August 2, 1880.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

Since the receiver, R. G. Craig, reports to me that the claims of the creditors of this Society are all satisfied, I therefore, by virtue of my authority as President, order all suits that were instituted against stockholders by a former management, to be discontinued and the notes returned to me. J. R. GRAVES, President.

The Baptist.

THEY HAD GIVEN A BANNER TO THEM THAT READ THIS... J. B. GRAVES, Editor and Proprietor...

Distinguishing Principles of Baptists.

- 1. As Baptists, we are to stand for the supreme authority of the word of God... 2. As Baptists, we are to stand for the ordinance of Christ... 3. As Baptists, we are to stand for an individual and personal faith...

THE "MISSISSIPPI RECORD'S" POSITIONS ON I COR. XII. 13.

REVIEW OF BRO GRAVES ON I. COR. XII. 13. We read that the interpretation which made of the one body a local congregation went "in the face of all the evidence," meaning, of course, scriptural evidence...

Again, we are told, in effect, that if baptism was given in initiation as into the church, a local church we suppose is meant, we have no right to suppose exceptions...

1. Paul was wont to illustrate the organic unity existing in the several local churches, by the unity of the human body, and the churches could not misapprehend his meaning.

then, not even one. They were in the kingdom but not in local bodies. The Commission perpetuated the same error. Believe, be baptized.

The office of baptism is two-fold. It is the separating visible act, which transfers the believer into the visible kingdom of Christ. It is a cruciform baptism also. It is the symbolic, visible expression and confession of all that we believe for salvation.

This general teaching is enforced by the precedents scattered throughout the Acts of the Apostles. The Acts is of the nature of an inspired commentary on the gospels: now under the great commission, the first preachers specially guided by the Spirit into all truth, went forth preaching...

But further, the record shows that the formation of churches followed the preaching of the word, and the baptizing of believers. In other words, the baptized were formed into churches. It was, therefore, impossible that people should have been baptized into churches where there were no churches.

(1). Bro. Gambrell in this admits that the baptism alluded to is water baptism, and that baptism admits into the kingdom, but not into a local church, the manifold absurdities of which position we exposed in our last article.

But Bro. G. now asserts that it is not in evidence that the "one body" of the text [I Cor. xii. 13.] is a local church. The evidence is that it is not, but the body of professing Christians, etc.

We make one more effort to convince Bro. G. of his error and to instruct our readers, for this is a passage that forever settles the question of the relation of baptism to the local churches, and it should be understood.

It is our sincere conviction that the term "one body" in this passage does, and can only, mean the local church at Corinth primarily, while the principle applies to every other local church that existed or ever would exist.

1. Paul was wont to illustrate the organic unity existing in the several local churches, by the unity of the human body, and the churches could not misapprehend his meaning.

To the church at Rome he wrote:—

"For as we have many members in the body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another."

No one not hopelessly wedded to the Protestant Universal Church theory, can question that Paul meant the local church in this passage, of which at this time he may have been a member.

Paul illustrated the same idea—the organic unity of Christians gathered in various places—in his letter to the church of Ephesus, in which he explains how they, though Gentiles, could be incorporated into one and the same body at Ephesus and elsewhere:

That one church then was spoken of as "one body," "a holy temple," and "a spiritual habitation," each term necessarily implying organic unity and a visible local body, in contradistinction to a disorganized multitude of believers without visibility.

The internal proofs contained in the chapter (Cor. xii) in which this passage occurs, are sufficient, it seems to us, to compel every unprejudiced inquirer to conclude that it can refer to nothing else save the local church at Corinth.

This letter to the church at Corinth is but one document, and the section of the letter in which "body" occurs, as applicable to Christians, is one and the self-same passage.

We submit a literal translation of the whole chapter for the consideration of the student-reader:—

Now there are varieties of gracious gifts [i. e., in one and the same church] but the same Spirit. And there are varieties of service, [in one and the same church] and the same Lord. And there are varieties of workings and the same God is he who works all things among all.

I am not of the body, is it for this not of the body? If the whole body were an eye, where is hearing? If the whole were hearing, where is the smell? But now, God has placed the members, each one of them in the body, as he would. And if the whole were one member, where is the body?

(1). The idea that Paul evidently sought to enforce upon the church at Corinth was that it was, with all its multitudes of members and manifold gifts and ministries like the human body with all its parts but one organized unity, and each member his specific office to perform.

(2) Paul implies that the "body" of which the brethren at Corinth were members could be rent by "divisions" and having literal members to care personally and officially for each other which would have no conceivable application to an unorganized or invisible body.

(3) But in the kingdom, as distinguished from the church there are no gifts and no offices, save the King, the only Head and Lawgiver—but belonging to and in this body Paul numerates no less than eight or ten, and therefore it must have been the local church at Corinth.

(4) The ordinances, baptism and the Supper, as well as the offices qualified to administer them, are both of them in, belonging to, and rites and officers of the local church alone, and not in the kingdom considered as separate from the churches.

"Now you [members of the church at Corinth] are a body of Christ and members each."

"In I Cor. xii. 28 is another account of Paul concerning the offices in THE CHURCH EXISTING AT CORINTH, from which it appears that there were reckoned in THAT CHURCH the following orders of officers and gifts, viz.: Apostles, prophets, teachers," etc. So Oshansen.

Are we not warranted in asserting that this church could not mistake what Paul meant by "body of Christ," when he told them that they were a body of Christ? Could they therefore mistake his meaning when he said, "for by one Spirit we were all [you at Corinth, I at Damascus, and the other apostles at Jerusalem] immersed into one body, [a local church, and not into the churches at large], and were all made to drink of one Spirit?"

We confess ourself unable to appreciate the reasoning of Bro. G., if it can be called reasoning, by which he seeks to prove that the "body," in verse

13, could not mean the church at Corinth, because Paul was not baptized into it, and not a member of it when writing this, for he said "no," including himself, "were all baptized into one body!" We will remark simply, could not Paul logically use this expression and not have been baptized into the church at Corinth, if he, in common with all Christians, was immersed into some local church, some one body, and not into the churches generally, when he was immersed? Cannot the editor of this paper, in strict accord with his theory, say to his readers, we were all baptized into one body, i. e., each into a local church.

Paul did not intimate that he was a member at Corinth, for he expressly said to the members of that church, "You [not we] are a body of Christ," which he should and would not have said had he meant by body what Bro. G. does—"the church universal or kingdom?" We insist upon Bro. G.'s explanation of Paul's thus excluding himself from the kingdom of Christ!

We are aware that Dr. Lutz attempts to ridicule this exposition by saying that "It converts the union between Christ and his people into a monster having one head and many bodies," and left Bro. G. should do himself the same injustice, befogged as he is by the same Catholic theory, we would remind him that each Christian, as well as each church, is represented as "the temple of God," and each "loaf" upon the tens of thousands of communion tables is, in the same sense, declared to be "the body of Christ," and each local church, as at Ephesus, "is a habitation of God through the Spirit," as well as "a body of Christ," and the only "monster" connected with the passage, the chapter, or the whole Epistle, is the idea that Paul anywhere intimated that Christ had a monster universal invisible church, which he called his mystical body, or a kingdom, with officers and ordinances separate from his church.

Paul used the term ecclesia—church—twenty-eight times in writing to this church, and he never once used it in any other than a local sense. We challenge Bro. G. to produce one passage that does not have direct or indirect reference to a local church or churches. If he cannot, the question between us touching I Cor. xii. 13 is thus settled:—Bro. G. reads all the instructions he had given them in his Epistles, they had no right to the conception even of a monster invisible assembly, church, that had never assembled and never could assemble on this earth, a conception put forth by Postbaptists to give a show of warrant for their system, and which they borrowed from the Catholics, the "mother of abominations," which have cursed the church and the world. Bro. G. cannot find a trace of his universal church theory in the writings of the fathers before the beginning of the third or fourth century!

We say again, the Corinthians could not but understand Paul to refer to their one church in Corinth by the term "one body," for he expressly told them, "You are a body of Christ," i. e., your church at Corinth, and the church at Rome, and the church at Ephesus, are each a body of Christ, and into which you were all incorporated by immersion, under the influence of the same Spirit.

Alford says of these phrases:— Each church is said to be "the body of Christ," as each is said to be the temple of God (1b. 3:16) not that there are many bodies or many temples; but that each church is an image of the whole aggregate—a microcosm, having the same characteristics. (Alford on I Cor. 12:27.)

Each church, like each loaf, a body, and the collective of all churches, no more than a body, is analogous to each man a temple of the Holy Spirit or a church a temple, and so Christ in each man "the hope of glory," or Christ holding "the seven stars" in his right hand the hope of the churches' glory.

(1). Bro. G. claims that A. Fuller is somewhat "evident," since he sustains him in the position that the "one body" here means the kingdom and not a local church. We have shown in this volume that the expressed views of A. Fuller concerning the relation of the churches to the kingdom are wonderfully confused, and yet the

statement of Fuller given by us is "point-blank" against our Bro. G. Here it is:—

The allusion is [i. e., I Cor. xii. 13,] I conceive to the ordinances of baptism and the Lord's supper, by the former of which they were initiated into the body of professing Christians, and by the other had communion with it."

We submit it to every Baptist, that the only bodies of professing Christians on this earth are the local churches. The kingdom has no rite of initiation separate from and independent of the local churches, and that the other ordinance—the Supper—like the former is enjoyed in the local churches alone. So A. Fuller's "body" here cannot have been the church at Corinth.

(2) It is not only reasonable to suppose that there was a church at Damascus where there was so considerable a company of disciples as to attract the attention and kindle the ire of Paul to go down and break them up—but it would be unreasonable to suppose otherwise, Paul was baptized into that one church—and we believe he subsequently was a member at Antioch and Jerusalem.

(3) If indeed baptism is the visible act that separates us from the world, as Bro. G. admits, then it must do it, it can do it only by incorporating us into an organization, visibly separate from the world. Persons in Bro. Gambrell's ideal kingdom—which he cannot find in the New Testament,—are in no more visibly separated from the world.

The other matters mentioned do not pertain to the exegesis of this verse and we leave them until he wishes to discuss them in a separate article. Bro. G. will not certainly close the discussion when we have only commenced it—unless he gives up the question.

A BEAUTIFUL ILLUSTRATION—VALUE OF PRINCIPLE.

It was once a problem in mechanics to find a pendulum which should be equally long in all weathers, which should make the same number of vibrations in the summer's heat and in the winter's cold. They have now found it out. By a process of compensation they make the rod longer one way as much as it contracts another; so that the center of motion is always the same; the pendulum swing the same number of beats in a day of January as in a day of June; and the index travels over the dial-plate with the same uniformity, whether the heat try to lengthen or the cold to shorten the propelling power. Now, the moving power in some men's minds is sadly susceptible of surrounding influences. It is not principle, but it is feeling, which forms the pendulum rod; and according as this very variable material is affected, their index creeps or gallops, they are swift or slow in the work given them to do. But principle is like the compensation rod, which neither lengthens in the languid heat, nor shortens in the brisker cold; but does the same work day by day, whether the ice wind whistles or the simoon glow. Of all principles, high principled affection to the Savior's the steadiest and most secure.—Er.

Dr. Frost's new series is all in hand, and will appear for weeks to come.

Report of Money Collected Last Session for Ministerial Fund.

There was collected and acknowledged to this column, \$34 of this, \$25 was paid to E. B. Miller, who graduated last session, and \$10 to Bro. DeCrawley, having \$25 in our hands with which to commence the next Fall, the amount needed to pay the board of one young minister the coming year. Let \$25 be added before the session commences. The Rest of Ass. Treasurer, J. W. Smith.

Amount on hand, \$5.00. "A reader of THE BAPTIST," P. O. Box 10, E. A. Bold, Fla. 1 00; M. A. O'Neal, 3 00; Joseph Wilson, Ala., 1 00; Tommy Broadway 1 00.

A BAPTIST TEACHER WANTED.

I want to open correspondence with a Baptist teacher, who is willing to accept of a situation, and is devoted to his work. If he is willing to take charge of a school in a small town and work to build up an interest, where there is now a divided element, in view of building up a good educational institute by the time the railroad shall reach the place. To unite the present school strength will make a school of from fifty to sixty paying students. I want a thorough, zealous Baptist. Address, D. H. Burt, Arcadia, La., Aug. 3, 1890.

THE "RELIGIOUS HERALD'S" REVIEW OF "OLD LANDMARKISM—WHAT IS IT?"

THE great error, as we conceive, consists in applying cold, inexorable, mathematical logic to questions in which probable and moral reasoning alone is admissible. Mathematics is a science of man's creation. It deals with simple truths, perfectly understood. Christianity is divine in origin, and deals with truth which we know only in part. (1). Dr. Graves begins, like Euclid, with axioms. Let us examine one or two of them.

Axiom I., page 22, reads: "Things equal to or like the same thing are equal to or like each other." As applied to lines, surfaces, solids, abstract quantities in general, the first part of this statement is axiomatic. So in the second part, when applied to certain definite shapes, as similar triangles, etc. But, before it can be applied with axiomatic force to concrete and complex objects, we must define the respect wherein the equality or similarity exists and make it the same in both members. For instance, a bushel of potatoes may be equal in value to a silver dollar, and this last equal in weight to a cubic inch of water; but it does not therefore follow that the water and potatoes are equal either in weight or in value. Still less is it true that unlikeness between two objects proves that one or the other must be unlike a third. We fully and freely admit the conclusion that Pedobaptist churches are not Scriptural in doctrine and organization; but we deny the validity of the mathematical demonstration. To apply such reasoning safely, one must first clearly define his ideas and terms, and clear conceptions of truth as unimplicated can be gotten only by taking a partial view and omitting whatever is inconsistent with this view. This is, we think, the fundamental mistake of Landmarkers. They see clearly and grasp strongly one aspect of truth, and omit or explain away all else. (2).

(1). We are truly grieved in having pointed out to us "the great error" of the book, in the estimation of the learned editor of the Herald—for it is no other than Dr. Harris, President of Richmond College, who reviews us—and we admit that if there be errors, small or great, no journal can be found more able or willing to point them out than the Herald. This "great error," we are told, is "in applying cold, inexorable, mathematical logic to questions in which probable and moral reasoning alone is admissible." When we read this our mental perturbations vanished, giving place to the most profound astonishment! We do not know that we fully understand what our reviewer means by "probable and moral reasoning." We are familiar with what scholars designate as *analogical, inductive and deductive* reasoning, and besides them we did not know that there were yet two other methods!

An altogether new question is raised by our learned critic, which never was mooted in all the discussions of Old Landmarkism before. It is not now touching Landmarkism *per se*, but the proper method of thinking or reasoning about it, just as though it had a process of its own! We have been agreed that our opponents have in discussing it treated it very different from what they are wont to do in discussing doctrinal differences with Pedobaptists and Campbellites, but the philosophy of it was never suggested before. A new and extra logical method must be applied when treating subjects involving Old Landmarkism. Must we call it "Logic of Landmarkism," as Bacon gives Logic of Mathematics and Logic of History; or, better, is it the "Logic of Theology?" But this troubles us: If the method of reasoning employed in this book be incorrect and misleading, then we have been guilty of employing a false method in teaching and defending Christianity all our life, in the pulpit as well as through the press, by the voice as well as the pen; and what is still stranger, friend nor foe ever before was kind enough even to suggest that "cold logic" was inadmissible in the investigation of moral and ecclesiastical questions—for we cannot imagine what the Herald means by "moral reasoning" unless it be reasoning pertaining to such questions as we discuss in this book, i. e., moral and ecclesiastical questions—God's clearly revealed truth. We confess our unfeigned astonishment at the Herald's deliberate statement! Does it not amount to the declaration that there is nothing *certainly* revealed in the Word of God, and that in the whole domain of morals and ecclesiasticism there is nothing

which can be dogmatically asserted or proved? If not this, the language of our reviewer conveys no impression to our mind.

Touching methods of reasoning, we have learned from sources—we thought from Hamilton, Beid and McCub— that there are only three methods of arriving at truth. 1st, by *analogical* reasoning, which never produces conviction, being simply *inferential*; 2nd, by *inductive* reasoning, mainly applicable to the physical sciences, and 3rd. The *deductive* method, the only method by which we can reach and know truth. "The cold mathematical logic" objected to by the Herald, belongs to the deductive method, and is no different in kind or degree from that which must be used in morals or any other field of research, where *certainly* is the object of the investigation. The intelligent reader can see that if it is indeed inadmissible for us to carry the deductive method of reasoning with us into the domain of Christianity to ascertain and establish its divine truths; then we are forever left in the bewildering mazes of probabilities and conjectures, unable to know anything. If deductive reasoning can thus be excluded from the domain of moral truths, then may we abolish the Chair of Moral Philosophy and Logic in all our colleges and universities.

Our impression is that Logic is the science of correct thinking, reasoning, and as matter is not included in its sphere but *forms of thought only*, its processes are the same and must be equally applicable to all subjects about which we think. Sir Wm. Hamilton, concerning forms of reasoning, after showing that Logic has only to do with the form of reasoning says:—

"But the mere principle of reasoning, irrespective of the data about which we reason is the same in the moral and physical, as the purely mathematical sciences." It is equally demonstrative in all, for it is conditioned by the absolute laws of pure thought."

Bowen says that "Logic considers only the necessary laws to which ALL THOUGHT MUST CONFORM," etc. Now these authors cannot be considered authorities in Richmond College, for its president in condemning our method of reasoning in Old Landmarkism flatly contradicts their postulates! We think his positions will take most of our Professors of Logic and Moral Philosophy, *no little* by surprise, and since it is a question in which they are especially interested we respectfully appeal from the verdict of the Herald to them. The question is not touching the merits of our book, but concerning the proper sphere of cold, inexorable, mathematical Logic,—whether or not it is admissible in the domain of morals and revealed religion.

If Paul, under the inspiration of the Holy Spirit, is accounted good authority, it strikes us that his example must determine that cold, inexorable, mathematical logic is admissible in the discussion of moral and religious questions, in the domain of revealed truth. In his letter to the Corinthians, (1 xv. 13), he employs a strictly logical form of argumentation—a Hypothetical Destructive Sorites—to prove that there will be a resurrection of the prove:—

"If there be no resurrection of the dead, Then Christ is not risen; and If Christ be not risen, Our faith is also vain, and we are false witnesses, and they which are fallen asleep in Christ have perished."

And ye are yet in your sins." They could affirm of their own consciousness that they were not in their sins—in the love and enjoyment of them—and therefore they could affirm logically that there would be a resurrection of the dead, as well as that Christ is risen.

Will the editor of the Herald say that this cold, logical, mathematical method of reasoning is inapplicable to such moral and religious questions, and that this is the great error in Paul's writings? His position compels him to say this.

(2). In the Herald's objection to our use of Axiom I., he does not take issue with us, but with all our great masters—Hamilton, Bowen—every text-book of Logic or Philosophy used in Richmond College. The axiom, or *dictum*, of Aristotle is, "Whatever is predicated of a term distributed, whether affirmatively or negatively, may be

predicated in like manner of everything contained under it." This is cold, inexorable logic, and applicable to reasoning upon any and all questions. Our Axiom I., objected to by our reviewer, is nearly in the language of Archbishop Whately's axiom, viz: "If two terms agree with one and the same third, they agree with each other."

Secondly, "If one term agrees and another disagrees with one and the same third, these two disagree with each other." This is a universal truth. It is equally applicable to all things, and to all propositions upon all questions in all worlds. Our reviewer denies that it is applicable to clearly-defined propositions in morals, theology or ecclesiastical questions. This is the new issue. We submit it as an important question to the verdict of scholars. If the Herald is correct, then the authors of our works on Logic are wrong, and the experiences of all men in all ages must be wrong!

We wish to make this plain to our readers unfamiliar with logical forms, and it will be of use to them in reasoning about anything. Read our axiom above. This is the application of it:—

I have two flowers, A and B, and I compare them with a third flower, C. I prove that A has the color and fragrance of C, and B has the color and fragrance of C, is it not inexorably true that A has the same color and fragrance of B? Or if any object, as A, has the same weight (1 lb) of another object, C, (1 lb), and B has the same weight (1 lb) of C, is it not true that A and B weigh the same—one pound each?

And is not this as applicable to all questions in Christian ethics as well? If the fundamental doctrines taught by Methodists be Scriptural—and there is not the least uncertainty as to what these doctrines are, for they are specifically defined and dogmatically postulated—and the doctrines of the Presbyterians are also Scriptural, then are we not bound to conclude that the Christian doctrines of these two sects are alike, identical? No one can deny it. But it is confessed by both sects that their doctrines are fundamentally *unlike* and antagonistic; who then can say that both are alike Scriptural? *One may be, but both cannot be.* This is the "cold, inexorable, mathematical logic" to which the Herald objects!

We hope we have never employed such ambiguous terms as the Herald illustrates by his water and potato syllogism, nor will we even intimate that he intends to so charge us. But we do not comprehend his language, unless he absolutely denies a self-evident fact in this statement, viz: "Still less is it true that unlikeness between two objects proves that one or the other must be unlike a third!" Now we affirm that it is true everywhere and in all things, in morals and theology, in science and religion. Let us see: A has in his hand a lemon, B has an orange, and C, the third, has a lemon. Now the orange of B is unlike the lemon of C in all its essential differentia; must not one or the other, the lemon or the orange, be unlike the lemon in the hands of C? They may both be unlike a third, but, if unlike each other, one or the other must be. A may have an apple, B an orange and C a lemon. Does not the Herald owe itself an explanation or correction?

In concluding upon this point, the Herald will permit us to say that Landmarkers have never—and we must affirm it until the contrary is proved— illogically discussed the great questions involved in their controversies with Pedobaptists or their anti-Landmark brethren, nor have they ever before been so charged, but universally, by both classes, has it been said, "Admit the premises of the Landmarkers, and their conclusions inevitably follow." It has been universally accorded to us that we have employed and legitimately used the deductive method of reasoning, which the Herald calls "mathematical demonstration," which method he pronounces illegitimate and inadmissible, and constituting "the fundamental mistake of Landmarkers." Logicians, as we have said, must decide between us.

It strikes us that all professional logicians, as well as all our readers, who attempt to reason at all, must be interested in the question, whether deductive reasoning, which often assumes

logical forms of argumentation, and finds expression in axioms, is applicable in the discovery and maintenance of the dogmatic and formulated truths of Christianity, as well as in the expository of false systems of Christianity.

SUMMARY. J. B. S.

The article on "Fair Dealing in Controversy," by Rev. W. E. Paxton, to be found in another column, we take great pleasure in commending to the consideration of our brethren of the quill. The article was written at our earnest request, and more fully expresses our views than we could have done ourselves. We, like Bro. P., have nothing to complain of on this score. Our brethren have with singular unanimity treated us with great kindness and fairness, and this furnishes a reason why we may call attention to this subject without being suspected of having any personal ends to serve. The practice of quoting a man second handedly and animadverting upon a man's opinions so far removed from their author and the connection in which they originally occurred, is both unfair and unwise. The religious press should have as much respect to truth and fair dealing in controversy as the pulpit. Let us take no man's bare assertion for anything in religious faith or practice, but let us deal fairly.

The next District meeting will be held with Enon church, Dorey county, commencing on Saturday before the fifth Sabbath in August, at 10 o'clock a. m. The following brethren are expected to be present, with essays: M. Y. Moran, "The Resurrection;" J. F. Griffin, "Ought Baptists to Seek to Proselyte Others to Their Faith?" E. H. Owen, "Has a Minister the Right, in any Instance, to Baptize a Believer Without the Presence and Vote of a Church?" W. E. Paxton, "Bible Revision;" J. T. Craig, an address, "How Can We Best Develop the Mission Work in Our Churches?" J. H. W. Overton, "Pastoral Support;" A. J. Fawcett, "The Duty of Parents to Their Children;" T. J. Pirtle, "Have Baptist Churches the Right to Hold Saturday Conferences?" B. C. Wyatt, "Temperance; The Wine Culture—Is it Right?" A. J. Wharton, "The Duty of Studying the Scriptures;" J. B. Scary, "The Agency of the Spirit in the Conversion of Sinners."

"I am holding a meeting at Promise Land church. Ten additions up to date; good prospect ahead. Will write in full."—A. J. Fawcett. We rejoice at Bro. Fawcett's success with Promise Land church and hope all of our pastors will send us cards of their meetings.

Rev. W. C. Harley, of Cavanaugh Landing, is mourning the loss of his infant daughter, Sallie Emma, who died on the 21st ult., after painful suffering with whooping cough and flux for sixteen days. We tender our sympathy to the stricken parents. She is gone from the evil to come. Bro. Harley speaks of the meeting Bro. Griffin held at Woodlawn church some weeks ago, and says Bro. Griffin intends to protract the meeting there again the second Sabbath in August.

Rev. A. J. Wharton writes that he expects very soon to remove to a destitution in the Southwestern part of the State, and enter more actively upon the work of the ministry. We wish Bro. Wharton good success wherever he may go.

We have been holding a meeting of some days at Friendship church this week, assisted by Breth. Paxton and Wharton. Bro. Paxton did most of the preaching. Some three or four professed faith in Christ.

SKETCHES OF TENNESSEE BAPTIST MINISTERS.

THIS long-looked for book is at last published and awaiting orders. The delay has not been owing to Bro. Borum, but to the surviving friends of deceased ministers. We are in receipt of a copy, and have read a few sketches here and there, and find it far more interesting than we had expected. Why should we not know the character and labors of those who have preceded us in the ministry, and to whose labors and sacrifices we owe all we

MINUTES WANTED.

WE want to publish a list of the time and place of meeting of all the Associations in the State. Who will send us minutes of the following Associations?—

Liberty, Columbia, Union, Red River, Saline, Judson, Pine Bluff, Bentonville, Carolina, Dardanelle, Fayetteville, Rocky Bayou, White River, Mt. Vernon, Mt. Zion

There are some other Associations the names of which we do not now recall. We would be very much obliged indeed, for brethren who see this notice to forward a copy of their minutes. Please do not delay. Send to Annoner, Dorey county, Ark. J. B. SEARCY.

Associational Meetings for 1890 in Arkansas.

- Liberty Association meets with Pleasant Grove church Saturday before the second Sabbath in September, near Lisbon, Union county.
Friendship meets with Sardis church on Saturday before the third Sabbath in September, in Grant county.
Bartholomew meets with Mt. Pleasant church on Saturday before the first Sabbath in October, Drew county.
Saline meets with Marble church, Garland county, Saturday before the first Sabbath in October.
Red River meets with Amity church, three miles from Arkadelphia, on Saturday before the fourth Sabbath in September.
Pine Bluff meets with _____ church on Saturday before the first Sabbath in October.
Caddo River meets with East Antioch church on Saturday before the second Sabbath in September.
Dardanelle meets with Knoxville church, Johnson county, on Saturday before the second Sunday in September.
Union meets with _____ church on Saturday before the second Sunday in September.
Judson meets with Shady Grove church on Saturday before second Sabbath in October, near Chambersville.
Union meets with _____ church on Saturday before the first Sunday in October, near Hope.
Columbia meets with Magnolia church on Saturday before the second Sunday in October.
Mt. Vernon meets with Forest City church on Friday before the third Sabbath in October.
Grand Prairie meets with Center Point church, near Harlan Station, on Friday before the third Sunday in September.
Caroline meets with the Eighth-street church, Little Rock, on Friday before the first Sunday in October.
Help to complete the list is desired.—Ed.

"THE BAPTIST."

The leading Baptist Newspaper of the Southwest.

- An uncompromising advocate of the "Old Landmarks of Primitive Christianity."
A medium for the frank discussion of all the great questions of the day.
An independent critic on all popular movements, in their moral and religious bearings.
A family visitor, laden with good things for old and young in the family.
A faithful instructor in all that pertains to individual life, church life and the co-operation of Baptists in works of benevolence and education.
No religious paper in the country furnishes so full a News Summary from all the Southern States.
The ablest writers of the denomination in the Southwest write for it.
Terms, \$2.50. To ministers, \$2.00. Specimen Copies sent free upon application. Address, THE BAPTIST, Memphis, Tenn.

The Young Folks' Cyclopaedia of Common Things.

All our boys and girls who like to ask questions will be glad to hear of "The Young Folks' Cyclopaedia of Common Things," a new book, by John D. Champlin, Jr. How many questions you young folks ask of older ones every day! Some of these old folks answer; but sometimes they are too busy, sometimes they don't know. A sad how many questions you would like to ask that you never do ask, for fear of being troublesome! Now, you have one of these Cyclopedias, instead of asking questions you look in your book, and there is your answer. A cyclopaedia, you know, does not merely give definitions like a dictionary. It tells you good deal about everything that it mentions at all. For instance, if a boy wants to know about ham, he can turn to the word "ham," in the cyclopaedia, and find out all about their make and how, etc. A girl hears a good deal about the telephone, but does not quite understand what it is. She will find it described in the cyclopaedia in language that she can comprehend. There are cyclopedias for grown folks, but these are full of terms that even children cannot understand. They are generally in many volumes. But this is in one volume, and is of a convenient size to keep on your book-shelves at home, or to take to school with you. It costs only a few cents. It does not include matters of history and biography, but is full of interesting facts, and contains numerous pictures, that help to make the meaning plain. It is printed in clear, distinct type, on good paper. Will be sent postage paid, on receipt of price, \$1.00, by THE BAPTIST BOOK HOUSE, Memphis, Tenn.

are as a people in Tennessee? Why should we not wish our wives and children, and those following us, to know something of these noble men? Buy the book for your families, brethren, and repay the toil of the author as well. We trust the next edition will be printed on better paper, and bound more tastefully and substantially, than the one on our table.

Price, \$2 in cloth, 75 c in sheep, and the splendid likeness of the author that graces the frontispiece is amply worth the money. For sale by the Baptist Book House, or the publishers, Rogers & Co., Memphis, Tenn., or the author, Dyersburg, Tenn.

THE NEW BOOK—WHAT THEY SAY ABOUT IT.

WITH no little interest we have examined Dr. Graves' new book, "Old Landmarkism—What is It?" To say that it is able and logical would not be more praise than it deserves. It will not hurt any Baptist to read it. It will strengthen many a brother or sister who is "weak in the faith." We cannot go all the way with Dr. Graves in his views on pulpit affiliation. With many of the main ideas of the book we are in sympathy. Again we say, the reading of this book will do no one harm. It is exceedingly interesting. It is of absorbing interest. We commend it to our readers. The price is \$1. Send to Graves, Mahaffy & Co., Memphis, Tenn.—Central Baptist, St. Louis.

We are pleased to note that the only point on which our brother of the Central Baptist does not fully agree with those taken in the book, is "pulpit affiliation." This is gratifying to us, since it is one point now most generally settled in principle, though there are some professed Landmarkers who have not the backbone to practice what they profess—and it does take a large measure of grace and an eminent degree of moral courage.

We esteem it kind in the Central in commending this book to the consideration of the denomination, and that he has volunteered the opinion that the work will do no harm, as some of our "liberal" brethren intimated, in order to deter the brethren from reading it.

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 cooperate that hour to prayer for objects presented in this column.
"Where there is a place where spirits dwell— Where friend holds fellowship with friend. Though wondered far, by faith we meet Around one common mercy-seat."

He that cannot forgive others breaks the bridge over which he must pass himself.—Geo. Herbert.

If God striketh those so sore whom he loveth, how sharply and sore will he strike them whom he loveth not!—Gregory.

A Christian must be a man of faith every step of the way. One whom the world knows not, though he well knows the world.—Cecil.

Behold our King marches before us, who will fight for us. Let us follow him manfully; let no one fear terrorists; let us go forward together. Jesus will be with us.—Imitation of Christ.

These passionate persons who carry their hearts in their mouth are rather to be pitied than feared; their threatenings serving no other purpose than to forearm him that is threatened.—T. Fuller.

The favorite grows great by the many favors, gifts, jewels, offices, the prince bestows on him. The Christian grows rich in experiences, which he wears as bracelets, and keeps as his richest jewels.—John Sheffield.

ELECTION.

MOST men preaching election omit the character of the elect. Election is not worth a pinch of snuff without the character. Whom he did foreknow he also did predestinate to be conformed to the image of his Son. Those who have not the image of his Son will be lost. An artist takes a man's likeness for \$50. The picture is unlike him in every respect. The artist warrants him. What magistrate would give judgment?

E. DODD.

BREVITIES.

We are awaiting the appearance of the Minutes of the Big Hatchie Association before we call a meeting of the Executive Board. Bro. Clerk will insert all the names of the Board.

J. G. Hall will accept our thanks for minutes of his Association, the Clinton. We want those of the Bethel, the Western District and the Southwestern. Who will furnish us?

Bro. Buckner, of the Texas Baptist, was unanimously elected President of the General Association of Texas at its recent meeting. This was a handsome endorsement on the part of the Association of its confidence in his Christian integrity and ecclesiastical standing.

"Hurry up the book on 'Inter-communion,'" I am anxious to get it. I received Eld. Jarrell's tract on Fast-washing."—J. M. C., Florida. We are hard at work on Inter-communion, and getting along as fast as most men could with five discussions on hand, two courses of lectures a month and fodder pulling.

The article of Eld. Kells, of Louisiana, on "the hand of fellowship," in the Mississippi Record of July 29th, is to the point, and timely. We were at a church recently where those who had been baptized several weeks before objected to coming to the communion table because they had not received "the right hand of fellowship." There is nothing between baptism and the Lord's supper.

Bro. E. A. Taylor, the popular young pastor at Grenada, Miss., occupied the pulpit of the Central church last Sabbath and preached an excellent sermon to a large and attentive congregation. We were happy to welcome him to our office before he left the city. We learned from him that the meetings of his church, in Grenada, conducted by Bro. Montgomery, were progressing finely, and every indication pointed to a glorious revival.

We were truly delighted last week with an hour's visit from Rev. J. H. Tucker, son of the venerable Geo. Tucker, President of the Female College at Kenesh, La. We respect Bro. T. for his father's sake, now about the oldest Baptist minister in Louisiana, and we have learned to love him for his own personal worth. His school is in a prosperous condition, but Bro. T. looks worn. He is taking a few weeks rest visiting old friends in Tennessee and Kentucky.

"We are glad to agree with him. We also state that Bro. Gresham, does not agree with Bro. Graves, that baptisms administered by ordained ministers, without the presence of a church, are invalid. He believes they are valid, but irregular."—Eld. Gambrell. Not invalid but irregular—i. e. contrary to law—in violation of law—unlawful but yet lawful—invalid!! It strikes us—that Bro. G. delights, in a quiet way, to place his brother of the Southern Baptist in questionable positions.

We trust every intelligent patron will carefully read the Reviews of the Record and Herald, in this issue. Two important and practical questions are discussed that demand settlement in every mind. 1. Does baptism only introduce the subject into the kingdom of Christ, and has the kingdom officers, and ordinances and discipline? 2. May we employ odd, logical reasoning in our search after truth, in the domain of revealed truth and Christian doctrines? The Herald says no, and that this is the great error of Landmarkers and of our new book.

Rev. J. T. Christian, of West point, Miss., gave us a call last week, and spent several hours in the city before leaving for North Mississippi. Bro. Christian is a staunch Baptist, an able and earnest preacher, and a most pleasant and agreeable gentleman. He has been very successful in his pastorate at West Point, though entering a field that was considered "hard" to cultivate. Bro. Christian is also well known to our readers through his valuable contributions to this paper. He will always find a cordial greeting at our office.

Sister C. A. Dawson, of Northport, Ala., has made and saved money enough to make THE

BAPTIST a present to her pastor, and she believes she will more than be repaid this year by his better preaching. The act shows her intelligence, and her high appreciation of the paper. Were there but one such sister in each church there would not be so many pastors without THE BAPTIST—but then what Baptist minister is there who could not procure two new subscribers if they could not raise \$2? Too many do not read or study anything.

Will not the Texas Baptist Herald and the Alabama Baptist do our pastor the simple justice by correcting their statements that he believed in church inter-communion, since he has over his own initials declared that no Baptist not a bona fide member of the First Baptist church of Memphis, has or can be given, any Scriptural right to commune with it. Touching the various ways by which a church can receive members is altogether another question, and about which we may possibly differ, but touching inter-communion we are perfectly agreed. Do us the favor to correct the impression of your articles brethren. Let flagrant editorial injustice be confined to those editors who love not the truth.

Touching the discussion with the editor of the Mississippi Record, we understood him some time past to rather challenge us to discuss the issues involved in what we charged as his "new departures" and "new landmarks." Does he intend us to understand that after one shot on the skirmish line he declines the battle? If not, we shall expect him to permit his readers to see our reviews of his arguments, and reply to them or have the moral courage to confess he was a little hasty in asserting that our interpretation of 1 Cor. xii. 13, was arbitrary and in the face of all evidence. Is there not some evidence internal as well as external—scholars and critics in our favor?

"If you are justified in parting company with logic in order to invite Pedobaptists into your pulpits, why may you not push your logic aside at the communion table and invite them to that, too?"—Baptist Courier, S. C. "If J. M. P. or J. B. G. should ask that question, we would tremble for our dear friend of the Courier; but let us hope that it may not occur to either of them to ask anything of the kind."—Religious Herald. The Herald has certainly read little or nothing of what J. M. P. or J. B. G. has written. We can have asked this self-same question uncounted times in the last twenty-five years of anti-Landmarkism, and it has never failed to make them tremble so they could not answer us.

BLESSED ARE THE PEACEMAKERS.—We have estopped the discussion between Bret. T. H. Granberry, of Arkansas, and W. M. Price, of Tennessee, because it has drifted into personalities and excited bad feelings. Bro. Price claims to be hurt at the charge of Bro. G. that he (Price) had manipulated Greek to establish a false theory. We trust Bro. G. will modify his expression so as to relieve Bro. P. of a charge worse than not telling the truth. He has no reason to suppose Bro. P. capable of doing so gross an act. Let Bro. G. show what the Greek does teach in the passage, or that Bro. P.'s exegesis is not sustained by the Greek, but impute no sinister motive to an opponent. Let us have pace.

"Dr. W. W. Keen, of Philadelphia, describing in the National Baptist an old church-book devoted to the record of marriages by pastors of the First Baptist church in that city, says: On the inside of the cover appears a record rather strange to our modern Baptist eyes, but which might not inaptly be copied: 'Jeremiah, son of John Sullivan, was named and devoted April 17, 1769,' written, as the penmanship shows, by Morgan Edwards himself, the then pastor. What does it mean? that it was the custom in those days for Baptists to name and devote (or to consecrate) children by religious services—what some one has recently denominated a 'dry baptism'? It looks so. Indeed, it is difficult to make anything else out of it. We commend it to our 'Old Landmark' brethren, because, if the great-grandfathers did such a thing, then it follows (does it?) that we must do it, whether we have any Bible for it or not. Show

it to Dr. Graves, or Dr. Pendleton."—Journal and Messenger. You know, Bro. Lasher, if you knew the first letter in the alphabet of Old Landmarkism that we call nothing an Old Landmark which we cannot show that the apostles set up—but the usage of the great-grandfather's seem sacred in our brother's eyes and he would consecrate it in the eyes of his readers.

"I am unsettled upon the communion question, as to whether our practice of inter-communion is justifiable. There are many and great inconsistencies, if not positive evils attending it. Will you not give your views at length upon it, and if there are Scriptural reasons for the practice let us see them."—G. Boulder, Leon county, Mo. We say to Eld. B. that we are now preparing a thorough work upon the subject of "Inter communion, Unscriptural," etc., which we hope to have ready for sale by the time our Associations meets this fall. We wish to engage some one brother in every Association, who will canvass the Association for this book as well as "Old Landmarkism—What is it?" and two or three other selling books. If an active brother in each Association will write us we will tell him how he can do it without money and trouble.

STILL TAKING POSITION.

BRO. EDITOR:—Below you will find an extract from the minutes of the Baptist church at Jasper, Fla.:

"Resolved, That we believe the principles of restricted church communion, as endorsed by our State Convention in January, 1880, is the true teaching of the Scriptures, and is hereby adopted as the practice of this church. Done by the church in conference, this August 1st, 1880." Fraternally, J. M. CALDWELL, Moderator. Jasper, Fla., August 2, 1880.

DEAR BROTHER:—I send you a copy of the minutes of Duck River Association. The Smyrna church of this body to-day arrayed herself by a unanimous resolution against inter-communion of Baptist churches. The resolution was offered and laid over one month for thorough investigation, with results to-day as above stated. Our aspiration is to "see and ask for the old path; which are the good ways, and walk therein." Fraternally, D. S. McCULLOUGH, Rich Creek, Tenn., August 3d, 1880.

We hear of this sort of action going on in various places, and how many scores of churches that are observing the strict practice without the form of church action we are unable to learn, but should be pleased to hear from all and report all for the encouragement of other churches. We advise both churches and pastors not to be rash, but consider the question well, and act harmoniously, as the churches above. It was predicted by all creakers that "Old Landmarkism" would split the churches to atoms, and divide the denomination, and thirty years have passed, with not a church split upon it yet, and now the cry is, "Non intercommunion will split the churches." How? Suppose the membership of our denomination should be convinced that they were eating and drinking unworthily by going to the table spread in another church than their own, and should decline the invitation. Where is the chance for a split? Suppose one church, or one hundred, should be convinced that the Supper is a church ordinance, and decline to invite "brethren of sister churches." Who has a right to complain, and where is the chance to split? But suppose the worst—a pastor is convinced of the wrong of the general invitation and the church not convinced. What then? Can he not instruct his church into his light, not attempt to drive it? And should it insist upon his administering it, and giving the invitation, can he not explain to brethren of sister churches present that in his estimation their accepting such an invitation would be violating on their part the laws of the Supper, and eating and drinking unworthily by perverting the symbolic teaching of the Supper? He certainly can, and no Baptist present would accept, should he be required to give the invitation. It is the bounden duty of every pastor to explain the symbolic teachings of the emblems, and no church has the right to forbid him to do it, and he would have no right to shrink from the discharge of his duty, should a hundred churches forbid him. When a pastor has done all his duty,

and the church does wrong, he has cleared his skirts; but if fear of his church deters him he is a coward, and recreant to his high calling.

It would be the strangest thing in the history of the church if the time has come when no minister of Christ living is called to suffer for the truth's sake—when he can preach the whole truth, witness against all error, and no false brethren are found to persecute him, and he can—

—"be carried to the skies On flowery beds of ease."

NEWS FROM THE STATES.

Arkansas.—A meeting of days commenced at Jacksonville church on Saturday before the second Sunday in this month. We hope to hear good results from it. A series of meetings began with Harmony church, (Elder J. D. Melton, pastor), Saturday before the second Sunday in this month. The Christian Association will convene with the Eighth-street church, Little Rock, Saturday before the Sunday in October. Elder W. A. Forbes will preach the introductory sermon, and Elder J. P. Eagle will preach the missionary sermon. Bro. A. D. Battell, of Grand Lake, died suddenly last week. He was an active worker in the Master's vineyard, and has gone to his reward. We extend our sympathies to the bereaved ones. "Had a pretty good meeting at Center Hill. There were six additions. Bro. Davis, of Rockbud, and Bro. Jenkins were both with me a part of the time. Closed a meeting at Cabot last Saturday with very good results. Five were received by baptism and two by letter."—R. J. Coleman, Austin. Elder E. J. Coleman, of Austin has purchased property in Beesa, so his place he expects to remove to the course of a few months.

South Carolina.—Elder A. W. Lohm, associate editor of the Baptist Courier, has been spending some time at the White Sulphur Springs, Va. There were seventeen accessions to the Little River church, in Abbeville county, at a recent meeting held by its pastor, Rev. J. M. Murray, aided by Rev. W. H. Strickland. Turkey Creek church, Saluda Association, was constituted in 1783, and once a member of the Charleston Association. One of its pastors, Rev. Arthur Williams, was bishop of the church 34 years. An appropriate mural tablet adorns the wall of the church devoted to his memory. This church is in a good spiritual condition, sustaining two weekly prayer-meetings and two weekly Sunday-schools, one of each held in the church—the other, each in the neighborhood.—Baptist Courier.

Alabama.—Bro. John W. Orme, of Montgomery county, has had a good meeting at Bethesda church, of which he says: "Although the country is sparsely settled, we had large congregations every day. All seemed to realize that the Spirit of the Lord was there, and many hearts rejoiced as they saw the willing souls receive the ordinance of baptism. Among the number baptized was Bro. John McLeander, who attended the Board last session. One was received by letter."—Alabama Baptist. Elder Wm. Pritchett has been employed as Chaplain by the State Mission Board, and will work in Southeast Alabama. A very successful revival is in progress at the Tallapoosa church. Bro. Beatty, of Beatty, Ala., has been here, but too unwell to do much work. Young Bro. A. W. McCalla is doing most of the preaching, and is doing it so well that all are delighted. We have heard reports of his preaching by many and all speak in great praise. Young Bro. Wm. Browning is also assisting in the meeting.—R., in Alabama Baptist.

Tennessee.—Rev. W. A. Thierrell, of Orangeburg, S. C. pastor-elect of the Baptist church in this place, is expected on to-morrow morning's train. He will preach his first sermon at that church next Sunday at 10:30 a. m.—Jonesboro Journal, Aug. 5.

We learn that an interesting meeting is in progress at Mr. Alfred's factory, some two miles south of Bristol. Sixty conversions Tuesday night. Dr. Clark, pastor of Goodson Baptist church, is doing the preaching. Bro. Beatty, of Beatty, Ala., has been present, and urged the brethren to come to their help. We again present them, in an appeal taken from the Baptist Beacon, written by the pastor: "We have a very weak organization, and have done all we can locally. If our brethren will give us a little help we will succeed, without it we must abandon this place. It will be impossible to keep a pastor here during the next winter and pay such high rents as are demanded. We have most of the material on hand for the parsonage—lumber, shingles, nails, laths, etc. We lack money to pay the workmen."—W. C. Graves.—Dr. G. W. Griffin received over \$1,000 in bonds of the Big Hatchie Association, as an endowment of his chair as professor of moral philosophy and logic in the University at Jackson.

Baptized three candidates Aug. 1st, and six Aug. 8. We have had forty-seven additions during 1880, and better than these, because the secret of this growth, the church has become harmonious. Strife has ceased—prayer and work has taken its place. Bristol Baptist Female College opens on the 25th. Prospects flattering.—C. Bristol.

Mississippi.—Dr. W. A. Montgomery is still assisting Bro. Taylor, of Grenada, in a series of meetings. He is preaching with his usual power and directness, and his sermons are making a decided impression upon the large congregation. "I have just closed a meeting with Dry Creek church, in which the Lord favored us with a precious revival. Bro. F. E. King assisted me, and preached with great power and earnestness, and I have never seen the gospel more gladly received by a people. Crowds flocked to hear the sweet story of the cross. On Sunday there were at least five hundred people on the grounds, and after the church was packed, many remained outside. Bro. King's preaching was eminently adapted to revival service. The Holy Spirit was abundantly poured out, and many souls were saved. Although the meeting continued only a week, we received twenty-two accessions to the church—three by letter, the rest by experience."—Geo. Wharton, in Record.—Elder J. B. Gambrell, editor of the Record, is assisting Elder M. V.

Nothing is a meeting at Brookville. Several here proposed on vacation, and the interest is increasing. County Line church desires to present her pastor with a brace. Please find enclosed post-office order for ten dollars, for which send brace to Elder A. A. Lomas, Brookville, by express. His measure is thirty-six inches, and if it is possible for him to get the brace by next Thursday, it will be a great accommodation to him, as he will have to ride a hundred miles to his appointment on Friday. He has been preaching every day for thirty-six days, generally on a Monday. There is a very precious revival going on at old County Line. There is six to be baptized on to-morrow—three restored and great number up for prayer.—J. M. Good, Church Clerk, Terry, Lincoln county, Aug. 2.

North Carolina.—We learn from the Wake Forest Baptist church that Elder J. T. Eick, aided by Elder C. A. Jenkins, has held a most excellent meeting at Bear Marsh church, Duplin county. The brethren expect to go to Mt. Olive church from Bear Marsh, and hold a meeting. Let us hear from you, brethren.—Recorder.—Three pastors were added to the Greensboro Baptist church at the recent protracted services conducted by Rev. F. M. Jordan.—W. M. A. Journal.—The Board of Education contained ten young ministers at Wake Forest College last session.

Georgia.—An interesting and successful series of meetings are being held in the Third Baptist church, Atlanta.—Index.—The Baptists of Rome will build a \$15,000 church building, and all but \$2,000 have been raised. A Boston firm has taken the contract and furnished the plan.—Rev. G. A. Nunnally, the able and popular pastor of the Rome Baptist church, has been unanimously elected financial agent for Mercer University. He has declined this position several times before, but the Trustees, having confidence in his ability and fitness, still press the work upon him. It is not yet known that he will accept, but if he does, his talents and his business habits and great popularity, will be a great asset to the Baptist church progress in Georgia. Services will be held in it in a short time.—The contract for building a new house of worship for the congregation at Hargrove Baptist church, in Hall county, was let on the 6th inst. The house is to be forty by sixty feet.—The Second Form and Home says: "We are glad to hear that an interesting religious revival is now in progress at Harless Baptist church. Rev. R. W. Hamre is the pastor."—Rev. E. E. Carwell, Jr., requests our correspondents to address their letters to him at Thomson, and not to Stillaville. He writes that he is still having a glorious meeting at Thomson.—Index.

Louisiana.—A resolution was adopted at the late session of the State Convention, warmly commending the work of the Rev. Dr. Marston amongst the freedmen, and asking the American Baptist Home Mission Society to establish one of their schools for freedmen at Shreveport, pledging their hearty co-operation of the Convention.—Louisiana convention over eight hundred delegates from the Foreign and Home Boards during the last Convention, and the various Boards, as organized, are as follows: 1. State Mission Board, located at Shiloh; Elder J. F. Everett, president; 2. Foreign Mission Board, located at Shreveport, Elder J. A. Hackitt, president; 3. Ministerial Board of Education, located at Shreveport, Elder J. A. Hackitt, president; 4. Sabbath-school Board, located at Minden, Elder W. H. Modica, president. The Board are made up of brethren who deeply love the cause of the Master. If the entire Baptist family of the State will now go to work, by co-operating with the Board in their several departments of church work, we may look for grand results; may we not look in vain.—Baptist Messenger.

Mississippi.—The Madison Avenue church, Covington, refused to accept the resignation of its pastor, Rev. J. W. Bent, and it has been withdrawn.—Dr. J. L. Barrow, of the Walnut-street church, Louisville, has returned from his summer vacation.—The chair of natural sciences in Bethel College, Georgetown, is vacant.

Texas.—A new church was organized at Old Boston, Bowie county, the 7th of July. Bro. E. B. Brasher has taken pastoral charge of the church at Austin.—Rev. E. M. Hunt, of Bonham, recently closed a meeting with Pleasant Prairie church, and twenty-eight were added to the church.—Elder W. E. Fane has been conducting camp-meetings at Boned Rock. The congregations were large, and many professed conversions.—Elder D. B. Ray, of the Battle Flag, Missouri, recently held a public disputation with Elder W. C. Math editor of the Christian Preacher, published at Dallas. The debate was held at Bonham.—I have just closed an interesting meeting at New Providence church, Aetion county—the first in years. Several families came in and made it a camp-meeting before it closed. Bro. J. R. Armstrong aided me about half the time. Six additions, five by baptism.—A. S. Polk, pastor, in Baptist Herald. The camp-meeting held by Bro. Fern, near Marion, resulted in one hundred and forty-four conversions. Sixty were baptized.—Elder Wm. Lee recently closed a meeting twelve miles south of Brownwood, which resulted in ten additions, five by experience and baptism, two of whom were from the Presbyterians and one from the Lutherans. Calls for his labors are from every quarter, frequent and urgent. The General Association continues him as one of its missionaries.—Texas Baptist.

MINISTER'S AND DEACON'S MEETING.

A MINISTER'S and DEACON'S meeting was held at Antioch church, Madison county, last Sabbath. Seven churches were represented. A large number of brethren took an active part in the discussions of the subjects before the meeting. At 12:30 p. m. the good sisters of the church and vicinity, presented the audience with a sumner one good dinner. At 3 p. m. the discussions resumed, and continued until 3 p. m., at which

time we had a good and well delivered sermon from Bro. B. F. Barden, of Southwestern Baptist University. Text—Acts ix. 6.

Next meeting will be held with Bluff Springs church, four miles southwest of Milan, on second Sabbath in October next, beginning at 9:30 a. m. Subject to be considered, viz:

1. Evil of covetousness in the church.
 2. Woman's work in the church.
 3. Is it the duty of the church to discipline a member for non-attendance upon the meetings of the church?
 4. Is it the duty of the churches to have preaching every Sabbath?
 5. How to promote home religion.
- A collection was then taken for State Missions. There was great unanimity and brotherly love evinced in the entire work of the day. We trust the Lord recognized the labors of the day and will bless us. J. M. SEXTON, Ch'm.

R. F. BARTLES, Clerk. Trenton, Aug. 9, 1880.

A WORD FROM TEXAS.

THE BAPTIST:—I always love to find myself in harmony with my brethren. For nearly twenty years past, I have thought myself almost alone, in the denomination, on two or three points which are just now receiving some attention. The first is clearly laid down in the sermon of Bro. Hendrickson in THE BAPTIST of July 24th alt. That the *essentiality* of man is not inherent but is the gift of God, secured through the death and resurrection of Christ, and entered upon and enjoyed by Christians, only in the resurrection, and suffered likewise by the wicked, after their resurrection. Bro. H. said nothing of the wicked, but his statement is so clear in regard to the hope of the righteous in death, that I conclude he is clear on all the ground. The second point is inter-church communion. About fifteen years ago I took the position in a review of a price essay published by you, that membership in the church is the ultimate test in partaking of the Lord's supper, and when reduced to its last analysis is the only qualification; as membership embraces and pre-supposes all other qualifications. This is clear to any one who will reflect a moment. Then the question arises, can a man be a member of more than one church at the same time? I think not. If then membership is the only test and we can be members of but one church at a time, all our peculiar rights and privileges as church members are in the church to which we belong as we generally express it, and we have no church privileges beyond this. We may enjoy the social worship and Christian fellowship of our brethren everywhere, but the ordinances can only be administered and observed by a church of Christ, and hence cannot extend beyond her own membership. I have felt very lonely in my position, till within a very few years past, a few brethren with more boldness than I possess (yourselves among the number) have espoused the cause and will I trust ere-long cause uniform practice among the churches of Christ all over our land. I would say this to the brethren, do not press the issue in the churches too hastily. Let the matter be fully weighed, and give time for full reflection and all will be well. I have written enough. CONDANA, TEXAS. E. G. MULLINS.

ASSOCIATIONAL MEETINGS.

The State Convention meets with the First church, Knoxville, Tennessee before the fourth Sunday in September. Central Association meets with Pleasant Place church, two miles west of Carroll station, on Monday Oct. 8, on Saturday before the third Sunday in September. Unity meets with Walnut Grove church, second Sunday in September. Southwestern District meets with ——— church the fourth Sunday in September. Western District meets with the New Hope church, eight miles north of Dresden, Weakley county, Friday before the first Sunday in October. South meets with New Salem church, Obion county, on Saturday before the first Sunday in September. Watauga (West Tennessee) meets 17th. Shiloh Creek church, two miles from Johnson City Depot, on Thursday before the second Sunday in September. Duck River meets with Charity Baptist church, Monroe county, Saturday before the fourth Sunday in August. Mount Harmony meets with Piney Grove church, on Friday before the first Sunday in September.

The Young South.

Edited by "UNCLE JAMES" to whom all communications for this Department may be addressed care THE BAPTIST.

LITTLE TOLLERS.

LITTLE hands can scatter seed— Things of a Saviour's grace— In the narrow, in the field, God will give the seedling place. Little hands can till the planks, Plans of Faith, and Hope, and Love; Saviour, make each plant to grow Fair as in Thy fields above. Little hands can pluck the weeds— Sins of heart, and hand, and tongue— Choking down the precious plants That they grow so rank among. Little hands can gather in— When the harvest time is come; God will garner all the sheaves; Till we sing the harvest songs. —R. A. TIGER.

THE INDIAN BOYS AT HAMPTON SCHOOL.

IT is to go to bed with boots on and leave off half their underclothing the next morning, were among the trifling peculiarities which had to be watched at first. A drill in bed-making was found quite necessary for the braves, and is thus amusingly described in the Southern Workman by the teachers who superintended the operation:—"When they first began to make beds, the sheets were either tucked up under the pillows, or laid on the outside. One boy was found to have seven sheets, who did not know the proper use of two. The janitor helped me carry a bedstead into the sitting-room, the boys were called in and seated in a semi-circle, and I began the process of bed-making, the boys grunting and laughing as it proceeded. When the clothes were neatly tucked in, and the pillows shaken and put into place, I said, 'Now boys, I will show you how to get into bed,' which I did. Then, through the interpreter, I asked who was willing to try it. He had hardly put the question, when a boy, who had objected to having his hair cut when he first came, stepped forward. He began where I did, and followed every movement, so closely had he observed. No sneer did he make then there was stinging applause. He was then asked to show us how to go to bed, and when his head touched the pillow and he drew the clothing up over him, he went another shout."—Good Company

HOW TO SAY NO.

MANY a promising young man has been ruined because he did not understand how to say no. Hannah More, in her story of "Parley the Porter," illustrates the evil results of dallying with temptation. The porter parleyed with the enemy until the house was robbed and ruined. There are many people who say "No," but so faintly that the world seems to stick in the throat and only invite further persuasions. Said one little boy who was advised to persuade his mother to reconsider some decision to which she had come,—"When my mother says 'No,' there is no Yes in it." Many a man tempted by appetite within and by associates without, says "No," but feebly and faintly; his No has a Yes in it, and the Yes finally prevails over the No. We remember an anecdote of a young Rhode Island boy, which we put on record in substance as we heard it related. He was coming along the street one day with a young man who was somewhat exhilarated with strong drink, and after walking along while his companion drew a bottle from his pocket and said:—"Have some?" "Well, hand it over," replied our friend. The bottle was passed to him, and raising it aloft he hurled it with a crash against the stone wall, and turning to his dazed and astonished companion, said, "There, don't you ever put a bottle to my lips again." The young man was perhaps a little inclined to be irritated, but he had sense enough to restrain his anger, and while our friend had no further occasion to resist his sollicitation to drink there is reason to suppose that the forcible example set

before his companion had a restraining influence to hold him back from an evil path. That young man's "No" had no Yes in it, and his parents look with just parental pride upon a son who has grown up and fled by alcohol, tobacco and kindred abominations, and who is their joy and hope for years to come. There are hosts of young men who need the decision which this young man had. Thousands of men are to-day drifting, wrecked and ruined, down to drunkard's graves who might have been if they had possessed the courage to smash the bottle and stand free from its defilement and curse. What we need is men who can say, "Get thee behind me Satan," and who would crush a rum-bottle as soon as they would a serpent's head. The man who does this will never be a drunkard. —Sel.

POLITENESS.

IT is a graceful habit for children to say to each other, "Will you have the goodness?" and "I thank you." We do not like to see prim, artificial children—there are few things we dislike so much as a miniature bean or belle. But the habit of good manners by no means implies affectations or restraint. It is quite as easy to say, "Please give me a piece of pie," as to say, "I want a piece of pie." The idea that constant politeness would render social life too stiff and restrained, springs from a false estimate of politeness. True politeness is perfect freedom. It simply consists in treating others just as you would be treated yourself. Any person who acts from this principle will always be said to have "sweet, pretty ways." It is of some consequence that your daughter should know how to enter and retire from a room gracefully; but it is of prodigiously more consequence that she should be in the habit of avoiding whatever is disgusting or offensive, and always preferring other's pleasure to her own. —Selected.

A MONKEY STORY.

THERE lives in the south of France a man of wealth, whose chateau or country place of residence has around it very tall trees. The cook of the chateau has a monkey—a pert fellow, who knows ever so many tricks. The monkey often helps the cook to pluck the feathers from fowls. On the day that interests us the cook gave the monkey two partridges to pluck, and the monkey, seating himself in an open window, went to work. He had picked the feathers from one of the partridges and placed it on the outer ledge of the window with a satisfied grunt, when, lo! all at once a hawk flew down from one of the tall trees near by, and bore off the plucked bird. Master monkey was very angry. He shook his fist at the hawk, which took a seat on one of the limbs not far off, and began to eat the partridge with great relish. The owner of the chateau saw the sport, for he was sitting in a grape arbor, and crept up to watch the end of it. The monkey plucked the other partridge, laid it on the ledge in the same place, and hid behind the window screen on the inside. The hawk was caught in the trap, for when it flew down after the partridge, out reached the monkey and caught the thief. In a moment the hawk's neck was rung, and the monkey soon had the hawk plucked. Taking the two birds to the cook, the monkey handed them to him as if to say, "Here are your two partridges, master." The cook thought that one of the birds looked queer, but he served them on the table. The owner of the house shook his head when he saw the dish, and telling the cook of the trick, he laughed heartily.—Ec.

MASTERING ONE'S BUSINESS.

NOW here is a story that will teach a good lesson to both boys and girls:— Two boys were apprentices in a carpenter's shop. One determined to make himself a thorough workman; the other "didn't care." One read and studied, and got books that would help him to understand the principles of his trade. He spent his evenings at home reading. The other liked fun best. He often went with other boys and wasted his time.

"Come," he often said to his shopmate, "leave your old books; come with us. What's the use of all this reading?"

"If I waste these golden moments," was the answer, "I shall lose what I shall never be able to make up."

While the boys were still apprentices, an offer of two thousand dollars appeared in the newspaper for the best plan for a State house, to be built in one of the Eastern States. The studious boy saw the advertisement, and determined to try for it. After a careful study, he drew out his plans, and sent them to the committee. We suppose he really did not expect to gain the prize; but still he thought, "There is nothing like trying." In about a week afterwards a gentleman arrived at the carpenter's shop, and inquired if an architect named Washington Wilberforce lived there.

"No," said the carpenter—"no architect; but I've got an apprentice of the name."

"Let's see him," said the gentleman. The young man was summoned, and informed that his plan had been accepted, and that the two thousand dollars were his. The gentleman then said that the boy must put up the building; and his employer was so proud of his success that he willingly gave him his time and let him go. The studious young carpenter became one of the first architects in our country. He made a fortune, and stands high in the estimation of everybody, while his fellow-apprentice can hardly earn food for himself and family by his daily labor.—Young Reaper.

POST-OFFICE.

Sarah Mullins.—Your answer shows that you have taken interest in solving it. We are glad to say that it is quite correct.

DEAR UNCLE JAMES:—I think I have solved the Biblical enigma in your paper of July 24th. Papa takes your paper, and I like it very much. I send this as answer to enigmas: 1, David, 1. Repent, 2, Axe, 4, Watch, 5, Nathan, 6, Ignorance, 7, Glory, 8, Honor, 9, Tempteth, 10, Obedience, 11, Goodness, 12, Offence, 13, Doctrine. It all spells "Draw nigh to God." I was twelve years old the 23d of this month. Yours very truly, EMMA L THARP. Bird-nest Cottage July 31, 1880.

QUESTIONS FOR THE READERS OF THE YOUNG SOUTH.

BY UNCLE JAMES.

- 1. Mention the names of four persons mentioned in the Bible who had no fathers.
2. The names of three persons who had no mothers.
3. The names of seven persons who died twice.
4. The names of three who never died.
5. The names of three women who each killed a noted general.
6. Five of the most beautiful women mentioned in the Bible.
7. Five noted women who were prophetesses.
8. A woman who was a noted judge.
9. The Queen who was never buried.
10. The young man who was vain of his beauty.
11. The man who did not know that God had forsaken him.
12. The woman who was wise as she was beautiful.
13. The woman who had three names.
14. The man who prayed in deep water.
15. The man of wonderful prayer.
16. The man of sorrowful name.
17. Three persons who fasted forty days.
18. The King who ate grass for days.
19. The King who forgot his dream.
20. Three kings who passed a sleepless night and the cause.
21. The two women who died but were never buried.
22. The distinguished man who died and was buried no man ever knew where.
23. The two women whose curiosity caused their death.
24. The three children who were named by angels.
25. The person who was buried by angels.
26. The person who died once, is now alive, and will never die again.
We will send a prize book to the boy or girl under twenty years of age, who will send us the first correct answer to the above questions, without assistance. Each sending answer must arrange each answer so there will be no mistake in reading them.

To all Sufferers from Protruded Organs.

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

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

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

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

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

This is what it does, as thousands who have used it are prepared to testify. It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, piles, hernia, consumption, and that terrible disease—dyspepsia. It increases the breathing capacity, and thereby gives strength to the body. It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic constiveness and piles when all other means have failed. It invariably relieves all cases of prolapsus uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support. It relieves piles and prolapsus ani, by uplifting the lower bowels from the rectum.

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

OUR IMPROVED BRACE. The original Brace, made only for ladies, was too weak for the sterner sex. I remedied it by an important improvement, as the following will show:— Let all Take Notice. This to testify that the undersigned is the only manufacturer of the Body and Lung Brace, and that these manufactured by J. R. Graves, D.D.S., are made of steel, and are more comfortable, and an improvement over the present style now in market. We sell to no other party south of the Ohio River. J. R. GRAVES, Office of Man Tye Co., Care, MAY 1878. No other Tye in this city or the South sells my Improved Brace, unless he can show a written commission from me.

TESTIMONIALS. I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to. The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e., the uplifting of the bowels, and relief of all cases of prolapsus of the internal organs. I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred dollars for it, if she could not get another one of the same kind. S. TURKIN, M.D. Hayneville, La., April 19, 1877. All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb

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RAHINGS BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of the following is a true one. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF MY PREPARATION. I have been most efficiently relieved, I would not have been able to do any of my work, and I am compelled to discontinue it with it. I most gratefully recommend this Brace to every minister, physically or otherwise, who needs it. —A. B. BRYAN, M.D. Pastor Third Baptist Church, St. Louis.

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also, however:—I have been wearing the Bracing Body and Lung Brace about thirty years in my chest, and can testify that it is a most beneficial, though nothing that I can boast of. I can ride horse back or in a stage, follow my flock in the woods, and walk about general business in a day, with far greater ease than I have been able to do for a long time. I send the Brace to be truly the very mechanical help I need. S. H. LEWIS, Stone Lake, Miss., May 19, 1877.

Ed. J. R. Graves—Dear Sir: I have consulted with the parties I ordered Braces for from you, and it is impossible for me to find words in which to express their delight. The Braces I ordered for slight rupture, with two years, has supported the women as well as gave me no less of use in a year's past as I have ever had. They have all proved perfectly satisfactory, and neither of the parties would take a hundred dollars for them, and do without. G. D. CEDERMAN, Monticello, Ark.

TENTHONY OF PUBLIC SPEAKERS. I have been wearing one of your Body and Lung Braces since last August; and I am free to say that my chest is free from all great trouble. I am a farmer; and when I commenced the use of the Brace I was able for manual labor, and had been for seven years almost unable to do any of my work, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from any usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER.

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MEMPHIS NEWS. The State bonded debt now amounts to \$2,000,000.

There were 135 deaths in Nashville in July—65 white and 70 colored.

Memphis has warehouse room now for the storage of 175,000 bales of cotton at one time.

The West Tennessee Immigration Society was organized in this city a few days since.

Wm. Hartman, aged four years, was bitten by a rattlesnake, near Chattanooga, and died in two hours.

There were eighteen deaths in Memphis last week ending August 7. These were fourteen the week before.

The Democratic State Convention met at Nashville on last Tuesday. A "doubt-paying" platform was adopted.

The daily production of the iron and steel works at Bessemer is about 75,000 barrels an increase of 25,000 barrels during the past year.

The Utes are not willing to sign the treaty surrendering their reservation until they have seen the country where it is proposed to locate them.

The population of Oregon will foot up about 170,000. It was 90,000 ten years ago.

The great Corlies engine of the centennial has been purchased by the Pullman Palace Car Company, of Chicago, to furnish power for its shops.

The colored relief board of St. Louis, Mo., have advised that ten thousand negroes will emigrate from Mississippi and Louisiana within the next few months.

The Georgia Democratic Convention adjourned without making any nomination for governor. Gov. Conquist was recommended as a suitable candidate when the Convention adjourned.

A bill for the construction of the Kentucky Age of railroad construction shows that work is now in progress upon at least 110 railroads in 25 States and Territories, and covering a proposed mileage of about 8,000 miles.

The total mileage of canals constructed in the United States is 4,810, about the mileage of all the railways in the country 32 years ago.

Portland, Oregon, despatch says: "There is considerable restiveness among the Indians in the whole upper country, though the reason is so far advanced that so hostilities are anticipated this year."

There are some prospects of trouble also around the Umatilla reservation, there being much bad blood between the whites and Indians. The Mista at Fort Simco are also restless.

They care all fitness of the stomach, bowels, blood, liver, nerves, kidneys and urinary organs, and \$20 will be paid for a case they will not cure or help, or for anything that injures them in their Hop Bitters. Test it. See Truths or Proverbs in another column.

Prof. A. E. Blount, of the Colorado Agricultural College, gives Maj. Cram this advice about seed corn: "Always select even-rowed ears and ears whose rows are straight, not irregular, on the cob. Ears that taper are best because better protected on the husk; and then, too, the silk—the female part of the plant—remains alive longer. My reason for selecting the top ear for seed is that it is always more fully developed, more uniform and more vigorous in its germination, having been better fertilized when in the silk."

The German official Gazette announces the appointment of Herr Hoffmann, president of the Imperial chancellery, to the post of secretary of the State for Alsace-Lorraine.

The Spanish fibrous are much annoyed at the immunity granted by the government to the Carlists and

Ultramontanes lately. In the provincial elections for members of the council-general, for the first time in thirty years, the Carlisle candidates are canvassing.

The floods in the district of Ration, Germany, are very serious. Over twenty villages have been destroyed, and the loss of many million marks has been entailed by the total destruction of the harvest. Four hundred and twenty square miles were under water in certain places.

London, August 11.—A dispatch from Aden says that upward of one thousand passengers and crew were drowned by the foundering of the steamer *Arcturion*, on the eighth inst., on Ombé-Jumatal. The vessel was bound from Singapore to Jeddah. The *Arcturion* belonged to the Singapore Steamship Company. She was built at Dumbarton, Scotland, was 450 feet long, 50 feet beam, 10 feet deep, and had a gross tonnage of 400 tons, and a gross tonnage of 364 tons.

Warranted not to contain a single particle of Mercury or any injurious or mineral substance, but to consist entirely of medicinal matter purely vegetable, which is the reason Simmons Liver Regulator is so effective, yet so harmless.

This medicine is acknowledged to have no equal as a Liver medicine, containing those Southern roots and herbs which an all-wise Providence has placed in countries where Liver diseases prevail.

According to analysis made at the German Experiment Stations, wheat straw has one-fourth the albuminoids, or flesh-forming ingredients; three-fourths the carb-hydrates, or fat-producing constituents, and two-thirds the digestible matter, of good meadow hay.

A horse fed on good hay will keep in good condition when worked only enough to give sufficient exercise. If fed cut straw only, he would have to be fed six to eight quarts of oats per diem, with his straw, and if he has much work to do, the grain ration should be increased to ten, twelve or more quarts daily.

In some livery stables when straw is fed, a mixture of oats, bran and corn-meal is fed, which keeps the animals looking and doing better than when fed only oats and straw.

It would be near enough, for all practical purposes, to call the straw worth half as much as good hay, and the other half must be supplied in the shape of grain.—Country Gentleman.

Success in butter-making depends largely on the prompt cleaning of the dairy utensils. Every utensil, after being used, must be cleaned immediately in order to prevent taints in the milk, cream or butter.

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Price, by mail, post-paid, for 3-quire book, as above, \$3 00. Address, BAPTIST BOOK HOUSE, 27 Second Street, Memphis, Tenn.

THE HEALTHFUL SALT WATER FOR A HUNDRED YEARS MORE. The Healthful Salt Water for a hundred years more of an Earth's sustenance, the most potent restorer; But why across the ocean this boon of Nature bring. When the sick man in his chamber can extort the Spring? The Healthful Salt Water—so our leading chemists say—Pays with half its healing virtues, and turns rapid on the way. While TARRANT'S SALT WATER, from One Powder changed to Foam, Is an Instantaneous Seller Spring in every corner of the home.

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In every crisis, whether in the history of a nation or in the life of an individual; in every conflict, whether it shall decide the destiny of a great people or determine the subjugation of a single peasant, there is evolved some principle of thought or life—the natural and inevitable product of the factors combined in the issue.

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