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Our Pulpit.

THE GOSPEL OF UNCERTAINTY.*

A SERMON, PREACHED IN CARTHAGE, LEAKE COUNTY, MISS., SUNDAY NIGHT, AUGUST 22, 1880, BY R. E. MELVIN.

* * * "See, here is water; what doth hinder me to be baptized?"—Acts viii. 36.

SURE enough, what is there to hinder any believer? A Baptist finds no trouble on the score of water—never did. It is true, modern research, or that which in some circles passes for it, have found, or professes to have found, that it is exceedingly doubtful whether in any of the places recorded as the scenes of New Testament baptism, there was water enough for an immersion. I have even heard the doubt boldly expressed whether there was water enough to have immersed the family of Cornelius, although the city of Cesarea was on the shore of the Mediterranean sea. It is perfectly astonishing how much water it takes to satisfy some people when looking out for the wants of their neighbors, and, at the same time, how little will satisfy themselves.

Now, had I no higher motive than to proselyte non Baptists to the faith and practice of Baptists, I would like that quibble "not water enough;" it is only a quibble. I would like it, because, with the exception of our one unanswerable argument, "the surface-reading of the New Testament," it has done more to convince affusionists, [illegible] life and not enough for the immersion of all believers, is an absurdity too gross for credulity itself; it is simply an insult to common sense. So when those who are set up as religious teachers, and accepted as such, make such assertions, those who hear them cannot fail to see that they are made, not to instruct, but to mislead and deceive. When they discover that confidence in those teachers is to that extent lost, and when lost in anything it is soon lost in everything.

In what ought to be honorable discussion, I confess it is humiliating to be brought in contact with one, who, to sustain a sinking cause, will show such an utter recklessness of truth; were it not for that I would say: Repeat your assertion, and re-repeat it; your hearers know that that part of your cause is indefensible, and knowing that, they first suspect, and soon know it is all indefensible, and the work is done.

No, it is not for want of water now any more than in the case of the treasurer of Queen Candace, that people are not baptized. When, as in the case before us, a penitent who has taken the surface-meaning of the New Testament—I like that term and will use it freely to-night—when a penitent who has taken the surface-meaning of the New Testament believes with all his heart, penitent and administrator have no trouble at all in both going down into the water, and when he has baptized him, they can both come up out of the water. Just as easy now as it was then.

Neither do non-Baptists find any trouble in being rantized. But in their case, when it comes to being baptized, in the language of another, whose name I cannot recall "the water's edge is so encumbered with rubbish, the accumulation of ages," that they cannot get to it, much less into it. But whence came all this difficulty? We saw this morning that the difficulty in the way of either understanding the truth or obeying it, if any exists, whatever it is, God had nothing to do with it; if there are barriers in the way of duty, for the existence of those barriers the word of God is not responsible. Whence, then, came they? Will you tell me that in this case you cannot understand what duty is? Can you understand it in anything else? Do you know what pray means? Can you comprehend the import of repent, any obscurity in believe, any vail over the Savior's new commandment "love one another?" Whence, then, that impenetrable mist around "baptize?" How comes it that only that one duty is—

"THE GOSPEL OF UNCERTAINTY?"

I will tell you. Do not be offended, for it is the truth. You willingly put yourself into leading strings; and worse, you willingly suffer your leader to hoodwink you, and then you follow them blindly.

Hear me patiently, and hear me impartially. I confess I present a rather humiliating attitude for intelligent beings to occupy, but I do not make it and you cannot escape it. I proved this morning beyond the possibility of gainsaying that the teachings of Christ are intelligible, they can be understood, and they are consistent; they never contradict; and in that connection I also showed that parties assuming to be religious [illegible] then that you find difficult in understanding what your duty is, amounts to the further confession that you take the guidance of partisan leaders, instead of the teachings of Christ.

And further, on that question the difficulty is all one-sided proof positive, that the question is reduced down to be a mere one-sided controversy. From the charge, humiliating as it is, there is no escape; your religious teachers, instead of the commandments of God, are "teaching for doctrines the commandments of men," and you follow them.

I charge no one with misleading designedly: on the contrary I cheerfully grant that they are sincere, and for their sincerity I respect them; but there stand the self-evident truths, "Sincerity cannot make truth," and "truth can be understood." The charge stands; the religious teachers, as partisan leaders, have themselves made the difficulties; they have put the stumbling blocks in the way. To remove, or try to remove some of these stumbling blocks, will occupy the remainder of the present hour.

Are you a believer? Then why have you not been baptized?

I. "The mode of baptism is a non-essential, and if the water is applied in good faith it makes no difference how it is done."

Answer: I have both heard and read all of that long ago. John Calvin said the same thing, so also did John Wesley, and Adam Clark, and James McKnight, and Phillip Doddridge, and George Campbell, and hosts of others. And while I can, without difficulty, find in the New Testament the first part of their teaching: "Immersion was the practice of Christ and his apostles," when it comes to that "makes no difference," if it is them I cannot find a syllable of it. Never did mortal man make more earnest search for anything than I made for "no difference," but I could not find it.

But beyond this is another difficulty in the way of accepting your plea as valid. Your very terms, "mode" and "non-essential" are both sheer begging the question; you take for granted that baptism can have modes, and that Christ can have non-essential laws in his kingdom; whereas these are the very terms in the discussion; it is idle to talk about them until the question of their existence can be settled; but neither in word nor idea is there the remotest allusion to either of them in the word of God. Here I leave this part of the investigation for the present, promising soon to return to it, and then I will tell you when, where, how, and by whom the term "mode of baptism" originated. Why have you not been baptized?

II. "The whole question is so mystified that I cannot find what I am required to do."

Answer: Mystified, is it? If so, who has done it? Certainly if there is mystification anywhere, it is a work for which the teachings of Christ are not responsible. That question was settled this morning.

That the question has been mystified is unquestionable, and as the teachings of Christ are innocent of it, I propose to follow it home and expose it. The whole trouble has grown out of that pernicious term, "mode of baptism," a term, both in word and idea, purely of home manufacture, and, as we will soon see, of purely political [illegible] at that.

The first recorded [illegible] as baptism, is given by Eusebius, as having occurred in the case of Novatian about the year 210. Eusebius was the first church historian who ever wrote about the apostles, and his reliability as an author has never, that I have ever heard of, been impeached by any one—Baptists or non-Baptists. I have not had access to Eusebius for more than twenty years, and cannot therefore [illegible] verbal accuracy, but the facts are substantially these:—

Soon after the death of the apostles, the early Christians began to depart from the purity of the doctrines of grace that characterized the apostolic churches, and declined into formal ritualism, from which the belief soon prevailed that without baptism there was no salvation.

About the year 210 a man by the name of Novatian fell sick, and was by all thought to be near death. In his sickness he professed conversion to the Christian faith, but he had never been baptized, was not able to be taken to the water, and that was before the "bowl and pitcher" plan had been invented. Here then was a problem for the bishops—all pastors were bishops in those days. The man, though a convert, has never been baptized, and a believer though he is, without without baptism his soul must be lost. In this emergency, the plan adopted was to prepare the bed so as to be water-tight, warm water, and pour over him until he is covered. This they did not call baptism, not even a mode of baptism, that word was not invented for ages afterwards; they called it *perichism*, from the two Greek words, *peri*, around and *cheo*, to pour, and it was only regarded as a substitute for baptism.

Whether from the effects of the bath or from some other cause, Novatian recovered, and wished to enter the ministry. His case was the next year submitted to the council of Carthage, in

* I give credit to a writer in the New York Examiner and Chronicle, whose name I cannot recall, for suggesting my text.

which it was decided that his baptism, such as it was, was sufficient to save his soul but not sufficient to make him a bishop. This case of Novatian, with its attendant circumstances, is a fact as well authenticated as the declaration of American independence.

Right here I suspend the narrative and relate a recent fact that conclusively fastens the charge of mystification on the religious teachers, at least on some of them. In the summer of 1873, the editor of a Baptist Sunday-school paper published this history of Novatian in language adapted to the understanding of children. The editor of a similar paper—not a Baptist paper—took it up. He did not have the manliness—perhaps I had better say the audacity—to deny the statement, but he alluded to it in such a way as to make the impression on his readers that it was all a fiction. Thus editor gained two points; he succeeded in concealing the truth from his youthful readers, and at the same time succeeded in hiding himself behind a cowardly insinuation, and thus he escaped the charge of falsifying history. I can give both of the papers, and will do so if my statement is called in question. Who mystifies?

But I return. The case of Novatian was the first recorded departure from apostolic practice, but it was a precedent. Other cases followed that could plead the example of Novatian as a necessity for substituting *perfusion* for baptism, until in 1311, the papastical council of Ravenna, by solemn decree, decided that hereafter pouring and sprinkling shall be as valid modes of baptism as immersion itself; and this decree the council sustained by the awful sanction of anathema, at a time when a papal apathema meant something. These are facts that have gone to the record, and yet, in the face of these incontrovertible historical facts, there are men, set up to be the religious educators of the age, who assert that immersion, and not affusion, is the innovation. That one or the other is an innovation is so clear, that it looks like an insult to common sense to argue the question. In order to the occurrence of an innovation, two things are necessary: There must be an actor, and there must be a time for the action. Now, what I, as a Baptist, demand and have a right to demand, is this: If at any time in the past Christians forsook the bowl and pitcher for the pool, when and by whom was it done. We can tell you presently when they began to forsake the pool for the font and pitcher. Before proceeding to other assembling blocks I offer a few suggestions on these significant facts in history:—

1. The term "mode of baptism" has no existence in the literature of heaven, and never had a place in the literature of earth until papal authority put it there.

2. The "man of sin," in the decree of the council of Ravenna, only filled up the picture drawn of him ages before he was born. "He shall think to change times and laws."

3. With these facts before you whom do you follow, Rome or Christ? As well think to serve God and mammon as follow both.

4. If this question is mystified, who has done it? What have you not been baptized?

III. I do not think I am following Rome. I get the pattern of my baptism from the baptism of the Holy Spirit, and as the Spirit is always said to be poured out, I regard the pouring of water in baptism "a beautiful emblem of the cleansing of the Holy Spirit in regeneration."

Answer: This is a very common plea, but it is fallacious in all its parts, because—

1. It assumes the emblem of spiritual regeneration, and that manifestation of the Holy Spirit, known as the baptism of the Holy Spirit. That this is a fallacy it is only necessary to observe that God never saved a sinner without spiritual regeneration, but he had been saving sinners ages before any one ever received the baptism of the Holy Spirit; they must, therefore be entirely distinct.

2. It assumes that because the Spirit is said in figure to be poured, therefore the water must be poured literally, which is also a fallacy. A literal pouring of the Spirit would involve the materiality of the divine nature, which is heathenish; to explain a literal physical action by a figurative expression is childish.

3. It assumes that the action of the Holy Spirit can be imitated by physical action, which makes a very near approach to idolatry.

4. The Christian rite of baptism is itself a figurative action, and the Spirit baptism is a figurative expression. Then to assume that Spirit baptism is a pattern, in any sense, for the Christian rite, involves the monstrous absurdity, a figure of a figure—the shadow of a shade.

5. This fallacy has at length driven men to the fearful extreme of attempting to eliminate all the water out of the New Testament.

I put the case to the honest common sense of every one who can think. Is the cause worth defending that demands such desperate measures of defense? You must find a better reason than this. I press the question: Why have you not been baptized?

IV. Well, the truth is, I don't like your close communion.

Answer: I have been expecting that for some time. I sincerely congratulate all my affusionist friends to the full value of this their invariable last appeal, that when argument fails, they can fall back on the never-failing, *Ad Captandum*, "close communion." In fact, so completely are you now driven to the wall, that but for this your case would be desperate. Well, let us take hold of it, analyze it, examine it, piece by piece, and see what it amounts to.

I will do you the justice to concede that you sincerely desire inter-communion with Baptists. I could not for a moment suppose you would so far stultify yourself as to make this piteous appeal for sympathy, did you not desire it, if not feel your absolute need of it. But do you not see that in making the appeal you surrender the whole controversy? Suppose you do sincerely desire inter-communion, and would accept it if offered you cannot help knowing the light in which every intelligent Baptist in the land regards the "Infant Rite,"—the very base rock on which your system rests,—that for its existence you have not one syllable more of divine authority than the Romanist has for his purgatory, his transubstantiation, or his worship of dead men's bones. And in the face of all this you not only desire inter-communion with us, but a—even clamorous to obtain it.

But this is not the most humiliating view of the case. I have said that you would stultify yourself in asking for the inter-change, did you not desire it. I add that without denominational dishonor you could not accept it if offered. The very plea is an unqualified sentence of endorsement that we are Scripturally right, and you do this knowing at the same time that you are endorsing principles which, when carried out, will grind your system to powder.

Every time I hear an affusionist say "close communion," I am forcibly reminded of the piteous wail of that poor fellow in the Bible, "All this availeth nothing so long as I see Mordecai the Jew sitting at the king's gate."

If, however, you do not like our close communion I am not going to try to make you like it because I fear you still love the world a little too well. Why have you not been baptized?

V. My church was the church of my father and my mother, and what was good enough for them is good enough for me.

Answer: Then whom do you follow, your parents or your Savior?

Yes, but my parents taught me in my present belief, and I would be treating their instruction with disrespect were I to practice otherwise.

Answer: That depends altogether on whether you consider them infallible in their teaching. If they were, you are, of course bound to follow out their instructions, and adhere to them; if they were not, you may, with the profoundest respect for their memory, think and act for yourself.

But my parents positively forbid my leaving the church in which I was brought up.

Answer: I have only to say to this, that the principle that would dare attempt to control another's conscience, would, did it possess the power, usurp the Redeemer's throne and rob him of his royal diadem.

But suppose I were to do as you say, do you not see that I would be a turn-coat? And you know how contemptible that is.

Answer: I am not asking you to do as I say. I am warning you against it, and urging you to know and do precisely what the Lord says. As to that term, "turn-coat," you appear to dread so to that term, "turn-coat," you appear to dread so much, what is it after all? Suppose you put on your coat in the dark, and when you come to the light you find it is wrong side outwards, must you forever wear it so? Where is the impropriety of turning it right? Why have you not been baptized.

VI. I was baptised in my infancy, and with that my conscience is perfectly satisfied.

Answer 1: How do you know you were? Your parents told you so? Then you do not know it, at best you only believe it, know it you cannot. But besides this, if it was done in your infancy it was another's act and not yours.

Answer 2: Are you sure you are not practicing on yourself a deception, when you say your conscience is satisfied with what was done for you in your infancy? Prominent among the Bible teachings concerning the benefits of baptism to the baptized, is this, that it is "the answer of a good conscience towards God." Now, in the very nature of things, conscience must imply consciousness, but a state of infancy is a state of utter unconsciousness, and therefore a state of absolute non-conscience. To talk, then, about a satisfied conscience, where there is no conscience at all, is simply absurd—would be ridiculously so were the subject not too awfully solemn to admit of ridicule.

No, your conscience is not satisfied—indifferent it may be, satisfied it cannot be, because you have no conscience at all in the matter.

Here, for the sake of illustration, I relate an item in my experience, quoting Pauls, ungrammaticism and all. For many years, after the most straightest sect, I lived a Presbyterian—first, as one of the "baptised children of the church," and afterward as a "non-communing church member." (How much does that fall short of close communion?) During all these years I knew nothing of a "good conscience," because of my disobedience. At length I sacrificed all my preconceived opinions to my convictions of duty. As I arose from the water my conscience responded, and in that matter I have had the answer of a good conscience from that day to this, because I know I have done precisely what the law of baptism required. And now, if any one of you have any doubt of how it would work in your case, do as I did—try it.

Why have you not been baptized?

VII. Well, after all, baptism is not essential to salvation; why then do Baptists adhere so tenaciously to that one act more than to any other?

Answer: I will take up that objection backwards, beginning with the latter part of it. Well, here is one reason, that to us would be all sufficient if we had no other. We can conceive of no other action that in symbol exhibits a death, a burial and a resurrection; and the New Testament in its surface meaning—and that is always both safest and best—so frequently and so intimately connects these, that where there is no resurrection in symbol, there is no baptism. For this reason, if we had no other, we can take no other act as baptism.

Now when you bring your objection, "Baptism is not essential to salvation," what do you mean by it?

When we analyze the question there may be more meaning hid away under it than you are at first aware of. Lurking away down under the surface you will, on close inspection, detect the pernicious heresy, that some act or acts of human obedience may have saving efficacy. Unless you expect to do something, or imagine that you can do something to procure salvation, in whole or in part, it is utterly meaningless to inquire concerning any act, "is it essential to salvation?" But if it means anything, it means more than this—it is brim full of rank rebellion.

If you are a Christian, you are a pardoned rebel now think of such a rebel audaciously dictating to his forgiving Sovereign the terms on which he will obey him. In effect it says: "Convince me that I cannot be saved without doing that, and I will do it, too; but I will not do it if I can help myself." And there is even more than this in it. You in effect propose to make such a compromise with your Savior that you may get just as much salvation as possible at the expense of the very smallest possible amount of obedience.

Whom then are you serving? God, your gracious pardoning Sovereign? Nothing of the kind. Jesus, the Savior and Redeemer, who loved you and gave himself for you? Not a word, not a syllable of it. Self only. Self first, self last, self all the time. You offer him only the service of the slave under the lash, or at best, of the hireling working for wages. That sublime sentiment, "We love him because he first loved us," never enters the mind of the cold, heartless calculator, who asks of either baptism or any other act of required obedience, "Is it essential to salvation?"

No, baptism is not essential to salvation. It is impossible in the nature of things that baptism or any other act, ritual or otherwise, can have any efficacy in the new creating of the soul, and except the Quakers, who have no baptism, no other people beneath the stars attach so little saving importance to it as Baptists. But suppose for a moment it was essential to salvation; suppose that while I address you the Lord God Almighty was to thunder from his throne, as he thundered from Horeb's fiery summit: "The salvation of your soul depends on your being baptised right," and were then to send you to the surface meaning of the New Testament to learn what that is, what then would you do? I repeat the question; I press it, and I emphasize it: What then would you do? I'll tell you what you would do, and you know it. Never was there such a rush seen to any place as the rush we would see you make to the creek. Now whom are you serving?

You will get no such revelation, but that secret fear that in this matter you may have missed the mark, shows to whom you are rendering service, self or your Savior.

Hear the words [illegible] closing words, "[illegible] friends, if ye do whatsoever I have commanded you."

FROM PLEASANT HILL, MISSISSIPPI.

DEAR BAPTIST:—We attended a Presbyterian meeting at this place this summer, and saw some join them that expressed their preference for the Baptist church, had there been one convenient. This, together with the refusal of the church for Baptist service, has led us to conclude that we must have a church here. There are only six of us, none of us wealthy, but believing in the old adage that teaches, "Where there is a will there is a way," we frankly state our position, hoping every Baptist that wishes to help in the case will contribute generously to this great work. The seeds of truth have already been sown, and the embryo plants are just making their appearance, and now the eagle of victory is hovering with outstretched wings, ready to perch upon any enterprise calculated to bring a vivifying influence to bear upon them, that will cause them to grow to a great size, and yield an abundant harvest of old landmark Christians. We behold the future in the reflective mirror of the past, and read in the register of Christian experience an indelible record of reward awarded earnest and prayerful effort. And there, too, we behold on the slope of future years our feeble endeavors shining forth in imperishable renown, the wrong crushed between the revolving wheels of time's chariot and the right unmistakably established. The liberal heart and pure life reappear, though the heart has been long pulseless and the life here ended. And we heartily believe any remuneration made in behalf of this enterprise will reappear as a fountain of living water, at which those of future generations, who are thirsty and hungry after knowledge may drink and quench their thirst. There is not so much moral as inertia in our community. I speak from experience as well as observation in saying this.

Last year I heard my second Baptist sermon, delivered by that able brothes, J. W. Harris, during whose meeting I professed faith in Christ, and the first difficulty that beset me was to which church I should attach myself. I had been raised to believe in the Methodist, that is, to believe they were nearer right than any other, for I really knew as little about the Methodist belief as the Baptist. My husband made the propsition that I should take a year to enlighten myself in regard to religious truths, and if I could convince myself the Methodists came nearer following the apostolic laws than the Baptists, he would join with me, it not, I with him. So I went to my Bible to find a foundation for Methodism, and failing in this, I went prayerfully to search for the truth, and, aided by the promptings of the ever-blessed Spirit, I found the light, in which I expect to walk the remainder of my life, be it long or short, and at the end hope to sing,—

"Oh, good old way, how sweet thou art."

Now you plainly see we heed a good Baptist church, and an able preacher to set forth Baptist doctrine in its true light. Now all that feel disposed to help us obtain these, may do so by sending contributions to J. B. Moody or T. J. Wesson, Pleasant Hill, Miss.

We listened to the farewell sermon of Bro. Anderson not long since, an earnest, soul searching one, that made us more reluctant than ever to part with him. With many regrets for the separation and prayers for his future, we heartily recommend him to the brotherhood as an earnest, zealous Christian. May God and his holy angels guide, guard and direct him, and if we never again enjoy his genial associations here, there will be many of us there at that beautiful gate that will gladly welcome him home

SUSIE A. MOODY.

Pleasant Hill, Miss., Oct. 6, 1880.

FROM HOPE, ARK.

DEAR BRO. GRAVES:—Our meeting at Benton resulted in seven additions to the church; some ten or twelve professions that have not joined anywhere.

Sister [illegible] a member of this church, never walked a step in her life; she is sixty years old, and enjoys religion and life very much; she is the mother of Sister Knight. When we went to leave Benton, good Sister Mingo took us by the hand and said. "God bless you, my young brother, I wish I could give you a large amount of money."

Bro. Jefferson, another member of this church, was paralysed at six months of age; he never walked; he has been married three times, and has one child; he makes a good living from shoemaking.

We attended the Red River Association, at Unity church, three miles from Arkadelphia. Bro. Jameson represented THE BAPTIST, so I did not make myself known as an agent.

The Union Association has just closed a harmonious meeting near Hope. I obtained a few subscribers there for THE BAPTIST. I am now helping Bro. C. W. Callahan in a meeting with his people at Hope, that promises good.

Hope is the business town in this part of Arkansas. Bro. Callahan is a noble man, and has a noble people to preach to. He is the right man in the right place. I go to Prescott next. Respectfully,

M. C. HARRIS.

Hope, Ark., Oct. 5, 1880.

FROM POCAHONTAS, TENN.

WE had a splendid meeting at Pluy Grove church this year. I baptised ten persons at the close of the meeting, and several more are to be baptised at our next meeting. Two of those baptized were from the Methodists. I have two more Pedobaptists to baptize inside of a month. One is an intelligent school-teacher, and a graduate of a South Carolina college. We are going to organize a church at Crainsville, and build a house of worship by next summer. In lecturing on baptism at the water's edge this summer, I made, in substance, the following remarks: The Baptists outnumber any denomination on earth in regenerated church members. The Methodists have more members, but they count all their sprinkled children and some who do not profess to be converted, but nevertheless are members of the Methodist church!

Some Methodists went away saying that I misrepresented them, that they did not consider children members, and a Methodist preacher contended with me since then, that sprinkled children were not members of the Methodist church.

What does the Methodist discipline mean when it says: "Grant unto this child that which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy church, and he made a lively member of the same." Is not this a prayer for a present effect, and that when the child is baptized with water it is baptized right then with the Holy Ghost, and made right then a lively church-member?

Bro. Graves, please answer this question in your paper. I have a special use for it. Fraternally,

D. W. LEATH.

Pocahontas, Tenn., Sept. 28, 1880.

GREEN-BURK DEBATE.

BRO. SEABUY:—The following propositions were arranged for discussion at Two-Mile church, Polk county, between Eld. J. M. Green, of the Baptist church, and Eld. W. H. Bark, of the Campbellite church, Burk being the challenging party:—

1. Affirmed, that the kingdom of our Lord was set up on earth at Jerusalem on the day of the first Pentiost after the ascension of the Lord. Burk affirms, Green denies.

2. The Scriptures teach that the human family is totally depraved and destitute of moral worth. Green affirms, Burk denies.

3. That God in the plan of salvation has not commanded the unregenerated person to pray for the forgiveness of his sins. Burk affirms, Green denies.

4. The Scriptures teach that the Spirit of God uses an influence in the conversion of the sinner distinct from that used in the word of God, and addressed to the sinner's understanding through the natural senses. Green affirms, Burk denies.

5. That baptism was instituted for, or is in order to, the remission of sins, and was so believed and practiced in the days of the apostles. Burk affirms, Green denies.

6. The Scriptures teach the final perseverance of the saints, and that they will never finally fall away and be lost. Green affirms, Burk denies.

The first proposition was discussed about a month ago by Bro. Green and Eld. Burk, when Burk become sick and declined to further discuss the propositions. But he has since procured the services of Eld. J. R. Jones, a Campbellite from Howard county, who completed the discussion which has just closed, and at the close of which the members of Two-Mile church, of which Bro. Green is a member and pastor, and at which church the discussion was held, adopted the following resolution, which I was requested to forward to THE BAPTIST for publication:—

Resolved, By this church and the Baptists assembled here, that Bro. J. M. Green, in the discussion just closed between him and Eld. J. R. Jones, has collected and brought forward so many Scriptures on the faith of the gospel, that we, as Baptists, are greatly encouraged in the faith, and that our course has been well sustained by him.

Done in conference at Two-Mile church, September 12, A. D., 1880.

THOS. WRIGHT, JR.

SPEAK KINDLY.—Speak kindly in the morning; it lightens the cares of the day, and makes the household and all other affairs move along more smoothly. Speak kindly at night; for it may be that before the dawn, some loved one may finish his or her life for this world, and it will be too late to ask for forgiveness.

HASTY NOTES FROM GEORGIA.

DEAR BRO. GRAVES:—So glad to have THE BAPTIST come once again direct to my address. I am moved to jot down a few hasty notes.

CORRECTION.

It was my younger brother, M. L. Carswell, who, having resigned his charge in Augusta, has removed to Coushatta, Red River Parish, La. His declining health unfitted him to continue the arduous labors he had for a few months been dispensing here, and which, indeed, this ample field requires; so he has given himself up to much needed absolute rest. As he improves in health and gains strength, he may gradually draw on the harness in the community where lives his paternal grandfather and a large circle of relatives. I am now—

SETTLED IN AUGUSTA,

Only fourteen miles from the home of my father, and within the bounds of the Hephzibah Association, in which my father, as you know, has spent his best years and labors. The outlook here is very encouraging. Located in the eastern end of this beautiful and prosperous city, I am in the midst of my faithful little band of co-workers; and, opening all around me, is a field for pastoral labor so inviting—so rich, so promising of fruit, that I almost wish myself a dozen able-bodied men—every one of me, clothed with the fulness of gospel strength, panoplied with God's whole armor bright, and filled with the spirit of Almighty God. There is not only an abundance of material here, but the material is varied, excellent, and leaning in the right direction—towards the Baptists.

A METHODIST LICENTIATE BAPTIZED.

My first month's labors have been crowned with peculiar success. Last Sabbath, at 4:30 p.m. a multitude, vast and mixed, numbering by the thousands, assembled on the banks of the tawny Savannah to witness the baptism of Mr. J. C. Brewer, a Methodist licentiate preacher, a man of good sterling religious character, and full of good works.

Having plainly told his own brethren that he counted them in error, and could not preach their doctrine, he offered himself at the First-ward Baptist church on the second Sabbath, and was received as a candidate for baptism. He testifies that his conscience often troubled him, but he would put it to temporary rest by one plea or another, until the demand for honest investigation was too strong for resistance. Ah! what multitudes are thus using opiates upon a troubled conscience. Would to God they all would swiftly give themselves up to honest investigation and the guidance of the Spirit! How busied would the hands of Baptist administrators be till the approaching dawn of the glorious millennial day should burst upon us.

The vast crowd congregated along the terraced banks and on the bridges were marvellously attentive and orderly, while, in strong, clear tones the preacher pointed them to the Savior's baptism, (Matt. iii), as the Divine model about to be copied; and to the baptism of the Courtier of Queen Candace, (Acts viii), as bright and unmistakable commentary of a Gospel evangelist upon the act of baptism, to which the Son submitted, and which received the audible sanction of the *Father* and the visible recognition of the *Spirit*. Newspaper reporters were distinctly told that if they proposed a discription of the sacred scene, they might find language exactly suited to their use and purpose in Acts viii. 38, 39, by substituting Carswell and Brewer for Philip and the eunuch. Bro. B., having obeyed the Master, thanked God as he was raised, and went on his way rejoicing. The multitude slowly, and in an orderly manner dispersed, it is hoped, not unimpressed.

THOMSON BAPTIST CHURCH.

This church, for years rent by divisions, is now happily united. Not a vestage of the former dissensions seems left. The writer was induced to accept the pastoral care a year ago, with the hope and aim of curing those long-standing dissensions, and of uniting the scattered forces into a grand rally for truth. The consummation so devoutly wished, is now abundantly realized. All glory and praise to God most High! Last Saturday the pastor was called for the ensuing year without a dissenting voice—in the language of Dr. Pitts, senior deacon, "Without a solitary feeling of dissent." Sabbath morning I had the pleasure of baptizing a happy convert, Miss Cora O'Neal.

All lovers of truth will be glad to hear, also, that the church is a unit now in echoing sound Baptist sentiment when trumpeted by the pulpit. In the earlier stages of my connection with this field, an anonymous letter, supposed to be from one of my own members, rebuked me for opening the Baptist campaign so vigorously, and gave me definite counsel and warning for the future. Of course this acted as a sort of stimulus to increased activity, diligence and faithfulness, which has resulted in the conversion of weak Baptists to soundness in the faith, and added to our numbers one or two influential names that formerly were enrolled upon the Methodist book.

Some first-class talent, male and female, is possessed by this church; and a golden future awaits them, if they stand united, and march steadily, bravely foward to the drum-beat of duty.

HEPHZIBAH ASSOCIATION.

This body convenes next Friday with Wadley Baptist church—another just such a church, in past history and present status, as Thomson. This Association includes the Augusta churches. Landrum and Cheney, talented and popular preachers of our cities, are expected to attend and contribute much toward the success of the meeting. With eyes of hope and encouragement, we look to the mission reports. Having set aside as useful in the past, but as presently obsolete, the agent system in our State, our pastors and churches seem to feel the responsibility devolving upon them to increase our mission fund. Quite an advance was made last year, and still a greater one looked for this. Wish you could be with us, and preach one of those sound, safe Pauline sermons you know so well how to give forth, to chime in with the humble work of your correspondent. Long wave THE BAPTIST! Long live the editor! More anon,

F. B. CARSWELL, JR.

Augusta, Ga., October 19, 1880.

RATES TO THE ARKANSAS STATE CONVENTION.

DEAR BAPTIST:—Will you please state to your Arkansas readers that all passing over the Memphis & Little Rock, and Little Rock & Ft. Smith railroads, who attend the Baptist State Convention at Russelville Nov. 4th, 7:30 p.m., can do so for one and one-fifth fare for the round trip. On the Little Rock & Ft. Smith they pay full fare in going, and return on the road for one-fifth fare. On the Memphis & Little Rock they can buy round-trip tickets on the second and third of November for one and one-fifth to Argenta and return, which will be six cents per mile for the round trip, or three cents each way. Tickets will be good till the 10th of November. Let us have the biggest meeting ever held by the Baptists of Arkansas. We are all rejoiced to hear we are to have Dr. J. R. Graves, the editor of THE BAPTIST with us. Yours,

BENJAMIN THOMAS

Little Rock, Ark., Oct. 18th, 1880.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers seven lines gratis; all over, and of all non-subscribers, 10 cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

Martha B. Wright, daughter of Henry Varn, died of lung disease near El Paso, White county, Ark., July 15th, 1880, aged forty-two years. Sister W. was born in Haywood county, Tenn., and in her thirteenth year professed faith in Christ and was baptized into fellowship of Zion Baptist church, six miles east of Brownsville, by Eld. Geo. E. Thomas, and married to James M. Wright in 1856, who moved to White county, Ark., in 1857, and in 1859 Sister Wright united with the Baptist church in El Paso, in which she lived a Christian life. She leaves a kind husband and seven children.

W. M. LEE.

TRIBUTE OF RESPECT.

WHEREAS, On the 22d of September, 1880, God in his all-wise providence saw fit to remove from earth our venerable and beloved brother, Eld. C. B. Young, so long a member of Union church, and for thirty years the pastor of our flock; and,—

WHEREAS, We who remain have seen and know for ourselves the deep piety, the pure life, the great usefulness, and the earnest zeal in the Master's cause which ever characterized our deceased brother, and have also witnessed the tender affection which characterized his life as a husband and father, and believing it meet that we should testify our affection on the sad occasion of his death, therefore,—

Resolved, That this church sorrow deeply and sincerely over the earthly loss of our Bro. Young, yet "not as those who have no hope," since we believe that by his Godly walk and conversation his faith in Christ our Lord, he has obtained that inheritance which is pure and undefiled, and that fadeth not away.

Resolved, That we tender our Christian sympathies to the bereaved wife and children of our brother, and will pray that God may comfort them in this affliction and bless them with that peace which "passeth all understanding."

Resolved, that these resolutions be spread on the minutes; that a copy be sent to the family of our deceased brother, and that copies be furnished to the *Baptist Record*, THE BAPTIST and the *Biblical Recorder*, with the request that the same be published; also that a copy be sent to the Coldwater Association.

C. W. GLENN, Mod. *pro tem*.

A. W. BAY, Church Clerk.

PREAMBLE AND RESOLUTIONS UPON THE DEATH OF BRO. W. L. COOPWOOD.

WHEREAS, It has pleased the Alwise Creator to remove from our midst Rev. W. L. Coopwood, who was born in Marshall county, Miss., March 27th, 1831, and died March 22nd, 1880, aged forty-nine years, less five days.

Our beloved brother, W. L. Coopwood made a profession of religion at twelve years of age, and was licensed to preach in DeSoto county, Miss., in the year 1857 by the Center Hill Missionary Baptist church, and was ordained in the year of 1859. In the year 1867 Bro. Coopwood was appointed a missionary in the Yallobusha Association. In the year 1879 he was dismissed from Spring Hill church, Talahatchie county, Miss., and moved to Hempstead county, Ark., and joined Shiloh church of same faith and order. He was also a Royal Arch Mason of Chapter 35 of Miss. Therefore be it

Resolved, That in the death of Bro. W. L. Coopword the church has lost a faithful and devoted member, a good and true Christian, and an earnest and eloquent preacher.

Resolved, That we as a church would condole the widow, the beloved wife of Bro. Coopwood, together with her little ones, and extend to them the arm of protection and our heart-felt sympathies in this sad bereavement.

Resolved, That the Masonic fraternity throughout the land has lost a faithful and devoted member—true to its precepts, and an earnest advocate of its teachings.

Resolved, That, while we deplore the loss of Bro. Coopwood, yet we rejoice in the hope of his eternal happiness.

Resolved; That a copy of this preamble and resolutions be presented to the wife of the deceased, and a copy be sent to THE BAPTIST of Memphis, Tenn., and the *Baptist Reflector*, Nashville, Tenn., for publication, and also spread upon our church book.

Done in conference June 12th, 1880. Respectfully submitted,

D. L. V. GREEN, } Committee.
B. L. CARMON, }

The Baptist.

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

J. R. GRAVES, ... Editor and Proprietor
J. B. SEARCY, Arkansas Editor, Annover, Dorsey Co., Ark
G. W. GRANBERRY, ... Office Editor.
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Distinguishing Principles of Baptists.

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

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

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

Church Polity.

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

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

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

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

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

Distinguishing Policy of Historical Baptists.

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

Silence is the most efficient Accomplice of Error.

NECESSITY OF CONFUTING ERROR.

WE cannot forbear giving to our readers so able and so timely an article as the one below, which we clip from the *Boston Watchman*. It is thought a signal mark of "piety" in some of our exchanges, and in some of our Baptist exchanges, we say it with grief, to sneer and put reproach upon those few [illegible] it their duty to confute abounding error as well as to "preach the glories of the cross." We trust this article will [illegible] eye and reach their heart. We wish no better vindication of the course we have pursued in conducting this journal. There are ministers and editors enough in the great West and South to drive infant baptism and baptismal regeneration out of it, if they would only unite in a vigorous warfare upon them, rather than attempting to disparage each others efforts to maintain and defend what they regard as "the faith once delivered to the saints." Editorial and ministerial jealousies are what is fearfully paralyzing our influence as a denomination.

Let the article be prayerfully read, and may the Master's prayer for the unity of his disciples, and especially those whom he has called to preach and defend his gospel, be answered in our day:—

An idea has been somewhat largely advocated in these years that we ought to avoid all controversy on matters of doctrine. Language somewhat as follows has been often used: "Preach up the truth; do not spend your time in preaching down error." This kind of teaching has a very pleasing face to many. We fear that it is more seductive than sound. It is almost a little too comfortable. It seems to keep us free from much that is disagreeable, but it may be at the expense of our fidelity.

Certainly the prophets of God did not so regard their duty. Elijah might have preached about the glories of Jehovah till his hirsuit clothing became moth-eaten, and Jesebel would have let him alone, or perhaps she would even have invited the Gileadite to preach before her. But when Elijah undertook to put down the prophets of Baal, she swore she would have his blood. Let us read again the words of Isaiah, Jeremiah, Ezekiel, or any of the prophets, and see whether there is not more attention given to "preaching down error" than there is to "preaching up truth." But some man will say, "True; but that was previous to this age of the gospel; that was in the dispensation of the law." To which we answer, that the nature of man and the mind of man are, in all essentials, quite the same that they were in all preceding ages, and must be wrought upon in the same way.

Let us turn, however, to the first age of the gospel. Let us listen to the voice of the divine preacher himself. Jesus does not fail, we may be sure, to preach the truth in the plainest and most positive manner. But a great part of his mission he fulfilled by denouncing special error. He unveiled the self-righteousness of the Pharisees and lashed their oppressions and covetousness unsparingly. He reproved the scribes and lawyers for their errors by which they were leading the people astray. He convicted the Sadducees of their error in regard to the doctrine of resurrection. He noticed every manifestation of error among his own disciples. He exposed the fallacies and usurpations of human traditions with a hand of iron. His apostles, also, when they became endowed with the fulness of his Holy Spirit, carried on his work of war against untruth and false doctrine. The apostle Jude has but a few words to write to his fellow servants, but in those few he carefully admonishes them to contend earnestly for the faith once for all delivered to the saints. The apostle Paul tells us, concerning some heretics, that "their mouths must be stopped." John certainly did not think that the case of Diotrephes was sufficiently met by the preaching of positive doctrines and truths.

In the times of reformation it was evident that the preaching against error directly was quite as important a matter as the upholding of positive truth. Luther, Calvin, Knox, and the other giants that were in the earth in those days, thought it as necessary to expose the heresies of Rome as to proclaim salvation by faith.

It is true that the offence of the cross is found far more in the condemning of error than in the proclaiming of truth. It was not the "sermon on the mount" that gained so many enemies to Christ as his reproof, "Woe unto you, scribes and Pharisees." Very many Episcopalians in England were pretty well pleased with Mr. Spurgeon while he was preaching so mightily on the sufferings and glories of Jesus. But when he demanded a "thus saith the Lord" for their unscriptural doctrines and practices concerning infant baptism and regeneration, thousands of them refused to hear him, and he found himself compelled to resign from the evangelical alliance. It was an honorable scar he won for himself, and probably no sermon of modern times has wrought more good than that controversial one.

The late Mr. Greeley once said in his journal that he, as a Universalist, would be very glad to have a number of orthordox ministers preach against Universalism. He thought it would help his cause. But never was a weaker or more fallacious remark made. Why did not Mr. Greeley reason the same way in political matters? Because he had more [illegible] sense in political things than in religious things. He knew well enough that the republican cause would be injured, and not helped, by having a hundred democrats speaking against it. And the idea that we are to try to ignore error, to give it the go by, is at this day a very mischievous one. There are orthodox ministers enough in New England to preach any heresy out of any vigorous existence, and to make a man almost ashamed to say he believed the doctrine of Rome in their monstrosity. Great things can be wrought by courageous opposition to false doctrine.

Prof. Porter says, writing of the massacre of Christians at Damascus in 1860, that a few resolute soldiers could have stopped the whole outbreak. Six thousand victims perished for want of a few defenders. If we that are set "for the defence of the gospel" do not defend it, may not many thousands be destroyed by error?

BREVITIES.

The Tennessee Baptist State Convention met in annual session at Knoxville on last Thursday.

Rev. J. H. Eager and his wife sailed for Rome, Italy, last week, as missionaries of the Southern Baptist Convention.

The Home Mission Board of the Southern Baptist Convention has been removed from Marion, Ala., to Atlanta, Ga.

The Pan-Presbyterian Council that recently met at Philadelphia, refused to recognize the Cumberlands, or to admit them to seats.

The Coldwater Association, composed principally of churches in in DeSoto, Marshall, Panola, and Tate counties, Mississippi, convened in annual session on the 15th inst., with New Prospect church, near Lewisburg. Forty out of the fifty-two churches composing the Association, were represented. We shall give more extended notice in our next issue.

Rev. Joseph Parker, of London, says: "It has been remarked that Baptists are assuming very prominent positions in governing the great Anglo-Saxon countries beyond the sea. The Prime Minister of Canada is a Baptist, the Premier at the Cape is a Baptist and son of an English minister, and the new Prime Minister of Australia is a Baptist."

DEATH OF REV. S. G. JENKINS.—"This venerable and useful minister of the gospel, of Talladega county, died on Thursday, the 7th inst. He was the oldest minister in the Coosa River Association, and one of the most useful that ever lived and labored in this part of Alabama."—*Alabama Baptist*.

"Suppose the *Baptist Messenger*, the *Beacon*, THE BAPTIST, the *Baptist Gleaner*, all would lend their unqualified endorsement and influence, and so help the *Baptist Reflector* in advocating the work of the State Board, how much more harmoniously would our churches respond, and how much more aggressive would be the work."—*Baptist Reflector*. And suppose the *Baptist Reflector* should unite with THE BAPTIST in an unqualified endorsement and advocacy of the plan of co-operation adopted by the State Convention at its last meeting, would not it look more like laboring for the harmony and efficiency and unification of the Baptists of Tennessee?

The *Christian Index*, Atlanta, Ga., remarks: "We have seen frequent allegations that, according to Pedobaptist principles, the unit of the church is, not the individual, but the family, and that the prevalence of those principles must act powerfully in producing and maintaining family religion. But what is the testimony of facts? In Germany, Pedobaptism has had almost exclusive sway for several hundred years; and there, if anywhere, we might expect to see the true influence of its principles manifested on a large scale and in a decisive way. Well, Dr. Dabney, of Virginia, in a recent letter from Germany, says, 'Every one is baptized in infancy;' and says also, 'I can hear of no such thing as family worship.'"

"I hope that you will not allow Bro. Gambrell, by his hard sayings, to lead you to saying hard things in return. I hope that you and Bro. Gambrell will discuss this through both papers—all sides being published in both. A pastor would get in hot water if he should baptize any one without the request of the church, while he was pastor of a church that I belonged to."—*M. A. Dees, Scranton, Miss.* Bro. Dees is the standard Baptist on the coast, and an intelligent deacon. He may be assured that if Bro. G. has it in his heart to use hard words towards us, we will only return hard arguments to him. We feel no unkindness towards Bro. Gambrell, while we pronounce his positions erroneous, and if carried out, productive of direful results. Our only hope is in the intelligence and independence of such sterling Baptist laymen and deacons as Bro. Dees. One such brother in every church would protect its prerogatives from the attempted assumptions of any preacher. The churches only need be made acquainted with their divinely delegated rights to maintain them.

The Young Ministers' Fund.

THERE are three young ministers at Jackson pursuing their studies who will, between them, need $300 to help to carry them through this year, with all the sacrifices they can make. They are pious, devoted to their studies and consecrated to the work whereunto they are called. This small amount we propose to raise from the patrons of this paper who sympathize with poor young ministers, and would find it a pleasure to do something to assist them. One of these is from Arkansas, and we trust Arkansas Baptists will help freely.*

$300 BEFORE THE FIRST OF JANUARY.

Amount on hand, $13 [illegible]. "A reader of THE BAPTIST," Pa, 2 00; B A Redd, Fla, 1 00; M A O'Neal, 2 00; Joseph Wilson, Ala, 1 00; Tommy Broadway, 1 00; Mrs [illegible], Ark, 1 00; Robt Terrell, Texas, 20 00.

*There are three young ministers from Arkansas now supported, in whole or in part, by Baptists of Tennessee.

MINISTERIAL LADIES' AID SOCIETY.

We whose names are hereunto subscribed give the sums annexed to our names for the purpose of assisting young ministers studying at Jackson or Mossy Creek in obtaining a thorough education to enable them to preach the gospel. These sums to be returned by them when able to the ministerial Board of the State, to be reapplied to the assistance of other young men.

Miss Lizzie Yarbrough, Hollow Rock, Tenn., $2.25. Miss Yarbrough also sends the following list: J. T. Reynolds, 75; A. Parker, 50; E. A. Kemble, 50; J. G. Martin, 25; David Kennedy, 25.

CHURCH AND CHURCHES.

"THE New Testament knows nothing of a church made up of a number of smaller congregations, such as the Methodist church, the Baptist church, of the United States, or of the world. The distinction invariably is church, where a single congregation or worshipping assembly is named—churches, where more congregations than one are included. It corresponds exactly with our common terms congregation, meeting, assembly, etc.

"We have noticed frequently in our Baptist periodicals, especially from the Eastern States, something of the language of Ashdod, in the use of the term church. They tell us of the Baptist church—meaning the denomination spread over a section of country. To such we would say, 'Mind your terms. Words are signs of ideas.' 'Words are things,' said Lord Bacon. By a wrong use of words, wrong ideas, wrong habits, and very erroneous practices are produced."

The above which we clip from the *Western Recorder*, sounds very much like Bro. Caperton. He seems to believe, and, therefore, speaks. The air of authority is rather imposing. Withal, Bro. Caperton is sadly behind the times. This, perhaps, accounts for his dogmatic utterance about the word church. The New Testament does, according to the most approved critical canons, use the word "church" in the singular, of a number of smaller or local churches or congregations. Some years ago this was exhaustively shown in the *Recorder* at the public request of a distinguished Kentucky M. D. In Acts ix. 31, it is conceded that "churches," of King James' version, should be church. This is not the place to give and weigh MS. authority. While some various readings are pretty equally balanced, this is one in which the testimony, and that the best, is almost all on one side. Not to speak of the critical editions of the Greek Testament, which give the singular number, some popular versions of the New Testament have for centuries followed the best MSS. by rendering church. Even the American Bible Society, so tenacious of the *verba ipsissima* of the authorized version, gives the singular in its German Testament. So in the American Tract Society's edition, revised by Dr. Rodolph Stiar. The popular version of De Sacy, in French, also has church. J. F. Meyer's version, published 1823, gives the same. Of course the singular is found in A. Campbell's version, and that by the American Bible Union. If Bro. C. would give these little matters a slight degree of attention, it would be better for him and his readers. To be sure, "words are things," as Lord Bacon says; but this philosopher, by long and tedious inductions, arrived at his ideas before he gave names to them. We are not acquainted with the language of Ashdod: but, perhaps the "Eastern States" do not use it to the extent charged by Bro. C. *If my good friend will lend me an Ashdod grammer, I will look it over.* G. V.

Paris, Ky.

REMARKS.—There is nothing the least wonderful about this or worthy "the sound of the trumpet." Grant that it should be church instead of churches, though Griesback, nor Scholz, nor Stephens in variations of the text, third edition, nor Beza, variations of the text, fifth edition, nor yet Elzeoie, decide in favor of churches, it does not effect the fact that *ecclesia* is used in the New Testamet to denote a *local* church organization only and not a universal, national or provincial body. It occurs one hundred and ten times, and of these one hundred are so manifestly in the local sense that there can be no controversy about them. In the other ten instances it is are the singular for the plural by the figure of speech called synechodoche—where a part is put for the whole, *one* for all, etc., that no impartial scholar can well question them.

We can understand why the scholars of State and Protestant churches naturally incline to the singular, instead of the plural, to give support to the universal idea of church, but why Dr. Varden or any other Baptist should decide in favor of the use of a term so utterly opposed to its general *usus loquendi* throughout the New Testament, we do not understand, and that, too, when MSS. authorities and scholars are so nearly balanced. Of the four ancient codexes of great authority, which sustain the plural as in *textus receptus* is L. Codex Regius Parisinsis, of which Griesback says: "Of all the MSS. I should be disposed, on the whole, to rate its text *the highest in purity.*" The student may exemplify this for himself by examining it in the parallel places of the gospel, which opinion Alford quotes with approbation. Now let the reader notice the parallel passages: "And he went through Syria and Cilicia confirming the *churches*. (Acts xv. 40). There is no question about this reading, as all Codices sustain it. "And so were the *churches* established and increased in *number* daily." (Acts xvi. 5). This language forbids the idea of a State or provincial church, which can never be increased in *number*, for there is never more than one church, however much its members may be multipled. Dr. V's language implies that he has given this subject more than a little attention, and we therefore most earnestly request him to refer to one instance of *ecclesia* where it refers to a provincial or a national establishment—one organization composed of several local bodies. In our opinion this has never been done, and never can be done. So much is now being published in books and papers concerning *ecclesia* as a local body, this is the time most opportune for him to do it.

SUMMARY.

J. B. S.

Rev. F. W. Earle is an authorized agent of this paper.

Rev. J. T. Craig was elected moderator of the Judson Association, and presided with ability and dignity.

Rev. B. S. Taylor is authorized to represent this paper in his field of labor, and to take subscriptions therefor.

Rev. E. H. Lindsey, of Millville, will favor our readers with an occasional article from his facile pen. He is also an authorized agent of this paper.

The number of pupils at Centenuial Institute are increasing, but there is room for a great many more. That is the place to educate your sons and daughters, brethren.

Rev. W. A. Forbes stated upon the floor at the Red River Association that he would have nothing to do with the new paper enterprise at Little Rock in its present connection. He is announced as the treasurer of the concern. And his withdrawal will be quite a blow to the enterprise.

Rev. J. F. Griffin spent several days preaching at New Edinburg last week. The church was much revived, a number of penitents were forward for prayer, and one professed faith in Christ. The outlook for the church at this place is now more encouraging then it has been for sometime. May the pleasure of the Lord prosper in their hands.

Rev. J. D. Jameson is working hard to get the Baptist church at Hot Springs in working order. They have no house of worship, and are few and weak. Yet Hot Springs is a place of great importance and our cause needs a vigorous church there. We bespeak the co-operation of the brethren with Bro. J. in this noble work. If we, as a denomination, would be wise, we would occupy the center of influence.

Judson Association closed its last session with Shady Grove church, Dallas county, last Monday. There was a full delegation and some churches had been revived. but most reported cold. Twenty-three baptisms were reported for the year. The total membership is 700. We were a member of this Association twenty-one years ago. Then it embraced Lea, Coleman, Thrasher, Yates, Tommie, (now gone to rest,) McCullock, (also gone over the river,) Gardner and others, all now in other Associations. Its territory and working force have been greatly diminished. Breth. Craig and Yeager are the only preachers left that were in this body when we first met with it. But the Lord has raised up other preachers there, such as Lindsey, Earle, Taylor, Hultsman, Myers, Callaway, Pirtle and others who are men of promise, and who, under God, are able to do a great work. This Association has an unusual amount of good and efficient laymen, such as Woods, Mann, Dickenson, Teague, Hog and others. These brethren are a power for good. The usual reports were adopted. THE BAPTIST was unanimously adopted by a rising vote as the organ of the Association. There was near one thousand persons present on Sunday. The entertainment was splendid.

CONCESSIONS TO NON-INTERCOMMUNION.*

THE celebration of the Supper was the public official act of the church and not of individuals in their individual capacity. It was *the assembled church* that celebrated it. It was the united testimony of the whole, to the great truth symbolized. It was never celebrated under other circumstances. It was a church and not an individual ordinance.—*Paxton in Apostolic Church*, p. 281.

We claim this author because, knowing him to be intelligent, we have a right to suppose that he understands the force of his language. If the Supper is a *church* ordinance, then, like every other rite or ordinance of the church participating in it, cannot be extended to those not members of that church. It is like voting, the church cannot, by courtesy or otherwise, invite those outside of her membership to participate in it with her. If it is a church it cannot be made a denominational ordinance without perverting it from its original design—to change what Christ has appointed in form or design is as the sin of rebellion.

Dr. R. M. Dudley, professor of Georgetown College, Ky., in his sermon on communion, published in "Baptist Doctrines," says:—

From these Scriptures, (Acts ii. 41, 42-47; 1 Cor. x. 17-11; Acts xx. 7), it appears that the Lord's supper *is a church ordinance*; that it is also an expressive symbol of church fellowship; and that it is to be shared by those who are truly united in church relation. The New Testament says nothing of the intercommunion of churches; but it *seems* reasonable to *infer* that there may be consistent intercommunion between those churches whose doctrines and order so agree that membership in the one church may justly entitle an individual to membership in the others, but between such churches only.—P. 183.

Dr. Dudley here clearly asserts the doctrine for which we contend, 1st, by declaring that the Lord's supper is a *church ordinance*, for if so, like *voting*, it can belong to none but members of the one church celebrating it; and 2d, by admitting that nothing is said in favor of intercommunion in the New Testament—i. e., in its favor. As with respect to another human practice—infant baptism—there is neither precept for nor example of it, which is absolute proof against it. I will demonstrate that the New Testament opposes it with all the force it does infant baptism, by precept and example, and that intercommunion as certainly destroys the symbolism of the Supper as infant sprinkling does the symbolism of baptism. Dr. Dudley, although a Baptist, seems willing to *infer* a practice into the churches that would destroy the Supper as a *church ordinance*, which he admits Christ appointed it to be.

BARTHOLOMEW ASSOCIATION.

J. B. S.

IT was our happy privilege to attend the recent meeting of this body, which met with the church at Monticello, embracing the first Sabbath in October.

The introductory sermon was delivered by Rev. W. E. Paxton. The text was, "Let us not be weary in well doing, for in due time we shall reap if we faint not." The speaker showed in what "well doing" consists, and showed how we become weary by having our arms stretched out with one hand upon the service of God and the other upon the cares of the world. In this strained position men soon grow uneasy. He showed finally the certainty of reaping and the harvest of "well doing." The sermon was edifying and strengthening.

After the sermon, the Association took a recess till 2 o'clock p. m. The delegates and visitors were furnished comfortable houses where they fared sumptuously. We were domiciled, with some twelve or fifteen others, at the spacious home of our esteemed friend and brother, R. F. Heyatt. This brother knows how to make delegates feel comfortable, and he shares no pains in doing it.

At two o'clock p. m. we met at the church, where the letters were read and the body organized by electing Rev. W. E. Paxton moderator, and Bro. A. W. Files secretary. The letters showed the number baptised in the Association during the year to be 97, while the whole membership is 1,368. The usual business was attended to with order and dispatch. At night we were feasted by a good sermon from Rev. R. A. Lee; text, "If any man serve me, him will my father honor." He showed that monthly or yearly service alone was not acceptable with God.

On Sabbath Rev. A. J. Fawcett preached the missionary sermon at the Baptist church. We did not hear the sermon, as we preached at the same hour at the Methodist church. Bro. Lee preached at the same hour at the Presbyterian church. Bro. Fawcett had the congregation, and we heard his sermon spoken of in highest terms of praise. About $25 were collected for missions. At night Bro. Paxton preached another good sermon.

The main business of the Association was attended to on Monday. The report on education elicited several good speeches and indicated that these brethren are in earnest on that subject. The Centennial Institute was highly recommended. The report on publications was a good one, and unanimously adopted. Its endorsement and recommendation of THE BAPTIST was all we could wish. The session was a most harmonious and delightful one. We left a short time before its close.

The next meeting is to be holden with Lake Village church. We got a good list of subscribers of course. Still there is room for more.

* These are a few of the many concessions which we are gathering for our new work, to be published this fall, "Intercommunion, Unscriptural and Inconsistent."

THE RETURN OF THE JEWS.

MANY do not believe that God will ever gather his ancient and covenanted people "out of all nations, and plant them in their own land never more to be plucked up." But their dispersion and the overthrow of their city and nation are not more clearly foretold than is their gathering in "the last days." Their return is the last of the great prophecies to be fulfilled before the second advent of the Lord from heaven, and possibly it is silently fulfilling before our eyes. The following is a translation of some interesting details under the above heading, extracted from a French paper:—

Judging by reports, which appear tolerably well confirmed, the Jews are little by little re taking possession of their ancient patrimony. Eighty years ago the Sublime Porte permitted residence in the holy city to only three hundred Israelites. Forty years ago this number was raised; but the Jews were obliged to reside in a special quarter of which bore their name. This last restriction, however, disappeared in its turn ten years ago; and since then the Jews, buying up all the land in Jeruselam that could be bought, have even built entire streets of houses outside the walls. Naturally, the increase of population has been followed by substantial progress. Synagogues and Jewish hospitals have been multiplied. The German Jews have no less than sixteen charity associations; and, in the interior of the city, one may count already twenty-eight "congregations religieuses." Two journals have been started. In the Rothschild and other Jewish hospitals, 6,000 patients are ministered to annually. A Venitian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000 francs made to Turkey, accepted as security a mortgage on the whole of Palestine. Owing to the Jewish immigration, the population of Palestine has doubled during the last ten years. In 1875 there were 13,000 Jews in Jerusalem only. The value of the land at the gates of the city has increased more than ten-fold: building and constructive work of all kinds is carried on night and day; and it is remarked that the immigrants, who, to a large extent, are from Russia, are animated by religious enthusiasm of a very pronounced type. Given the industrial enterprise and activity of the Jews, one may predict resuscitation, at no distant period, of this once so flourishing province.

QUERIST.

Is there a case in moral government where a transgressor paid the penalty and was afterwards put upon probation in order to be redeemed, or is it universally the case that redemption is based upon a suspension of the penalty, and those who are redeemed never receive the penalty?

S. L. MORRIS.

Answer.—We never heard of such a case. When a man is pardoned, the penalty due his sin is annulled, and of course he will never receive it.

BRO. GRAVES:—We have a member in our church who is accused of very disorderly conduct. The church is convinced (from circumstantial and well authenticated worldly evidence,) that the accused is guilty, but we have no positive proof inside of the church. A majority of the church cannot fellowship the accused party. What can we do in such cases? JNO. JAMES, JR.

Aurora, Wise county, Texas.

Answer.—If the influence of the brother is hurtful to the church, you can and should make that a charge, and if you can sustain it the church will be justifiable in withdrawing her fellowship. No member has a right to live so as to injure his or her church.

1. Is it correct discipline to prefer a charge against an offending brother without specifications?

2. Is it right to exclude a member, without proof of the charges, from prejudice and public sentiment?

3. When a visiting brother is in attendance, (as in the above case), and is requested by the committee of investigation to act in defence of the accused, has such visiting brother a right to speak in the case? J. M. COOK.

Mooresville, Miss.

Answer.—1. Specifications should always accompany the charge.

2. No member should be excluded without a charge both specified and proved beyond a reasonable doubt.

3. The accused, if he wishes advice or assistance in defence, has the right to select his own counsel, and not the prosecuting party for him. A brother not a member, or, should the case demand it, an attorney, may be employed by a defendent in an ecclesiastical trial, but he must conform to the rules of the church.

BRO. GRAVES:—Will you please answer the following queries in THE BAPTIST? My mind has been ruminating over and much perplexed on the subject of "The Church," as our P[illegible] friends call it:—

1. Is the Jewish hierarchy, or nation of Jews, the Old Testament church, as called now by most people?

2. If so, is the Old Testament church and the New Testament church the same church, under different dispensations?

3. Was not the Jewish hierarchy, or the Old Testament church, the prosecutors of Jesus Christ in his arrest, trial and crucifixion?

4. If the Old Testament church [illegible] New, or gospel church, is the same [illegible] not the gospel church under the same condemnation with the Old Testament church in the arrest, trial and crucifixion of Jesus Christ?

Thomaston, Ga. WASH HARTSFIELD.

Remarks.—At an early day we propose to discuss the relation of the Jewish Theocracy to the Christocracy of the New Testament. Suffice to say here that the kingdom of Israel in the Old Testament was the prototype of the visible kingdom of Christ in the New Testament—was as a shadow to a substance.

INTERNATIONAL COMMUNION.

WE are in an age of centennials. We took a laborious part in one ourselves within the last decade. In these times men, governments and societies celebrate centennials as if a hundred years had never passed before. For our own part we do not purpose taking part in another centennial, unless per chance we should live to be a centenarian ourself; in that case we might attempt to repeat one of our old centennial speeches.

But now we have special reference to the centennial celebration of the starting of Sabbath schools, which is to be provided for in London. It is to be international; evangelical Christians of all countries are expected to participate. And all of a sudden it is given out to the Christian world and the rest of mankind, that there is to be an "international communion" at the "Metropolitan Tabernacle," that it is at Mr. Spurgeon's church, to be participated in by all Christians present, of whatever sect. And thus, under the guise of an occasion of grand charity and catholicity, the whole affair is to be subverted into a sectarian assault on restricted communion Baptists. For it is well known that they comprise a majority of real Baptists throughout the world. It is farther known that they are as true friends of Sabbath-schools as any on earth. It is also known by all candid Christians who have mingled with them that they are as honest in their views of communion as are any other people. Yet the Sunday-school workers of our churches are to be driven away, or very greatly embarrassed, by a part of the programme which prescribes them; and to make it the more embarrassing the occasion is to come off in a grand open-communion Baptist church. The Baptists of America have dealt most kindly and brotherly with Mr. Spurgeon and his productions. We do not know how it is at the North, but in the South his books have been read almost exclusively by Baptists; there are exceptions, but as compared with Baptist purchasers they are one to ten. Still Mr. Spurgeon now proposes to open the way and prepare for an "international" mortification for his brethren, who have not shown disposition to hold him to account for a manifest departure from the more regular order of the denomination.

We do not mean that our patronage should influence his faith and practice, but it ought to influence him to bear himself with some decency towards us. He very often talks blatantly of his great love for the Baptists of this country. We prefer to see it in action.

"He'd then increase our obligation,
To reciprocate all moderation."

—*Ed.*

We should think that this last attempt to put dishonor upon Baptists should satisfy the most impervious to reason that there can be no alliance with Pedobaptists in religious work of any kind. We cannot accredit them as sister evangelical churches, as unthorized either to preach the gospel or to administer the ordinances, which prerogatives belong to Scriptural churches only.

PRAYER MEETING.

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

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

RESIGNATION.

Why should I fear to meet thee, O Affliction?
Thou art an angel sent to me from God!
Why should I doubt my Father's benediction,
Because he chose to speak it 'neath the rod!

Safe as the birds beneath their mother's wings—so,
Close to his breast I'll lay myself to rest;
And death may come—with even a thousand stings—lo!
Even in the dust my triumph is my trust.

Faith, like the dove her plaintive prayer uplifting,
Soars to my Father's firmament of blue,
Bathed in his light she sees the vapors rifting,
And breathes to him her lowly vow anew:

"My broken will I lay upon thine altar—
Oh! thou can'st read aright my [illegible].
My cup I take with love that will not falter
For, giving it, I know, all merciful thou art!"

—*Churchman.*

One mother writes us that her son, for whom she requested prayer in our prayer-meeting, has made a satisfactory profession of religion, and asks us to rejoice with her. Another in Arkansas presents her son for prayer. Let him be remembered, and let our faith be increased to ask.

BRO. GRAVES:—Allow me to offer to the Sunday-evening prayer-meeting the case of our Second Baptist church in this city. We are weak yet in number and means, and desire that you will present our case and ask the brethren to pray for us, that God will help us. We desire to build for him, work for him, and aid sinners to escape from the wrath to come. JAS. W. HOWARD.

Columbus, Ga.

The Young Folks' Cyclopedia of Common Things.

All our boys and girls who like to ask questions will be glad to hear of "The Young Folks' Cyclopedia 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 the old folks answer; but sometimes they are too busy, sometimes they don't know. And 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 cyclopedia, you know, does not merely give definitions like a dictionary. It tells a good deal about everything that it mentions at all. For instance, if a boy wants to know about bees, he can turn to the word "bee," in the cyclopedia, and find out all about their habits and food, etc. A girl hears a good deal said about the telephone, but does not quite understand what it is. She will find it described in this cyclopedia in language that she can comprehend. There are cyclopedias for grown folks, but these are full of terms that some children cannot understand, and 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 treats of common things. 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, $2.50, by THE BAPTIST BOOK HOUSE, Memphis, Tenn.

THE QUESTION.

"IN the fundamental principle, he in common with all Baptists who have written on the subject, agrees with our position, viz.: that it [the Lord's supper] is a church ordinance to be observed by the church as such—that this was the primary purpose. To this Bro. Paxton fully assents. The only question between us is whether the church has the right to modify the divine order—to give what Christ withheld, i. e., the right to those outside and not of her body."—THE BAPTIST.

Oh, no! Bro. Graves. There is no such question between us. I did not assert, nor do I believe any more than you "that the church has a right to modify the divine order—to give what Christ has withheld, i. e., the right to those outside and not of her body." The only question I suggested was whether the visiting brother who accepts the invitation to partake does not thereby become *quoad hoc*, a part of the church which celebrates; and I referred to the paschal feast to illustrate the relation of such visitors to the church. The Paschal supper was strictly a family affair, and yet, the stranger sojourning within the gates, who was a circumcised Jew, was treated as a member of that family, without the formality of adopting him, or the necessity of formally withdrawing from him rights it was never intended to confer.

It will not be denied that a church may incorporate into her body a properly baptized person, so as to allow him to participate in all the rights of membership, and his participation in the Supper in no way infringes the divinely appointed order. Now as the greater necessity includes the less, I am unable to see why one may not be admitted to the enjoyment of a single privilege without infringing the unity of the church or destroying the character of the Supper as a church ordinance. If one may become a part of the church for all purposes, why may he not for a single purpose? It seems to me the real question at issue is, whether a church can incorporate a visitor into her body for the the time being, for the specific purpose of celebrating the Supper, just as the sojourning Jew became a part of the family where he happened to be when the Passover was kept.

Bro. Graves says (Old Landmarkism, p. 93): "This Paschal feast, Paul informs us, was a type of the Lord's supper." I raised the point in my article because I wanted him to reconcile this part of the type with his idea of the Supper. Yet, strangely enough, he takes no notice of this, the only point I raised.

If the visiting Jew could partake with the family, of an ordinance to be observed by the family, as a family, without destroying its symbolism or infringing the divine institution, why may not a visiting brother participate with a Baptist church in an ordinance to be observed by the church, as a church, without modifying the divine order? Why is he not *quoad hoc* as much a part of the church as the sojourning Jew was a part of the family which partook of the paschal feast? Bro. Graves says the passover was a type of the Lord's Supper. Now in the application of a type may we arbitrarily take what suits us and reject the rest, or must we apply all the essential parts of the type to the illustration of the anti-type?

As Bro. Graves expresses a desire to remove all obstacles to full accord in our views, I have raised these questions, not for controversy, but in order that he may answer this phase of the question which seems to me to be the real question at issue between him and those who differ from him.

W. E. PAXTON.

REMARKS.—It is really a pleasure to meet with a brother who will in the spirit of candor and fairness, examine a subject for the truth's sake, and not for victory. If our views of the symbolism of the Supper are not sustained by the word of God we wish to be corrected and instructed, for we only want to know the *truth* that we may maintain it.

Our Bro. Paxton agrees with us that the Supper is a *church* and not a social or a *denominational* ordinance. If so, it is like *voting* or any other privilege or duty that belongs to a church, as such. We feel justified in affirming that if it was given to the churches by Christ as a *church* ordinance, he intended them to observe it as such, and not as a *denominational* ordinance, and no church is warranted to contravene this appointment by any *indirection*. This is a principle recognised in common law.

"To attempt to avoid the letter of the statute by subterfuge or indirection is intentional violation of the law, and the act should be punished as such."

Now we do think the suggestion of Prof. Curtis, and brought forward for our consideration by Bro. P., is a plain and palpable attempt to contravene the law by "subterfuge or indirection," without casting the least reflection upon our brother whose attention has not been so long and so *severely* called to its conskieration, possibly as our own.

We say the theory to consider the members of other and distant churches as virtually joining, for the time being, the church inviting by simply accepting the invitation, most certainly contravenes the intent of the law, if its intent was to confine the celebration of the Supper to the *bona fide* members of a local church, since Bro. P. nor Prof. Curtis, or Dr. Montgomery will for a moment claim that such brethren are *bona fide* or *de lege* members of that church, we can demonthis to every Baptist. Suppose after the invitation is accepted by twenty or fifty brethren of other churches and they have taken their seats with the communicants, sundry persons, as is often the case, present themselves for membership by experience and by letter, would not these *quoad hoc* members be entitled to *vote* as well as to eat? The principle cannot be divided. They certainly would be as much impowered to do the one as the other. And Dr. Adkins in his Polity, published by the American Baptist Publication Society, frankly concedes it, and that it is proper and right for a church to invite members of other churches to vote in her business meetings. But Bro. Paxton will not concede any such thing—we believe he would oppose such a proposition as strenuously as we would, as subversive of our church Polity, and therefore we conclude that the *quoad hoc* theory is a violation of the law by indirection.

It is a fundamental principle in Baptist church polity that the members of one church cannot vote in another church, nor has any church the right to authorise him to do so. Will Bro. P. suggest to us an orderly way for the dismission of those *quoad hoc* members after the supper is ended? Prof Curtis could not and Bro. Montgomery had not time to explain the how.

Concerning the argument for inter-communion drawn from the Passover as a type.

For years we confess we have tried to satisfy our mind with the suggestion of Bro. P., and *practiced upon* it, instructing the churches we served to invite only those brethren present whom she *knew* to be sound in the faith and orderly in their walk—thus keeping leaven from the table. But no church could be induced to carry this out, i. e., selecting the sober and the orderly out of a crowd of visitors present and leaving the dram-drinkers and drunkards and dancers, and theatre-goers, and race-course visitors uninvited.

This compelled a reconsideration of the type. We admitted that no type must be compelled "to go on all fours"—i. e., is antetyped in every feature?

We said it was a positive command of God fo the Paschal lamb to be *wholly eaten*, and it was this that necessitated the provision for a neighboring family to be called in where the lamb was too large for the family observing the feast—for *in no other case was a foreign family to be called in*. But Christ did not command all the bread and all the wine for which thanks may have been offered to be eaten or drank, and therefore the calling in of others is both unnecessary and inadmissible.

In conclusion we call our Bro. P.'s attention to the symbolism of "the one loaf" which to our mind forever settles this question beyond controversy. If the one loaf, *eis artos* symbolizes the one body—organization, organic unity partaking, which is frankly conceded by the best critics, then it is certain that only the members of one organisation can partake of it together. Should be pleased to see Bro. P's. views upon this point before we write again.

QUITE LIBERAL IF NOT LOOSE.

IN the comments on Sunday-school lessons, in the *Boston Watchman* of the 16th ult., we find these statements: "This unanimity among *all the different branches of the church, etc.*" We suppose this passed under the eye of the editor and received his sanction. It is in the same number of his paper in which he takes us in hand for being so strenuous an old landmarker. We think a little old landmarkism would not hurt in Boston, or even the columns of the excellent *Watchman*. Will our brother tell us if the Baptist denomination is only a branch of the church, what *the church or trunk* is; and if the Roman Catholic Hierarchy is a branch merely, or the main trunk?

Please enlighten, and not abuse us.

Again, this, in the same lesson: "We differ from Pedobaptists in respect to the ordinance of baptism; when they come to a right practice in that matter the barriers to inter-communion will soon be removed." The editor of this department could then conscientiously invite all immersed persons—the Mormons not excepted—to a Baptist communion table. This position will not suit the ignorant, bigotted Landmark Baptists of the South and West. They really believe there is very much more than a mere dip in water in the way, leaving out the question of church communion. Do Methodists, Mormons, Campbellites, and Pedobaptists hold and teach the same faith with Baptists? Would we not exclude a member who would sprinkle an infant or immerse an adult to obtain the remission of sins and spiritual regeneration, as Campbellites and Pedobaptists do? See their disciplines and confessions of faith.

CAROLINE ASSOCIATION, ARKANSAS.

THIS body convened in Little Rock on Saturday before the second Sabbath in October. A large delegation was in attendance at the opening of the session. The former moderator, Eld. J. P. Eagle, called the Association to order, and proceeded to business by reading the letters from the churches, Eld. M. Green officiating as reading clerk. A permanent organization was then effected by re-electing the former moderator, Eld. J. P. Eagle, and Bro. Mallet was elected clerk.

But little progress was made in the business on Saturday, and the committees on the various objects fostered by the body were not appointed until the close of the first day's session. The brother appointed from last session to preach the introductory sermon being absent, Eld. R. S. James, president of Judson University, was selected to preach the sermon at 7:30 p. m. Saturday. His sermon was an eminently practical one, from the text, "And I, if I be lifted up will draw all men unto me," and held up Christ alone as the foundation and central figure in the Christian system—the power that draws men to it. He said the pulpit only failed when it ceased to present Christ and him crucified.

On Sabbath a number of brethren preached to large congregations at the various meeting-houses tendered the use of the body. Eld. J. P. Eagle, by appointment from last session, preached the missionary sermon at 11 o'clock in the Baptist church. The sermon was in every way worthy the time, place, the importance of the subject, and the head and heart of this consecrated preacher of the word. He said the duty of carrying the gospel to all nations, as Christ commanded, rests primarily on the churches. His sermon was a clear and forcible presentation and elucidation of the whole subject of missions. At its close about $50 was taken up by a collection.

On Monday the business was despatched with promptness, the committees generally coming up with their reports without unnecessary delay. The report on Sabbath-schools was criticized by several brethren, but after verbal explanations from members of the committee, was adopted without amendment. The clause criticised was, in substance, as follows: In mixed communities we recommend the organization of Bible schools—Bible and Baptist schools being synonymous. The objection raised was, that it might be construed into a recommendation of union schools.

The secretary of the Mission Board, Eld. —King, presented a lengthy report, showing the nature and extent of the mission work performed in the bounds of the Association during the past year. Bro. King is heart and soul in the work, and his report was a very creditable one in the way of work performed. He was unanimously continued in the position of secretary, with full control and direction of all mission work in the Association.

The subject of Foreign Missions also received due attention from the body, as was proper and right.

Good reports were submitted on Education and and on Ministerial Education, and several excellent speeches were made in advocacy of the prime importance of education in general, and of an educated ministry.

On Monday, during the evening session, Eld. W. B. Harmon introduced a series of resolutions, looking to the general revival of the Sunday-school interest among the churches. He followed them up with a most powerful and effective speech, in which the great necessity and importance of a Sunday-school in every church was fully demonstrated. He struck the key note on that important question, and the Association unanimously adopted the resolutions, which, among other things, provides for a Sunday school convention, to be composed of two delegates from each school, to be appointed by the church.

It affords us pleasure to be able to state that THE BAPTIST was cordially endorsed in the Report on Publications, as well as upon the floor of the Association. Breth. T. P. Espey, R. J. Coleman and W. A. Forbes made special mention of the paper, and urged it upon the attention of the brethren. To the moderator, and the entire body, we are under special obligations for the privilege cordially extended us of presenting the claims of THE BAPTIST, and Baptist Book House.

The last business of the body being to appoint some one to preach the introductory sermon, Eld. W. D. Mayfield was chosen to fill that appointment.

To the brethren at Little Rock we are especially indebted for their uniform courtesy, and especially Breth. Espey, Thomas, Forbes, Mayfield and Bounds. We enjoyed the hospitality of Bro. and Sister Blackard, and Sister Grace, formerly of West Tennessee, who, with her accomplished daughter, Miss Eva, were untiring in their efforts to render their guests comfortable. Bro. Blackard is one of nature's noblemen, full of the spirit of his Master, and will not fail of his reward. God bless these noble brothers and sisters of Little Rock, whose sole desire was to render every one "at home" during the session.

In the effort to consolodate the two churches, some discord resulted, but the matter was brought up informally in the Association, and all the parties interested agreed to leave the matter to a council to be composed of two members from the churches. We are satisfied that the whole matter will be amicably adjusted, and that a new era will dawn upon the Baptists of Little Rock. We bid them God-speed in the work they are doing for the Master, and shall confidently look for glorious results in the near future. We were especially gratified to see so many young men working in harmony with the old veterans in the vineyard of the Lord. It argues well for the future.

G. W. G.

NEWS FROM THE STATES.

Missouri.—Rev. H. B. Turner has resigned the pastorate of the Baptist church at Butler. —— Bro. Bockner, pastor at Marshfield, writing to the *Central Baptist*, says: "Our work at Marshfield is going forward fast; still need a little money. Don't wait, brethren. Send it up at once, so I can sleep well." —— Elders P. Brown and Wheeler are engaged in a meeting near Carthage. The interest is good, no results reported as yet.

North Carolina.—"Rev. G. J. Hobday, of Waverly, Nansemond county, Va., has accepted the charge of the churches at Waverly and Newville for all his time. The churches at Shiloh and Old Shop are vacant."—*Baptist Recorder*. —— Rev. J. E. Carter, pastor at Nelson, writing to the *Biblical Recorder*, says: "We closed last week a good meeting of two weeks. Bro Vann was with me the first week. There were six additions to the church; four baptised. I go next week to New Bern to aid Bro. Eaton. Bro. Hathan will aid me at Tarboro, commencing 31st of October." —— Elder B. H. Carter has been expelled by the Prospect church, Steely county, for gambling.

Kentucky.—Eight persons have recently been baptised into the fellowship of the Mt. Sterling church. Among the number was a gentleman eighty-two years old, and a lady eighty. Several await the ordinance. —— A meeting held with the Locust Grove church, Nicholas county, conducted by the pastor, Eld. W. B. Smith, assisted by Elder J. G. Boss, resulted in twenty additions, three of whom were from the Methodism and four from the Baptist. —— Bethel church, McLean county, Eld. W. W. Woodson, pastor, has enjoyed an eight days' meeting, which resulted in nine professions and four additions. —— The result of Bro. G. E. Smith's two weeks' meeting with the Stanford church was thirteen additions. —— Rolly Grove church, Green county, has been greatly blessed. Elder B. W. Stiles, assisted by Elder W. E. Talks, held a series of meetings with it, and there were fifty-two additions.

Virginia.—"A precious revival we are having at Forest Hill. Bro. H. Goodwin, our colporteur, is doing most of the preaching, and our people are charmed with him and his sermons."—*W. F. Detter, Louisa county, in Religious Herald.* —— Rev. C. H. Ryland has accepted the pastoral care of Walnut Grove Baptist church, Hanover county. —— Rev. J. A. Leslie, of Chesterfield county, has accepted a call to Union church, Prince Edward county. —— "Rev. A. Eubank has been supplying very acceptably the pulpit of the Charlottesville Methodist church, while pastor Williams has been taking a brief vacation. The latter baptised a daughter of Prof. N. K. Davis, last Sunday week."—*Religious Herald.* —— Elder Vernon I. Anson has recently held three series of meetings, reaching in the aggregate of about one hundred and twenty professions of faith in Christ Jesus. He has baptised some sixty-five, and some twelve or more await the ordinance.

Texas.—The church at Weatherford is building a parsonage for their beloved pastor, Eld. W. A. Jarrel. —— "Bro. Penn is still conducting the meeting here, and with better success. There have been about twenty conversions up to the present (Oct. 12). Much interest is manifested. His large tent was completely packed on last Sunday night, and an immense throng crowded around on the outside of the tent, but notwithstanding this great throng marked attention was paid to the discourse."—*Texas Baptist, Dallas.* —— The time and place for holding the Northwest Convention has been changed to Friday before the second Sabbath in November, at Dublin, Erath county. —— Bro. S Middlebrook has been ordained to the full work of the gospel ministry by the Towash church. —— Bro C. C. Mosley has been ordained to the work of the gospel ministry by the Henrietta church. —— "Mrs. Elsie J. Pritchard, wife of Elder J. F. Pritchard, and mother of Dr. T. H. Pritchard, of North Carolina, died at her home in Crockett, on the 24th ult."—*Baptist Herald.* —— The church at Huntsville is still without a pastor. We hope soon to hear that this field is occupied, as it is an important point. —— Bro. Penn's meeting at McKenney resulted in 270 conversions and 102 additions to the church.

Georgia.—Bro. W. H. Hubbard has been ordained to the ministry by Mt. Carmel church. —— "Rev. Robert Baber has accepted the call to the pastorate of the Baptist church at Douglasville."—*Index.* —— The next session of the Bethel Association will be held with the church at Cathbert, commencing on Tuesday before the first Sunday in November. —— Bro. Henry L. Hamilton has been ordained to the full work of the ministry by the Hopewell Baptist church, Bryan county. —— Elder J. W. Butts suggests to all the churches of the Appalachee Association that they set apart their meeting day in November as a day of prayer and fasting for the spread of the gospel on earth. A good suggestion, and one that should be adopted by all our churches.

Tennessee.—The series of meetings lately conducted at Bell Buckle by Elder Wm. Huff, resulted in seven additions to the church, five of whom were by baptism. —— Rev. R. L. Sanford has held meetings with three of his churches lately, which resulted in twenty-seven additions. He came nearly making it a round thirty, but was compelled to dismiss on account of the sickness of Bro. W. H. Dyer, who died on the last. Bro. Dyer was a good and faithful Christian, liberal in his donations to all the objects of his church, and will be greatly missed by both church and community. —— Rev. C. H. Strickland, pastor of the First church, Knoxville, writes to the *Reflector*, under date of October 6: "Our meetings closed to-night with the following results: Church greatly revived and strengthened spiritually; restored to faith and fellowship, three; received by letter, twelve; baptised, thirty. Several others await the ordinance. 'The Lord hath done great things for us, whereof we are glad.'" —— "I baptised three into Harmony church to-day, [Oct. 17] two of whom were Methodists. That makes seven Methodists that I have baptised into that church within the last fifteen months."—*E. C. Dargan, Cedar Chapel.*

Alabama.—Rev. S. A. Goodwin, of Union Springs, has gone to Atlanta, Ga., to remain some time. —— Howard College, Marion, is having the best opening it has had since the war. —— The First Baptist church of Troy has called Rev. T. H. Stout to serve them another year, and he has accepted. Bro. Stout is very popular in the community and greatly beloved by his brethren, and will accomplish much good. —— "Baptised six persons and received two by letter at Wilsonville on the third Sunday in September. Beginning with seven twenty-five eighteen months ago, the present number is sixty eight. The work began in a sermon once a month at the request of outsiders. A good house has been built, and there is a full Sunday school and good congregation."—*E. T. B., in Alabama Baptist.* —— Bro. Renfroe is conducting an interesting series of meetings at Talladega. The prospects for a good meeting are increasing.

Mississippi.—The Chickasaw Association at its last meeting contributed $68 to the State Mission Board. —— The brethren at Beauregard, Rambering about thirty-six, have organized a church and gone earnestly to work. They will organize a Sunday-school as soon as possible. —— Elder L. Ball has accepted the appointment of the State Mission Board as missionary to the bottom. —— "Our meeting is still progressing finely. We have crowded houses and profound solemnity. The meeting is the topic of conversation all over town and for ten miles around in the country. Up to the present there are twenty-two additions to the church. The Lord is blessing Bro. Parker with free speech and favor with all the people. We are persuaded the end is not yet."—*M. T. Nottingar, Aberdeen Examiner.*

Kansas.—A meeting at Peniel, conducted by Elder S. M. Richardson, resulted in eleven additions, and the revival of the church. He is now conducting meetings at Midway, and from there he expects to go to Carterville and Scranton. —— A church has been organized near Fountain Inn, Greenville county, with forty-five members. It is called Fountain Inn church, and Elder J. G. Fowler was unanimously elected pastor.

OUR LOUISIANA LETTER.

BRO. GRAVES:—I closed last week an interesting meeting at Wynn Island church resulting in ten additions to the church by experience and two by letter. I had the assistance of Bro. J. B. Wise, a student of Mississippi College, and a young man of fine ability. He preached the gospel in its simplicity and power—something very rare in young preachers—and one has but to hear him to be convinced that the interest of perishing souls is the great burden of his heart. He says he was converted when he was twelve years of age, and has been happy ever since, and I believe it.

The Bayou Macon Association held its seventeenth annual session with Providence church, Alto, Richmond Parish, twelve miles south of Bayville, on Friday and Saturday of last, and Monday of the present week. I was not there, but I learn that only six churches were represented. There are only five preachers within the bounds of it, viz: Elds. W. W. Nash, E. E. Tharp, J. W. Lumbly J. D. Shackleford and the writer.

Bro. Robertson, who has been with us for four years, has removed, I learn, to the Ouachita Association. Bro. Lumbly has just moved in, and is assigned to missionary work by the State Mission Board. Of the eighteen churches composing this body, not more than eight or nine have pastors or supplies, and only one of this number has preaching oftener than once a month. I am happy to say, however, that the meeting was very interesting and profitable. The claims of Ministerial Education, State and Foreign Missions were presented and liberally responded to. Elds. Lee, Mason and White were present from Concord, and Bro. Robertson from Ouachita Association. They were all delighted with the success of the meeting, though the attendance was small.

The church in Monroe is nobly supporting her pastor. The membership does not exceed sixty, and is composed mostly of females. Financially the members are poor; all work hard for a living, yet they pay Bro. Mason $900. Two brethren, who are railroad employes, pay $150 each. A sister, who is a widow, and has no resource but her needle, pays $30. I do not know of any four churches that pay within one hundred dollars of as much as Monroe, and yet it is as poor as any church I know of. The truth is, "Where there is a will, there is a way." This church has a will to support its pastor, and the Lord has shown them the way. I bespeak for it a prosperous future, for "the liberal soul shall be made fat." Fraternally,

L. C. KELLIS.

Monroe, La., October 14, 1880.

EXECUTIVE BOARD OF THE CENTRAL ASSOCIATION.

THE new Executive Board of the Central Association, met with Minister's and Deacons' Meeting, at Bluff Springs, last Sabbath After organization the board decided to apportion out to all the churches in the bounds of Central, among the members of the board, with other brethren, with the understanding that every church in the bounds shall be visited and a collection taken for missions. In addition, the board decided to hold a series of meetings over the entire field. Such meetings to be called, "Meetings of Deacons' and Brethren." It was also agreed that the meeting then assembling should be recognized as the first of the series. The topics for this meeting were then taken up and considered with much interest, until just before recess, at which time, a nice collection was taken for missions.

After a nice lunch was attended to, the resumption of the business of the day was re-engaged. The committee suggested the next meeting of the body, to be with Beech Grove church, five miles northwest of Trenton, on the second Sabbath in November next, at half past nine o'clock, a. m. Subjects for discussion: Evil of covetousness in the church. What relation, if any, has the Sunday-school to the church. What is the best plan for collecting money for missions in the church? Should not every Christian who is the head of a family hold worship? Brethren, and friends, are cordially invited to attend the meeting. Visitors first cordially.

J. M. SENTER.

Trenton, Tenn., Oct. 12, 1880.

The Young South.

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

REMEMBER THY MOTHER.

Heed thy mother tenderly
Down life's steep decline:
Once her arm was thy support,
Now she leans on thine.
See upon her loving face
Those deep lines of care;
Think! it was her toil for thee
Left that record there.
Ne'er forget her tireless watch
Kept by day and night;
Taking from her step the grace,
From her eye, the light.
Cherish well her faithful heart,
Which through weary years
Echoed, with its sympathy,
All thy smiles and tears.
Thank God for thy mother's love,
Guard the priceless boon;
For the bitter parting hour
Cometh all too soon.
When thy grateful tenderness
Loses power to save,
Earth will hold no dearer spot
Than thy mother's grave.

NO!

"NO!" clear, sharp and ringing, with an emphasis which could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the play-ground.

"It is not often any one hears it. The boy who uttered it can say 'yes,' too, quite as emphatically. He is a new-comer here, an orphan, who lives with his uncle, about two miles off. He walks in every morning, bringing his lunch, and walks back at night. He works enough, too, to pay his board, and does more towards running his uncle's farm than the old man does himself. He is the coarsest-dressed scholar in the school and the greatest favorite. Everybody knows just what to expect of him."

"Quite a character. I should like to see him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now."

"All that is true; and if you wish to see Ned come this way."

They moved on a few steps, pausing by an open gate near which a group of lads were discussing some exciting question.

"It isn't right, and I won't have anything to do with it. When I say no I mean it."

"Well, anyway, you needn't speak so loud and tell everybody about it," was responded impatiently to this declaration.

"I am willing everybody should hear what I have got to say about it. I won't take anything that don't belong to me, and I won't drink cider anyway."

"Such a fuss about a little fun! It's just what we might have expected. You never go in for fun."

"I never go in for doing wrong. I told you no, for to begin with. And you're the one to blame if there's been any fuss."

"Ned Dunlap, I should like to see you a minute."

"Yes, sir." And the boy removed his hat as he passed through the gate and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"

"No, sir. He had some, but he has sold them. I've got two bushels that were my share for picking. Should you like to buy them, sir?"

"Yes, if we can agree upon the price. Do you know just how much they are worth?"

"Yes, sir."

"All right, then, I will call for them, and you may call at my house for the pay."

The short interview afforded the stranger an opportunity to observe Ned Dunlap closely. The next day a call was made at his uncle's, and, although years elapsed before he knew what a friend he had gained, that day his fortune was assured. After he had grown to manhood and accepted a lucrative position, which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say 'no' if occasion required," answered his employer. "'No' was the first word I ever heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesitate and parley until the tempter has them fast. The boy or girl who is not afraid to say 'no' is reasonably certain of making an honorable man or woman."

"Yes" is often a sweet and loving word.

"No" is a strong, brave word, which has signaled the defeat of many a scheme for the ruin of some fair young life.—*Temperance Banner.*

HARRY'S THREE RESOLUTIONS.

"OH! mamma, it was splendid," said Harry.

"What was, Harry, my son?" said his mother in response.

And Harry went on to tell his mother how much he had enjoyed the missionary meeting which he had attended with his father the previous evening. "Mamma," he continued, "I promised I would tell you all I could about it, and I know I can tell you one story that the missionary told us. It was about a colored people's meeting, and they passed three revolutions."

"Revolutions, my dear," said his mother; "I think you mean resolutions, do you not?"

"Oh! yes, I guess that is right—three resolutions—and the first was that all should give something, the second was that each should give as much as possible, and the third was that they should give cheerfully. One man who was rich came up to the table and threw down a small sum of money. Then the man who took the money said he could not take that because it was not according to the second and third revo—revo—resolutions. He must not only give something, but as much as he was able, and give it cheerfully. So then the rich man took more money out of his pocket and gave it as though he meant it. That was according to all the resolutions, the gentleman at the table said, and so the money was taken."

"Well, that is a very good story, Harry," said his mother, "and whenever you give anything to God's cause, do not forget to give what you can, and, above all, to give it cheerfully, for God loveth a cheerful giver.

"But, my boy, it would be well if you would remember these resolutions in other things besides giving. I would like my son to resolve, by God's help, first, to do something for others every day of his life; next, to do as much as possible in the way of service for others; and last, to endeavor to do it all cheerfully."

And Harry passed the three resolutions, and that night in his prayer he asked God to help him carry them out. God did help him, too; and Harry became a very useful boy, which he had not always been. Indeed, he had often been a source of trial to his mother, because he was so selfish and did so little to please others, or to please God. Some time after, when his mamma told a friend about Harry and his resolutions, she said she did not know but they might be called revolutions after all, since they had worked such a happy change in the lad.—*N. Y. Observer.*

A WORD TO THE BOYS.

WHEN I was just fifteen, I believed in the Lord Jesus, and joined the church of Christ; and nothing on earth would please me more than to hear that those I am writing to had been led to do the same. It is thirty years ago now, and I have never been sorry for what I then did; no, not even once. I have had plenty of time to think it over, and many temptations to try some other course; and if I had found out that I had been deceived, or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion. I tell you, boys, the day I gave myself up to the Lord Jesus to be his servant was the very best day of my life. Then I began to be safe and to be happy; then I found out the secret of living, and had a worthy object for my life's exertions, and an unfailing comfort for life's troubles. Because I would wish every boy who reads these lines to have a bright eye, a light tread, a joyful heart, and overflowing spirits, I therefore plead with him to consider whether he will not follow my example, for I speak from experience, and know what I say.

Once, as I stood musing at a window, I saw a fly upon it, and made a brush with my hand to catch it. When I opened my hand, the fly was not inside, but still on the same place on the glass. Scarcely thinking what I did, I made another brush with my hand, and thought I had captured the insect, but with the same result; there was the victim quietly retaining his place in spite of me. It was on the other side of the glass; and when I saw that it was so, I smiled at my own folly. Those who attempt to find pleasure out of Christ will experience a like failure, for they are seeking on the wrong side of the glass. When we are on the side of Jesus, and, having believed in him, are cleansed and forgiven, then our pursuit of joy will be successful; but, till then, we shall labor in vain, and spend our strength for naught. It is of no use digging for coal where the strata show that there cannot be any; and equally useless is it to try after happiness when God's word, and the experience of those who have gone before us, assure us that cannot be found. But then it is all the more needful that we should seek it where it can be had, and give ourselves at once to the search. He who believes in the Lord Jesus is blessed in the deed.

What hinders you from believing? Boys, why should you not, while yet you are boys, believe in the Lord Jesus unto salvation?

Do not imagine that you cannot now be Christians; the gifts of our heavenly Father's love are not reserved for a certain age; boys may be saved; boys may be workers for Jesus; boys may bring great glory to God. Hence, it is just now, at this particular turning point in your lives, we are anxious to see you resolute for the right way. May the Holy Spirit incline you to resolve to be the Lord's. Others may despise your conscientious choice, and make mirth of your holy carefulness, but what matters it? Some of us have been laughed at for these twenty years, and are none the worse for it; we have had all manner of evil spoken falsely of us for Christ's name's sake, but we are all the happier for it. Oh, boys, if you are renewed in heart, and become for life and death the Redeemer's, none can really harm you; all must be right with him who is right with God.

A HOME FOR HIS MOTHER.

BUSINESS called me to the United States Land Office. While there a lad, apparently sixteen or seventeen years of age, came in and presented a certificate for forty acres of land. I was struck with the countenance and general appearance of the boy, and inquired of him for whom he was purchasing the land.

"For myself, sir."

I then inquired where he had got the money. He answered, "I earned it."

Feeling then an increased desire for knowing something more about the boy, I asked about himself and parents. He took a seat and gave me the following narrative: "I am the oldest of five children. Father is a drinking man, and often returns home drunk. Finding that father would not abstain from liquor, I resolved to make an effort in some way to help my mother and brothers and sisters. I got an axe and went into a new part of the country to work clearing land, and I have saved money enough to buy forty acres of land there."

"Well, my good boy, what are you going to do with the land?"

"I will work on it, build a log house, and when it is all ready will bring father, mother, brothers and sisters to live with me. The land I want for my mother, which will secure her from want in her old age."

"And what will you do with your father if he continues to drink?"

"O, sir, when we get him on the farm he will feel at home and be happy, and I hope become a sober man."

"Young man, God bless you."

By this time the receiver handed him his receipt for his forty acres of land. As he was leaving the office he said, "At last I have a home for my mother."

To all Sufferers from Prolapsed Organs.

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

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

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

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

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

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

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

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

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

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

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

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

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

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 is to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. R. Graves, LL.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party [illegible]

E. C. DANFORTH.

Office o Man'f'g Co., Conn. [illegible]

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

TESTIMONIALS.

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

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

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

S. TURNER, M.D.
Hayneville, La., April 19, 1877.

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

W. C. LAWRENCE, M.D.
Crawfordville, Miss.

TESTIMONY OF PUBLIC SPEAKERS

From the Governor of Tennessee.

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

Executive Office, Nashville, Tenn., December 21, 1876.

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

Very Respectfully,
JAS. D. PORTER.

MINISTERS' TESTIMONY.

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

G. A. LOFTON, D.D.
Pastor Third Baptist Church, St. Louis.

BANNING'S BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefit would surprise those who know nothing of it. S. H. FORD, LL.D. Editor Christian Repository.

The Brace I received from you I find is of great benefit to me. I was afraid it was not what it was recommended to be; but I was induced by my physician to get one. Shortly afterward, the church that I was a member of called me to serve them as pastor; and I accepted on the condition that they should get me a Brace. I was entirely broken down from over speaking. I could not speak longer than fifteen minutes until I became very hoarse; but, with the Brace on, I can speak with perfect ease one hour: and, after speaking, I do not feel that unpleasantness at my stomach that I did before using the Brace. I can say that the Brace is all that is claimed for it; and I would advise all speakers who feel fatigue and lassitude after speaking by all means to get them a Brace, before they have to stop speaking, as I had to do. I would not be without it for any consideration.

Coleman, Mo. DAVID UTT.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take $100 for the right to use it. I hope that all my ministering brethren will procure one.

J. A. REYNOLDS.
Falton, Miss., 1874.

I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without it: every minister, strong or weak, should have one. A. ROUTH.

Union Depot, East Tennessee.

Fourteen in One.

I have ordered from you fourteen Braces for my female friends. The parties all live in and near West Point, Miss. All have been much benefited. The most of them are delighted, and improving fast, and would not be without their Braces for any amount. None of them regrets paying their money for them. I do think they will benefit any one in bad health, especially all back diseases. I feel greatly indebted to you for my restored health, all from wearing the Brace.

MRS. E. C. WESTBROOK.
West Point, Miss.

BRO. GRAVES:—I have been wearing the Banning's Body and Lung Brace about sixty days, for extreme weakness of my back and misery in my chest, and can truthfully say that I am much benefited, though nothing like clear of my malady. I can ride horseback or in a wagon, follow my plow, in fact, endure more walking about general business in a day, with far greater ease, than I have been able to do in a long time. I find the Brace to be truly the very mechanical help I need. M. C. LOWRY.
Horn Lake, Miss., May 19, 1877.

Eld. 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 Brace I ordered for slight rupture, with two pads, has supported the person so well he says he has no need of the rupture pad now. He has never worn it at all. They have all proved perfectly satisfactory; and neither of the parties would take a hundred dollars for them and do without. G. D. STEDMAN.
Monticello, Ark.

TESTIMONY OF FARMERS.

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

Watauga, Tenn. T. E. E. HUNTER.

For Horse-back Riding.

I have traveled across the State of Mississippi on horseback since winter set in and though in very feeble health, I made the trip with comparatively no physical fatigue. I believe it would have been utterly impossible to have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible. R. E. MELVIN.

Camden, Miss., January 8, 1877.

A GEORGIA EVANGELIST.

Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more ease and comfort than before; I would not be without it for twice its price. T. C. BOYKIN
Sunday-school Evangelist
Atlanta, Ga.

Chronic Diarrhea.

I received one of your Body Braces through Rev. J. W. Hall some time in November, and have been wearing it since that time. From my short trial of the Brace, I feel warranted in saying that it has no equal for my disease, which is chronic diarrhea of twenty years standing and shattered lungs, having had to stop preaching since 1861. I consider the Brace the best remedy ever yet offered the afflicted. A. M. GEIGER.
Cedar Key, Fla.

I received the Brace for my patient, Mrs. Martin. She applied it, and it relieved her back immediately. I am well pleased with the Brace. It is the only supporter that I have seen or used in my extensive practice that I can rely upon without any appearance of evil from its use. I shall hereafter introduce it into my practice, and charge no commission.

A. A. DAVIS, M.D.
Houstonia, Mo.

PRICE OF BRACES.

The price of this Brace before the war was $20, and $25 when fitted by the medical profession.

The patent having expired I have secured the manufacture of 1000 of the Improved Braces upon such terms that I can furnish them at the following prices:—

Plain Brace, ordinary size	$10.50
Single Hernia Brace, ordinary size	12.50
Double " " "	13.00

I offer my improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at $2.70 including postage and $1 for every subscriber you fail to get.

Or one Brace for ten Braces with cash, $10 each.

Notice.—All sizes over 40 inches, having to be expressly made, are $2.50 extra. Front Pad and Spring duplicated for $2.00. Hernia pads (separately) for single or double Rupture $2.00. Sent by mail, post-paid.

DIRECTIONS FOR MEASURING.

Take a tape, if you have not a regular measuring tape-line, and measure two inches BELOW the tips of the hips around the abdomen, and send the measure in inches. The Braces are all marked in even numbers, and can be enlarged two inches.

In all cases the cash must accompany the order, with nearest Express office, as none are sent out on trial to be returned. We send out the Brace by mail. But a perfect fit is guaranteed, and Brace will be exchanged by purchaser paying express charges. Address

J. R. GRAVES,
Memphis, Tenn.

SECULAR ITEMS.

TENNESSEE.

Gas works will at once be erected in Gallatin, Tenn.

Epizootic is prevailing in Nashville, but in a mild form.

Five thousand persons were present at the Mexican war soldiers' Union at Newport, East Tenn., about one hundred being Mexican veterans.

The Convention of the Southeastern and Southwestern railroads is being held in Chattanooga. Its object is to adjust and revise rates between all Southwestern and Southeastern points.

Under the law of 1874 no liquor can be sold within four miles of an incorporated school of learning, unless located in an incorporated town or city. The friends of temperance, it is reported, are taking advantage of the enactment in some portions of Shelby county by securing charters of incorporation for schools in their neighborhood, in all cases near some little village where the inebriating fluid is dispensed.

FOREIGN.

The Sultan of Morocco has sent a note to the powers, declaring that all religions shall be respected throughout Morocco.

Mr. Goschen, the British ambassador at Constantinople, has informed the Porte that the Prince of Montenegro will undertake to liberate the Mussulmen imprisoned in Podgoritza for agitating, and will proclaim amnesty after the surrender of Dulcigno.

The United States Consul-general at Constantinople insists that the sentences passed upon the murderers of Dr. Parsons, the American missionary, be carried out. It is alleged that the murderers are all ill. One was condemned to death, and two to fifteen years' penal servitude.

PARIS, October 20.—At a meeting of the Council General of the department of the Seine, yesterday, a resolution was proposed protesting against Gambetta's speech at Cherbourg, and demanding the immediate recall of the French fleet in Turkish waters. The prefect of the Seine remonstrated against the resolution, as referring to matters beyond the speech. The Council General moved as an amendment to pass the order of the day, which was adopted by a vote of one to twenty.

LONDON, October 20.—A dispatch from Bucharest says that trustworthy intelligence from the border land, between Macedonia and Albania, represents that the Christians are ripe for a revolution. The Bulgarians and Mussulmans are armed, and assassinations on both sides are common occurrences, and anarchy reigns supreme. It is believed that the chief purpose of the Turkish authorities in inducing the Albanians to flock to northern and southern frontiers is to establish troops in the interior, where they control the lawless population, and crush their ideas of independence. If some steps are not taken to restore order, the population will probably be considerably diminished by mutual extermination.

MISCELLANEOUS.

The epizootic is prevailing in Chicago, Ill., and Cleveland, O., but in a mild form.

The secretary of the treasurer has instructed the assistant United States treasurer at New York to purchase $2,500,000 United States bonds for the sinking fund.

An ignorant old negro, at Harwood, Texas recently administered strychnine to three patients, he thinking it was quinine. Two died in a few hours, and the third is reported beyond recovery.

Twenty-nine Mormon missionaries sailed from New York for Europe on the 17th inst. Their efforts will be confined to Great Britain and Scandinavia, and will continue two years, after which they will return to this country.

There being some doubt whether all the ships intended for participation in the naval review at Fortress Monroe can be put in complete readiness by the 26th inst., the secretary of the navy has decided to defer the review to sometime to be yet fixed.

The severest storm known for years, occurred on Saturday and Sunday, the 16th and 17th inst., in the Northwest, from Lake Michigan to Dakota. Many vessels and a number of seamen were lost on the lake, trains were stopped by the snow-drifts, and numerous buildings were destroyed. Many cattle and horses also perished.

A tramp, who was refused something to eat on the farm of G. S. Maury, near Reading, Pa., on the 18th inst., set fire to the barn, and it was destroyed, together with its contents. Three mules and all the cattle perished. The dwelling was considerably damaged. Loss, $60,000. He was hotly pursued by the citizens, but up to last accounts had not been captured.

Ten to twenty years of success for a remedy that has in that time never been found wanting in all that is claimed for it, certainly ought to give confidence to those that have not tried Simmons Liver Regulator. The trial of it is attended with no inconvenience, no danger, no doubt; if it will not cure you it can possibly do you no harm, and and in no case of Bilious Headache, Constipation, Liver Disease, or its attendant evils has it ever been known to fail.

"I certify that my wife and self were in bad health for some fifteen years. I chanced to be looking over one of your almanacs and saw A. H. Stephens' and Bishop Pierce's names to testimonials. I then obtained some of the Regulator, and can heartily recommend Simmon's Liver Regulator to my friends as an excellent medicine.

"Z. E. HARRISON, M.D., Gordonsville, Va.

Physical Labor of Reading.

The magnitude of the phyical labor of reading is not appreciated. A book of five hundred pages, forty lines to the page and fifty letters to the line, contains a million letters, all of which the eye has to take in, identify, and combine each with its neighbor. Yet many readers will go through such a book in a day. The task is one he would shrink from, if he should stop to measure it beforehand. The best positions and best lights, clear type, plain inks, with the best paper of yellowish tints, and abundant space between the lines, afford the best safe guards against harm.

Workingmen.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Bilious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait. See other column.

Fertilizers for Corn.

Mr. J. W. Sanborn, of New Hampshire College Farm, reports a few series of co-operative experiments with corn made last season under his direction, whose results in the main confirm those obtained by Prof. Atwater, and so widely noticed the previous year, to the effect that nitrogen is of less account than either phosphoric acid or potash, in manure for corn, and can be profitably used in much smaller proportion, as compared with the natural requirements of the crop. Using nitrogenous manure containing 64, 48, 32, and 16 pounds of nitrogen per acre, with varying quantities of phosphoric acid and potash, on different plots, as large or larger crops were secured, and, of course, since nitrogen is the most costly ingredient of commercial fertilizers, much the larger profits, with smallest proportion of nitrogen. Good results were realized only with a complete manure, containing the three ingredients, the entire omission of any one of them generally causing a great diminution of yield. This was as much the case with potash, that is so often neglected in commercial fertilizer or chemical manuring, as any other ingredient.

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The records of these experiments teach the important lessons in regard to the field trial with fertilizers, namely, the necessity of duplicating the unmanured plots; in one of this series one of the unmanured plots yielded 32 bushels, and the other only 13 bushels of corn to the acre.

Milking and Milking Time.

Any one who has had to do with dairy farming knows that there are a great many poor milkers, against a few who understand and practice the proper method of removing the milk from a cow. It is a well known fact that some persons can obtain more milk from a cow with greater ease and in quicker time than others. In the first place, there must be an air and spirit of gentleness about the milker, which the cow is quick to comprehend and appreciate. It is not to be expected that a cow, and especially a nervous one, will have that easy, quiet condition so necessary to insure an unrestrained flow of milk, when she is approached in a rough way, and has a person at her teats that she justly dislikes. There must be a kindness of treatment which begets a confidence before the cow will do her best at the milk pail. She should know that the milker comes not as a thief to rob her, but simply to relieve her of her burden, and to do it in the quickest, quietest and kindest way possible. The next point in proper milking is cleanliness; and it is of the greatest importance if first-class milk and butter are the ends to be gained in keeping cows. No substance is so easily tainted and spoiled as milk; it is particularly sensitive to bad oders or dirt of any kind, and unless the proper neatness is observed in the milking, the products of the dairy will be faulty and second class. Those persons who can and will practice cleanliness while at the cow are the only ones who should do the milking. It matters not how much care is taken to be neat in all the operations of the dairy if the milk is made filthy at the start; no strainer will take out the bad flavor. Three all-essential points are to be strictly observed in milking — kindness, quickness and neatness. Aside from these three is the matter of the time of milking. It should be done at the same hour each and every day, Sundays not excepted. It is both cruel and unprofitable to keep the cows with their udders distending and aching an hour over their time. We will add another ness to the essentials already given, namely, promptness.

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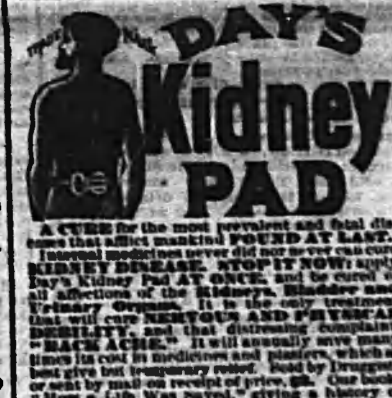

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Our Pulpit.

LET YOUR LIGHT SHINE.

A SERMON PREACHED AT BIG HATCHIE ASSOCIATION, BY REV. J. P. KINCAID, CAROLINA, TENN.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 16.

PROMINENT among the natural and necessary consequences of sin is spiritual darkness. Accordingly the Scriptures teach very clearly that the world in sin is the world in darkness, and in subjection to the power of darkness. It is said of the wicked that "they leave the path of uprightness to walk in the ways of darkness," and that "the way of the wicked is as darkness; they know not at what they stumble." We are told also that the apostle Paul was sent to the Gentiles "to open their eyes, and to turn them from darkness to light." The same apostle said to the Christians at Ephesus: "Ye were sometime darkness, but now are ye light in the Lord." Peter also admonishes us to "show forth the praises of him who hath called us out of darkness into his marvelous light." Many other passages teach with equal clearness, that sin has thrown over the world the sable curtains of spiritual night, and enveloped it in moral darkness. With respect to this darkness, Christians are said to be the light of the world, and in our text they are commanded to let their light so shine before men, that the glory of God may be accomplished [illegible] us to appreciate the greatness and dignity of what we are here commanded to do, and to furnish an incentive to obedience, let us notice—

1. The importance of our light and of letting it shine. In the text the word "light" has what may be called a secondary use or application. The first application of language is to natural or worldly things. It is afterwards applied to spiritual or heavenly things according to their correspondence. On this account natural things are one of the mediums through which we receive our notions of spiritual things. This being true, we may learn something of the importance of spiritual light by considering the importance of natural light. We are thus brought to enquire, what, to the natural world, is the value of natural light? We confess that our language is totally inadequate to the task of expressing, in full, the benefits and blessings which the natural world derives from the light of the sun. Great indeed is its indebtedness to that light for the influences and conditions which make it what it is, and which enables it to meet the requirements of human life and happiness. Our imagination also fails in the effort to conceive the full measure of injury it would sustain from the total loss of that light. But suppose the sun was blotted out and the world consigned to the clamy shades of unending night, how soon would blight, and mildew, and decay settle down upon it! How soon would all its beauties and grandeurs fade and perish forever! How gloomy, dismal and intolerable would be the influences and conditions of perpetual night! Yea, how soon would all animal and vegetable life perish, and the world become one common grave-yard of all its former life and beauty! Suppose, however, that it should lose its light, and that it was in the power of certain ones to restore it, how great and dignified would be their mission, and how important would be their work! What great blessings they could confer, and what great injuries they could inflict by giving or withholding the light! But if natural light be thus important to the natural world, spiritual light must be more important to the spiritual world, even as spiritual things are greater and more important than natural things. The benefits and blessings of light and the injuries sustained by the loss of light, are infinitely greater in the spiritual world than they are in the natural. And since the former is indeed in sin and darkness, how infinitely important is the mission and work of those who are the divinely constituted light of this world, and who, in our text, are commanded to let their light shine! By disobedience they withhold, while by obedience they give what is infinitely more valuable to the lost world than the light of the sun is to the natural world. How vast then is the importance of our light and of letting it shine! Its importance will still appear by enquiring—

2. What is our light? (a.) In itself. We shall not attempt a scientific or an elaborate answer to this question, but will be content with a brief and simple one, which all can understand, and which will be sufficient for our present purpose. Light, in a general sense, is that which enables us to see things. We know this to be true of natural light, and the Scriptures show that it is also true of spiritual light. In the text the word is evidently used in this sense: "Let your light so shine that men may see," etc. This clearly teaches that our light is to enable men to see. The apostle also says, "whatsoever doth make manifest is light." Here the idea is the same, since to manifest a thing to us is to enable us to see it. The Savior also said: "He that hath seen me hath seen the Father," and this was true, because he was the manifestation of the Father—"God manifest in the flesh." Again he said: "He that doeth truth cometh to the light that his deeds may be made manifest." Light is of the nature of revelation, enabling us to see and therefore to know. Hence our light, as Christians, is our ability to so exhibit spiritual things that men may see them.

(b.) In its source. But this may be understood better by considering the source of our light. Whence is it? Is it a native quality which we possess independently, or a derived or borrowed quality for which we are indebted to another? It is undoubtedly the latter. There was a time with us all when we were "darkness," and when we were "called out of darkness into his marvelous light." "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." We become lights in the world when by faith we receive him who is the Sun of righteousness, and by whose light we shine as the moon shines by the light of the sun. He is the "true light, which lighteth every man that cometh into the world." He is to the moral what the sun is to the natural world, while we are as the moon, receiving and reflecting the light of the sun. Dwelling in our hearts by faith, he shines out through our Christian character and life into the world.

(c.) In its nature. We are brought thus to consider more directly the nature of this light. It is evident from the foregoing that our light, being the borrowed light of Christ, is of the same nature of his. And as our light is our ability to exhibit things, the question arises just here, in what does this ability consist? With respect to Christ, it will be admitted, I suppose, that his ability to exhibit to the world spiritual things, consists in the actual possession of these things. He can manifest God to us because God is in him. He can show us the fullness of the God-head, because in him "dwells all the fullness of the God-head bodily." He can enable the world to see the grace and truth of God because he is "full of grace and truth." It is the fact that he is the living embodiment of the great facts and realities of Christianity which constitutes him the true light of the world, and [illegible] These great facts and realities are elements of his own infinite nature; to exhibit them is to exhibit himself. And as our light is of the same nature of his, it follows that we are lights in the same way, or on the same principle—i. e., our ability to exhibit spiritual things consists in our possession of those things. We can show the world Christ because Christ is in us, if we be not reprobates. We can manifest the spirit of God because that spirit dwells within in, our hearts being the temple of the holy ghost. We can enable the world to see the grace and truth of God in salvation, because we have received them and they are exemplified in our renewed nature. So it is with all the great spiritual realities of the gospel, which our light is intended to manifest to the world. We are able to exhibit them because they are possessed by us. And the possession of these things necessarily implies a partaking of Christ, from whom alone they can be obtained, and from whom they cannot be separated. We are lesser lights by being partakers of him who is the great and true light. It is Christ in us that makes us lights in the world, because it is this that makes us manifestations of him to the world, and because in him exist the things our light is designed to exhibit. In other words, our light is that likeness to Christ which results from union with him and partaking of him; therefore, he who lives most with Christ and is most like him has most light. We are thus that our light, as Christians, has something more than a merely intellectual nature. It has a nature which lies beyond this, and deeper in our being. It is more than Christian intelligence in the mind or brain, being rather the blessed Christ of the gospel, living in the inmost heart. It is more than mere intellectual knowledge of the plan and means of salvation, for it is the glorious realities of that salvation possessed and enjoyed by a renewed and saved nature. It, therefore, has a purely moral nature, consisting, as it does, in great moral realities.

3. How are we to let our light shine? We are told that "the light of the body is the eye"—i. e., the eye enables the body to see. It is also said that the conditions of natural vision are essentially photographic. That the eye photographs the object on which it is placed, taking a perfect image of it and holding that image until, by a mysterious process, the impression is transmitted to the brain and the mind perceives. Thus the eye enables the body to see by giving it the image of the thing to be seen. So if we would let our light shine, and thus enable men to see, we must give to them the image of the things to be seen; and our only means of doing this is by putting into our external character and life the image of the spiritual things which God has put into our hearts. The eye cannot give the body the