

SCIENTIFIC FALLACIES

No. III.

BY REV. A. J. FROST, D. D., CAL.

PROVIDENCE and inflexible law are deemed by scientists incompatible. The materialists of the present day deny the existence of divine providence on the ground of the uniformity of nature's laws, the unbroken chains of cause and effect, the universal sequence, necessary and invariable, of the forces of matter. This is the doctrine of Comte and his entire school to the present day. I have already shown in one way the fallacy of this statement, by discovering that the laws of nature are but methods of God's action, and that God has power over his own methods to change them or to annihilate them. True, God's method has been for the most part uniform in the past; but that does not prove that it will continue so forever. The sun may rise again, and it may not; the present order of things may remain for ages, and that order may be changed to-morrow. God is not bound with the iron bondage of uniformity in the future, because he has acted uniformly in the past. Indeed, it cannot be proved that God has acted uniformly in the past. The uniformitarian theory of geology is already giving way to the theory of catastrophism. But let it be granted that God operates uniformly, even then it cannot be shown that there may not be a thousand variable results from the adjustments of invariable laws. Immutable laws may be so combined as to produce mutable results, and so give room for providence to act in a variety of ways.

This we shall now endeavor to show, and thus expose the fallacy that so long as law is inflexible, providence is impossible. Let law be inflexible, and even then providence is possible and certain. For example, let it be granted that gravitation is uniform; magnetism constant; chemical combinations inflexible; the forces heat and light invariable. All this may be true, but it is only half the truth; the other half declares that there may be almost an infinite variety of combinations of invariable laws giving a variety of results. There are twenty-six invariable letters in the alphabet; but those letters may be so combined as to give us eighty thousand different words in the English language. There are ten invariable numerals or figures, but they may be so combined as to produce millions on millions of variable results. Fourteen parts of nitrogen will combine by weight with eight parts of oxygen and produce protoxide of nitrogen; or with sixteen parts and produce deutoxide of nitrogen; or with twenty-four parts and give us hyponitrous acid; or with thirty-two parts and give us nitrous acid; or with forty parts of oxygen and produce nitric acid. Now here is the result of the variable combinations of invariable chemical laws and inflexible proportions. There are sixty-three elementary substances known to chemists, each having its own laws of action and re-action, of proportion and combination, rigid and unchangeable in itself, but flexible and mutable when a human or divine will sees fit to arrange or re-arrange them. There are only two senses in which law is immutable, and that is when it acts alone, or when it acts under precisely the same conditions with regard to other laws and forces. Now as the conditions under which laws may act are infinite, the results of invariable laws may be also infinite according to the conditions of the case. Law is not a cause but a condition of matter. If man's use of the laws or conditions of matter is incompatible with their uniformity, much more is God's action constant. Everybody else in this universe can do as he pleases with natural law, only not God's. Everybody else works by law, interferes with law, modifies and controls law, why may not God do the same? If man can thus adjust the laws of nature—which is but another name for God's method in nature—may not God adjust his own laws or his own method of action to please himself? When the term law of nature is made equivalent to an efficient cause, there lurks in the expression a verbal fallacy. To attempt to account for the phenomena of the universe through the agency of natural law, or the efficiency of the laws of nature,

is absurd; for there is no such agency or causal efficiency in any law of nature.

As laws or forces seldom act alone, they seldom give invariable results. Hence in the use of such terms as "invariable law" or "inflexible force" there often lurks a fallacy in the very ambiguity of the terms.

There are no phenomena produced by invariable force, but rather by the variable combinations of invariable forces, and this accounts for no two things in the universe being exactly alike. If chemists can combine the various simple substances and produce such an astonishing variety of results without violating a single law of nature, cannot God, the author of these laws, so adjust them as to work out the purposes of his providence with like impunity? God violates no law of meteorology when he so adjusts the forces of nature as to give a drought or a flood, the barrenness of winter or the fruitfulness of summer, the arctic cold or the torrid heat. In all this variety of results the laws of nature are uniform in themselves; they are, however, multifarious in results on account of the various combinations and balancings of these forces. God violates no law of physiology when he so adjusts them as to produce sickness or health, plagues and epidemics. He violates no law of climatology when he so arranges the forces of nature as to give salubrity in California, malaria in Michigan and jungle fever in Burmah. In all this no law is suspended, no miracle is wrought, but God is behind the laws of nature, manipulating them at his will, and so combining them as to produce an amazing variety of results. Such are a few of the illustrations of the variable results of invariable laws, acting under different conditions and combinations.

God might, if he saw fit, produce results far more astounding than any yet seen by people of the present age—results having all the appearance of the miraculous without violating or suspending a single law of nature. The statement, then, that fixed and immutable laws leave no room for providence, is seen to be fallacious. As Christ in the wilderness used no extraordinary weapon with which to dispatch the devil, but simply "it is written"—so God uses no miraculous means in accomplishing the purposes of providence, but so arranges the ordinary laws and forces of nature as to work his complete will. So far, then, from the inflexible laws of the physical universe standing in the way of God's providence, they are the very forces which he employs in effecting his providential designs. So far as we know by experience he never acts except through law; he therefore demands that laws shall be inflexible in order that he may exhibit a general providence in their uniform operation, and a special providence in their extraordinary combination. And to say that God shall act only through the laws of nature in accomplishing his providential purposes is uttering a truism, for it is equivalent to saying God shall act only through his own methods, since a law of nature is, by the very definition of terms, God's method of action. God is present in every point of space; not by the diffusion of his being, but in the wholeness of his nature; not as an influence, but as a person; thus providing that his laws shall be immutable as himself, since by him they consist and are upheld in their uniformity. His power is momentarily put forth in connection with every law of nature and every particle of matter to hold each in existence, and hence he is constantly at hand to adjust these laws to accomplish his infinite variety of results. Beyond the reach of man's agency, behind the net-work of physical laws, are "the hidings of his power." Where the scientist cannot find him by searching, there is the one force of this universe, and the one source of all law, in its uniformly and flexibility as well; the God of providence and the God of nature; nay, the God of providence because he is the God of nature.

How this view of nature's laws harmonizes with the Bible when it calls them "the ordinances of heaven!"

"EAST TENNESSEE MISSIONS,"

I your last issue I notice a communication from Bro. S. J. Norton in which there are some statements that I think demands a reply. Bro. Norton says "The General Association of East Tennessee met at Concord church, Greene county, Tenn., on Friday before the second Lord's day in October. The brethren resolved to cut loose from the State Convention and resume work as of yore. This action is endorsed by all our churches and by all our brethren unless it be here and there, a man who has come from West of the mountains." The statement may be true, but I should be glad to learn how Bro. Norton obtained his information.

I was not present at the meeting of the General Association and so cannot speak from personal knowledge, but I have it from those who were there, that it was a silyly attended meeting. I suppose from what I have heard of the meeting, that not one-tenth of the churches of East Tennessee were represented in the meeting. How can that body presume to speak for East Tennessee? I, however, am of the opinion, that the action of the Association in resolving to do its own missionary work independent of the State Convention meets with general approval by all the churches and brethren. Even those brethren "who have come from west of the mountains" have not opposed the movement. As one of that number I am perfectly willing for those churches that desire to do this missionary work through the Board of the General Association to do so.

If more work and better, can be done through that agency than through the Board of the State Convention by all means it should be encouraged. But I see no good reason for cutting "loose from the State Convention" to do it. The two organizations are certainly not antagonistic. The resolutions adopted at the late meeting of the Convention at Brownsville encourages Associational missions and recommends all the Associations in the State to appoint their Boards and organize for missionary work so that each may, as far it is able, supply the destitution in its own bounds.

It certainly is not therefore necessary for the General Association of East Tennessee in order to do its own missionary work "to cut loose from the State Convention." In taking up its own missionary work, it does but, in effect, adopt the policy foreshadowed and recommended by the Convention. But there are other departments of work committed to the Convention, the Sunday-school work, and the education work. Does Bro. Norton mean to say that the General Association of East Tennessee resolved "to cut loose from the Convention" and carry on this work through independent agencies? If so, it seems to me the policy is unwise and injudicious. It is in effect saying to Middle and West Tennessee, we do not need your patronage and support in sustaining and endowing our College at Mossy Creek and our Female school Bristol. We are amply able to take care of ourselves and want none of your territory from which to draw patronage and support. I cannot believe the brethren composing the late meeting of the General Association could have been induced to adopt a measure so manifestly injudicious and ruinous to their own interests.

I take it then, that the General Association has not resolved "to cut loose from the State Convention," but that it has only adopted the recommendations of the Convention in reorganizing its Mission Board and is attempting as is the Big Hatchie in the extreme west to supply its own destitution. If such be the case there need be no frictions in the working of the two bodies. Even the brethren from the west of the mountains will I presume, fall into line and give Bro. Norton a hearty welcome to their churches and their homes and bid him an earnest God speed in his work.

But if he means that East Tennessee has adopted the policy of exclusiveness, and like the Japanese of yore determined to have nothing to do with the Baptists of other sections of the State, at least one brother from "the west of the mountains will not co-operate with him in his work."

J. M. PHILLIPS.

LETTER FROM EAST TENNESSEE.

STRANGE THINGS AND OTHER THINGS.

NOT long since in one of our upper counties: Mr. Frank Johnson, son of the late President Andrew Johnson, died of delirium tremens, his sister tried to procure the services of a Romish priest to sprinkle him before the last breath had left him, and so keep him from being lost. The priest however could not be found, and application was speedily made to a Methodist preacher, who happened to be near by. This Methodist preacher, Mr. Calahan, actually sprinkled Mr. Johnson in the name of the Sacred Trinity; and he in a state of unconsciousness, and all this was done by the preacher to supply a vacancy made by the absence of a Catholic priest; this I learn from the citizens of Union Depot is an undoubted fact. I have always been accustomed to think that Methodism was the grand-daughter of Rome, but this a little stuns me, as "things equal to the same thing, are equal to each other." Will Methodism now say, that they are not the children of the "mother of harlots"? Think of it, a Methodist preacher (priest) standing over a man all stupefied by drunkenness and unable to know any thing, and in the name of the trinity sprinkle him to save him! Please tell us what you think of it. [We think it is as Scriptural and as sensible as infant sprinkling—every whit.—ED. BAPTIST.]

I notice in reading yours and Ditzler's debate, on page 688 in the 28th line Mr. Ditzler said:

"That which is born of the flesh is born of the spirit." This is one among the many strange and blustering things that Mr. D. said. Did he really say this, or is it a typographical error, for any man of sense, who will say that, will say anything. [We do not presume to know what he meant, unless, all are born pure and holy—free from depravity.]

"Old Banner" again, I was afraid we would see it no more.

"O, truth blazoned Banner, long may it wave O'erland of the free and home of the brave." And then you struck off, as I think in the right direction when you scored this attempt at centralization in one grand State Convention, which has made sad work in our denominational enterprises. I hope now our East Tennessee General Association will come to its senses again. I am going right to work for the Old Banner. I like to read other papers very well, but THE BAPTIST is an indispensable paper. I have learned more—got more real substantial strong meat of the gospel in reading your paper than all the rest put together. Now let us have the finishing up of the Dispensations, Exploitions of Parables, etc., in the meantime give that Phillistia *blizzam*. I closed a meeting recently at Richland church, Granger county, Tenn., during in which there was twenty-six baptized on profession of their faith. Bro. A. Kouth is engaged in a meeting of days near Tezewell, Tenn.

Sheltons Ford, Tenn., Nov. 10, 1879. [Write again soon Bro. J., we are always glad to hear from East Tennessee. Our columns are always open. This paper has always been the standard paper with East Tennessee Baptists, and we want it always should be.—ED. BAPTIST.]

LETTER FROM TEXAS.

DEAR BRO. GRAVES:—After a long anxious suspense, of weary hot days and night, the Old Banner of our loved denomination has reappeared in our domicile. During those long days I have searched carefully every column of my papers for some information, as to your whereabouts and welfare; the yellow fever reports were carefully noticed, expecting in each report, to see the notice of your, or some of your people's departure. Now in your greetings to your readers, all have come to light—how glad I how many hearts have been in suspense during this long time no one can know I how many are now made glad and thankful will never be known! My labors in this State, in my four churches, have been wonderfully blessed. I held a meeting of days with each of my churches during the months of August and September, which resulted in many conversions and great revivals. Sixty-five baptisms

were the harvest already gathered and quite a number by restoration and letter, etc. Three churches have renewed their call of my services the incoming year. God has most wonderfully blessed our State this year—spiritually and temporally. I will do what I can to get a club. Our little J. R. Graves is growing fat and bids fair to be somebody. W. M. RAYMOND.

A WORD FROM AN OLD FRIEND.

BRO. GRAVES:—I am thankful to our God that you and your family are yet spared, and the Old Banner has been permitted to again visit us. I pronounce it, decidedly the best religious paper I have ever read. No uncertain sound comes from its pages. Is it Landmark? Yes, to the core. Is it sound in the glorious old doctrines of the Bible? As perfectly sound as possible, it seems to me, without inspiration.

I am glad your book on Landmarkism will soon be before the people. It is certainly much needed. Will you not, if God preserves you, prepare notes and publish on the New Testament? My dear old brother David Sims, near me, and who has been engaged in the work of the Master for many years, says he had rather have a commentary on the Scriptures from your pen, than from the pen of any other living man.

I, for one, among the many thousands of Baptists in this broad land will contribute five dollars toward the production of such a work. Who will next speak?

Brethren, let us go to work for THE BAPTIST in earnest. Who, in all this wide domain, so successfully contends for Baptist doctrines and practices as its editor? Renew and send other names with yours. Truly, T. J. FOWLER. Kosciusko, Miss., Nov. 19, 1879.

Remarks.—It is our purpose if we live to see sixty-five to commence our notes on the New Testament. Get up a list for Old Landmarkism, etc., it will be ready January 1, 1880. Thanks for your good words and wishes.

UNION MEETINGS.

THERE is the second response to our request for every brother who has held a union meeting to write us the results and the influence they exerted for the cause of truth—an uncompromised gospel.

DEAR BRO. GRAVES:—You propose two things in THE BAPTIST of November 22: 1st, The opinion of the brethren concerning union meetings. 2nd, How many of us have held union meetings this year. As to the first, I will say that I held two union meetings with the Methodists in my early ministry. I was badly outgeneralized in both, and have determined never to hold the third one. My opinion is, they are productive of harm to the truth, and hinder the success of the cause of Christ.

As to the second, I have held no union meetings this year. I went to an M. E. church to hold a Baptist meeting, at Hickman, Ky., and was turned out because I would not agree to keep back part of the price. Nor do I believe in holding union services on Thanksgiving days, etc., or at any other time when affiliation is required. I believe in close pulpit and close table, and church authority for baptism. J. J. N. HALL. Martin, Tenn., Dec. 18.

Another young minister writes and asks us, if we can conceive of a case when a Baptist minister would be justified in going into a Methodist congregation and helping in a union protracted meeting—says he has thought there ought to be.

If it was allowed us to make a public statement and explain our position we can conceive of such a thing, but we could not consent to be placed in a false position—i. e. that of seeming to accredit their preachers as Scriptural ministers, and then we be allowed to preach the gospel.

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METHODIST PREACHERS MEMBERS OF NO CHURCH.

BY ELD. W. A. JVBREK.

THIS will remind the reader that in his debate with Ditzler and in his Great Iron Wheel Bro. Graves urged that Methodist traveling preachers have no membership in Methodist churches. Ditzler, when asked: "What church do you belong to," was as silent as the grave. He did not deny that Methodist traveling preachers are members of no Methodist church, but or only the Annual Conference. The discipline and Methodist manuals all prove Methodist preachers have no church membership. From the *Western Christian Advocate*, of October 22, 1879—an official organ of Northern Methodism—I copy the following as it lies before me: "The church membership of 'traveling' is merged in their Conference membership, and so continues while their relation to the church as 'effective' ministers remains. Hence expulsion from the ministry carries with it the loss of church membership." This is from an editorial on "ministerial exclusion."

Yet, some Baptists admit these clerical aristocrats—such aristocrats that they are above "church membership" and form themselves into a preacher's society, called the "Annual Conference"—into their pulpits, call them ministers! Yet, Methodism is called a church? If this is not Romish priesthood, Romish aristocracy, the characteristic of the mother of harlots, what can be?

Yet, some Baptists receive baptism from the hands of these Methodist "preachers"—from "preachers" who are too "high up" to belong to a church—supposing Methodism a church—but must form themselves into a "preachers church." A set of men who say: "Stand ye by; we are better than you are; you are unfit to belong with us; so we will be separate and have a "preachers church!" "a mouth speaking great things."—Rev. xiii. 5.

REVIVALS IN NORTH LOUISIANA.

THIS piece of good news communicated by Bro. Courtney to the *Examiner and Chronicle* will be read by all with pleasure:

This year 1879 will be marked by our posterity as an epoch in the history of the Baptists of this region. Never before, I presume, has the Lord so wonderfully manifested himself to his people, or blessed their efforts in the salvation of sinners. This display of his mercy has not been confined to any particular section, but from what I learn has extended to every portion of North Louisiana.

The labors of our ministers, in co-operation with our laity, have been more successful than that of any, and perhaps all, other denominations. Our State Convention and its Domestic Mission Board have done more in the past two years than ever before since the war. They have evoked an enthusiasm, laid wise plans, and put forth an energy which has been the main instrumentality that, under God, has accomplished such large results. I can say this disinterestedly, from the fact that I have been debarred the privilege of attending either of the two last sessions of the Convention, and have no connection with the Board of Domestic Missions.

The Board has had a State evangelist and financial agent in the field since the meeting of the Convention last year, in the person of its Corresponding Secretary, who has been singularly blessed in his labors, both as evangelist and agent. They have now put another man in the field to engage in the same work. If these two men succeed, as we have every reason to believe they will, the time is not far distant when our State will be dotted over with missionaries of our Convention.

As an instance of the success of this work, I note that at the late session of our Association (Red River), with a membership of some fifteen hundred, there were reported by the churches accessions, by baptisms alone, of two hundred and sixty-seven. At the same Association there was raised in cash and subscriptions about four hundred dollars for benevolent purposes. This is wonderful, in view of our poverty-stricken condition, and the miserably short time of this year.

I write these things because I believe our Northern brethren will be rejoiced to know how the Lord is blessing us. F. COURTNEY. Mt. Lebanon, La.

The Baptist.

THOU HAST GIVEN A NAME TO THEM THAT FEAR THEE...

J. R. GRAVES, Editor and Proprietor...

Business Office: 327 Second street, Memphis, Tenn.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God...

2. As Baptists, we are to stand for the ordinance of Christ as he enjoined...

3. As Baptists, we are to stand for a spiritual and a regenerated church...

Distinguishing Policy of Historical Baptists. The non-association of human societies...

A WORD ABOUT SUSPENSION.

IT has no doubt been suggested to many of our subscribers that since this paper is liable to be suspended several months every year...

1. Though we have been thrice compelled to suspend, while the yellow fever has been an epidemic...

2. We wish to say, and have every friend and brother say it for us, that we shall make the needed preparations in advance...

EDITOR AND PUBLISHERS.

TO THE CHURCHES OF BIG HATCHIE ASSOCIATION.

DEAR BRETHREN:—At the last session of the Big Hatchie Association, that body resolved to re-assume the control and direction of missions within its bounds...

For the last five years, indeed ever since the war, the large majority of our churches have done very little or nothing for missions...

and became little more than Committees on Statistics. 2. By former plans, by far the larger portion of the funds collected were expended upon expensive agencies...

The plan adopted is simple and inexpensive, viz:—

Recognizing the fact that the pastors of the apostolic churches and the deacons were divinely ordained and appointed agents, for the raising of moneys for all purposes...

Our suggestion is that the pastors preach upon the subject of mission at each of the churches apportioned to them during the month of January and take up as large a subscription as possible...

P. S.—I add up for Bro. Irby, clerk of our Association, viz: No. of churches, 50; total membership, 4,350; baptisms, 357; ordained ministers, 80. By the help of the Lord, our report next year will greatly excel the past.

We respectfully submit this circular, through the pastor-agents, to the churches, and request them to read it at their January meetings...

We append the apportionment made of work with the ministers and deacons, to the best of our information. If any changes can be suggested...

- S. M. Provence—Brownsville, J. R. Graves—First church, Memphis, J. W. Justice—Central church, Memphis, J. W. Lipsy—Germantown, Collierville, N. Hope, Eudora, and Prosperity, S. H. Phillips—Ebenezer, Alexandria, Leverage and Grand Junction, T. J. Hunt—Antloch, J. W. Shelton—Ararat, J. B. Canada and W. R. Wall—Beaver Creek, L. H. Milliken—Bethel, Bolivar, Bethlehem and LaFayette, M. Davis—Egypt, J. B. Canada—Fishersville, Oakland and Hebron, G. W. Griffin and J. J. Tharp—Macon, W. L. Anthony—Fulton, N. H. McFadden—Mt. Lebanon, W. H. Barksdale—Chelsea church, Memphis, J. H. Borum—Elon, Enon and Dyersburg, W. G. Stamper—Grace, Pleasant Plain, Society Hill, Walnut Grove and Bethesda, J. P. Kincaid—Woodlawn, E. C. Faulkner—Elam, Ripley and Hermon, A. J. Kincaid—Salem, Big Creek, Mt. Pisgah, and New Bethel, A. G. Parrott—Covington, Ridge High, Bethel and Brighton, Jas. W. Curlin—Westland, Denmark, Zion and Maple Springs.

COMMUNICATIONS FROM BRO. AYER. WE publish the following communications, at the request of Bro. Ayer. It breathes the spirit of a high-toned Christian gentleman...

ALL of which is respectfully submitted to the churches. J. R. GRAVES, Ch'n.

A WORD FROM BRO. SENTER.

BRO. GRAVES:—It was decided at the Convention that our missionary work should be done by and through the Executive Boards of the Association. Hence it is an important matter to see after the practical working of the Boards...

WE divided Central Association into ten sections, with five churches in each, and have ten of our most consecrated men, who have each volunteered to canvass their respective section and beg for help, collect money, pledges, or provisions.

P. S.—I add up for Bro. Irby, clerk of our Association, viz: No. of churches, 50; total membership, 4,350; baptisms, 357; ordained ministers, 80.

Remarks—Bro. Senter will see that adopting the pastor-agent idea, the Board of the Big Hatchie Association has apportioned the work of canvassing among the pastors, and it remains now to see whether West Tennessee Baptists or the Baptists of the two largest Associations are missionary Christians or not.

FROM BRO. PENDLETON.

WLD. J. R. GRAVES—Dear Brother:—You will be surprised at receiving the sermon I inclose. The truth is, the necessity imposed on you to suspend your paper has excited my sympathy, and I am disposed to help you for a few months, perhaps a year, by furnishing you a short sermon every month.

Upland, Pa., Dec. 1, 1878. Remarks—Though private, we give this note "letter and point" We do confess our surprise and joy in receiving

this expression of sympathy from a brother so dearly beloved, and one who has proved himself a friend true and tried, in deed and in truth, when I cost something to be one; and since sympathy, like faith, is dead, being alone, Bro. P. generously offers without fee or reward, and what makes it doubly appreciated by us without solicitation to help us until we have gotten once more out of the shadow of the yellow fever. We can only say, "God bless our Bro. P."

And now it is for our readers to decide whether this kind offer of our Brother shall prove helpful to us, as he desires. Will not each brother and sister who reads this resolve to procure for us at least one new subscriber this month, as proof of the benefit they expect to receive from twelve such sermons as Bro. P. can write? Does not each patron of this paper sympathize with us in the losses we have sustained by the late epidemic, and will not each one, like Bro. P., make an effort to help us reach the solid ground of prosperity again? Let your love be without dissimulation, let your generous deeds attest it. The publishers have extended the \$2.50 offer for one year, and the \$1.25 for seven months, until the first of January.

COMMUNICATIONS FROM BRO. AYER.

WE publish the following communications, at the request of Bro. Ayer. It breathes the spirit of a high-toned Christian gentleman, which character Bro. Ayer has ever borne. It is enough to say that impressions were made, but it is distinctly disclaimed by the parties conversed with that Bro. Ayer was seeking to "belittle the strength of the Reflector" in the least, but upon a general statement of matters, in the light of a business transaction, to obtain the advice of friends.

Now the circulation of the Reflector, in or out of the State, we have never troubled ourselves about. When propositions are made to us to purchase, as there have been more than one in the last eighteen months, we have demanded the number of subscribers, or required a guarantee of a certain number of actual subscribers, and it must be presumed that we do know something about its circulation.

But why have we been influenced to allude to the circulation of the Reflector? Because its editor has repeatedly done so, and, indeed, does so every week, evidently to effect detrimentally the patronage and advertising business of the other two Baptist papers published in the State.

In the article published a few weeks ago, advising Tennessee Baptists to tear away from their old leaders, and offering his "one great paper as the Reflector" as the organ of the whole State, he stated that "In Middle and East Tennessee it has twice as many subscribers as any other Baptist paper."

So it seems clear that the unfortunate statement has grown out of some misunderstanding of facts mentioned in friendly, if not confidential, conversations. I lament that such should have been the case, and it is exceedingly distasteful to me to have my humble name connected with such unpleasant disputings between Christian brethren.

You are not mistaken in thinking that I am, and always have been, a warm friend of the Baptist Reflector, as well as of yourself personally. But please sit me to say here, that when I quit political life, after having worse than wasted twenty

our circulation for that week in Middle and East Tennessee—then we withdraw and sincerely crave his pardon for our allusion to his circulation, with this suggestion, that to make the impression that the names on the old list of the East Tennessee Baptist and those of the Western Baptist, and the 800 of the old list of the Happy Home are subscribers of the Reflector, or belong to its permanent circulation, is to make a false impression upon Baptists and advertisers.

Dr. J. R. GRAVES—Dear Bro.:—The Baptist Reflector of to day is just to hand, and I find in it an editorial that constrains me at once to address you this communication, which I beg this favor of you to publish in the next issue of THE BAPTIST. I make this request because Bro. Mayfield, without publishing my reply to his letter of inquiry, says in reference to me: "He emphatically denies making any such statement."

I herewith enclose you a copy of my answer to Bro. Mayfield, which I beg you to publish in connection with this, that it may speak for itself and for me. Respectfully, your brother in Christ, LEWIS M. AYER.

Murfreesboro, Tenn., Nov. 27, 1878.

REV. W. D. MAYFIELD, D. D.—Dear Bro.:—On my return home to-day, I found your's of 11th inst., in reference to the matter about which you spoke to me at Brownsville.

I had been reported as saying, "The circulation of the Reflector is but 800." I am not given to the vicious habit of wantonly meddling with other people's business. I never have, on any occasion whatever, exchanged a word with Dr. Graves in reference to the Reflector. But you inform me that "He gives your [my] name, and says that you [I] made the statement, not to one, but to many, and that you [I] did not make said statement in confidence."

It surprised and grieved me much to learn that I had been reported as saying, "The circulation of the Reflector is but 800." I am not given to the vicious habit of wantonly meddling with other people's business. I never have, on any occasion whatever, exchanged a word with Dr. Graves in reference to the Reflector.

I am quite sure that not one that I spoke with touching the matter would willfully misrepresent any matter; but the best men are liable to misapprehension. It is, at the same time, obvious that I cannot have had no inducement in the world to be so little the strength of the paper with which I was then thinking of forming a business connection.

You are not mistaken in thinking that I am, and always have been, a warm friend of the Baptist Reflector, as well as of yourself personally. But please sit me to say here, that when I quit political life, after having worse than wasted twenty

years in the dirty whirlpool, I ceased taking any political newspaper because I had grown heartily tired of strife and wrangling. Now I begin to fear I shall have to eschew all religious papers for the same cause. Make any use of this you may think proper, and believe me very truly and sincerely yours, LEWIS M. AYER.

Murfreesboro, Tenn., Nov. 27, 1878.

A WORD FOR ELD. O'QUIN.

BRO. GRAVES:—I have learned that an effort is being made to injure the character of our Bro. A. M. O'Quin. It is due to him that I should state that I have known Bro. O'Quin from the commencement of his ministry, and have labored with him for many years in meetings, and I have ever considered him a Christian gentleman and a good preacher. Please publish the above. J. B. CANADA.

P. S.—In the early part of my ministry, I engaged in union meetings. I always found them unsatisfactory, and an injury to the Baptist cause. J. B. C.

Remarks.—The policy is not only bad, but the violation of religious principle, if a minister has any, and of the apostolic injunction, is what the wickedness of the practice consists in. No Baptist minister believes that Pedobaptists and Campbellites teach according to the doctrine of the apostles, but that they do hold and teach doctrines that are subversive of the gospel of Christ.

Now I beseech you, brethren, watch those who are making factions and laying snares contrary to the teaching which you have learned, and RUN AWAY FROM THEM; for such ones as they are not in subjection to our anointed Lord, but to their own appetites, and by kind and complimentary words deceive the hearts of the unsuspecting. —(Literal translation).

AGAIN:—

Now, we charge you, brethren, in the name of our Lord Jesus Christ, to WITHDRAW from every brother who walks disorderly, and not according to the instruction which you received from us. * * But if any one obey not our word, by this letter point him out, and DO NOT ASSOCIATE WITH HIM, so that he may be put to shame.

A Baptist who associates with the teachers of heresies, openly violates these express injunctions of the Holy Spirit.

Since writing the above, Bro. W. H. Hughey, a prominent member of the Ridge High church, of which Bro. O'Quin was pastor for two years, read to us a series of resolutions that will be offered by him at the next church meeting, which he says will be unanimously passed by the whole church, exculpating Bro. O'Quin from any shadow of ministerial impropriety while he was in and out before them, and cordially recommending him to the brethren as a faithful minister of the gospel, sound in the faith, and calculated to be useful in the Master's vineyard. This certainly should be enough to vindicate Bro. O'Quin.

POST OFFICE.

D. H. BURT.—We feel convinced that the spring will be the better time for our visit to Louisiana. Regret your sickness.

GEO. BOULSHER.—Glad to hear from you, though you have wandered far from the Big Hatchie your name was mentioned at the last meeting. Write a few notes and let the brethren see that you are alive.

BRETH. HARRIS AND PARROTT dropped into our editorial office last week and gave us a pleasant visit. They report good news from their respective fields. Bro. Parrott endorses with all his heart the new plan of home missions, and says all that he can do to make it a success shall be done. He is the only preacher in Tipton county. Bro. Harris has made such a good record in North Mississippi the past year returns to Jackson in January to complete his course and graduate.

FORD'S CHRISTIAN REPOSITORY.—The January number of the magazine will contain, in full, the late able address of Dean Stanley on "baptism." This remarkable concession in favor of immersion from the highest prelate of the established church should be in the library of every minister. Send for Repository, Address A. H. Ford, St. Louis, Mo.

BOOKS FOR CHRISTMAS.—See list of elegant books for Christmas presents published in another column.

FEELING BADLY.

THAT the editor of the Reflector feels badly because we do not preach better, and because we did not move for the dissolution of the State Convention, and because we did offer a new plan for operating the mission work of the Convention, and very badly because the Baptists of Tennessee have as yet evinced no keen disposition to "tear away from their old leaders" and accept a new one, is evinced by three allusions to us in his issue of Nov. 20. About our preaching, this in his Notes on Big Hatchle Association:—

On Sunday Dr. Graves preached. His sermon was a lengthy argument against the inter-union of Baptist churches. To our mind the arguments were not convincing, and we felt sorry that such a man should put forth with such earnestness a theory which will only serve to distract and divide the churches.

But this escape not relieving him, he lets off another short ad:—

The sermon the other Sunday before the Big Hatchle, by Dr. Graves, was the weakest production we have ever heard from this great man. The speaker undertook to prove that there should be no inter-union between the members of coequal Baptist churches. The sermon was full of sophistry, appeals to human prejudice, and repulsive illustrations. The interpretations of the Scripture were in keeping with the rest of the sermon. We could but wonder that a man of such mental resources should employ such methods to establish a theory. But while the more thoughtful laughed at the sermon, and rejected its conclusions, the masses of those present seemed to accept it. And so we shall have another lam to distract and divide our churches.

Bro. Mayfield is to be pitied. He has been seized with the strange hallucination that we are determined to destroy the Baptist denomination of Tennessee and all its interests, and that it is his especial mission to save all—and he has given ample proof of how he saves things!

The Baptists of Tennessee should never again invite us to preach at their Associations or Conventions, or in their churches, of course. This Plunkett No. 2, of Nashville, would quarantine us eternally out of every pulpit in the State as far more dangerous than a thousand yellow fever sporads!

And in proof that the symptoms of his mania were assuming the inflammatory type, an hour later, when his blood heat was 106½ or 106, he lets off this:—

The reckless opposition to the Convention has been converted into a blessing. The hostility of a few men in the different divisions of the State, who declared that "Unification" was a "bursting bubble," and that the work of the Board was an "utter failure," and who struggled earnestly to effect the dissolution of the body, will be overruled by the providence of God. There is promise now of large success. Outspoken opposition, as that of THE BAPTIST, will arouse and awaken the latent energies of our people. It is now pretty well demonstrated that a bull from Memphis cannot destroy the Convention. The time has been when one man, with one Imperial sweep of his hand, could strike out the hopes of any organization in the State. But that time has passed away. And there is hope now that the Baptists of the State, in the enjoyment of full ecclesiastical freedom, will rise up in their strength, in all the might and glory of Christian manhood, and carry forward the work of the Lord. There is a glorious future before us. If now the Baptists of Tennessee will unite their hearts and hands, inspired with a great and holy purpose, they make up their minds to take the State for Jesus, nothing can stand in the way of their "triumphant march."

A new plan has been adopted to carry forward our missionary work. It is now determined to do away with all paid agents.

Would any one have thought that the elegant fashion-plate editor of the late Lady's Magazine, who could get up its fashions and dictate the cut and trimmings of ladies' dresses with such exquisite taste—and write so "sweetly" and with such faultless elegance for the ladies of the Southwest, could use such language as the above. Chaste Addition of the Reflector!

The poor man needs loo for his head, a sponge-bath for his mouth, and opiates, with rest, until the virulence of this phobia has spent its force.

If there was a man at the Convention who wished to destroy it, we did not hear of him.

Every one there knew who introduced the new plan—and the only plan that can save it, and har-

monize its missionary operations with the wisdom of the Baptists of Tennessee.

PAYING IN ADVANCE.

WE issue this paper on strictly cash principles, requiring each subscriber to read his own paper, and not ours, and this is the reason, when a man's time is out, irrespective of persons—our nearest and best friends, our oldest and very best paying subscribers—no partiality is shown, though some take it as a personal offence. We mean no offence; we do not do it because we distrust their honesty, but because we are compelled, by force of circumstances, to do otherwise. Before the war we published on the credit system, and sent the paper to every one who ordered it, and sent it on year after year, indefinitely, and the results were—

1. We had the largest list of any Baptist paper in the world! The glory of this was something—we had a plenty then, and the thought made us feel comfortable—very. But the war closed everything, our fine publishing house was burned down, and then we learned the result.

2. We found there was due on the books of the paper alone, over \$52,000, and for books some \$40,000 more! The natural consequence was, that there was nothing to pay the indebtedness, some \$15,000 only, for we found it impossible to collect one per cent. of this indebtedness, and never have done it, and it had to be paid out of our private property, and the consequence of this is that we are unable to repeat the folly.

When we started the paper after the war, to get up a list we were compelled to try the credit system, but we did it on a limited scale—the agreement that the subscriber would, upon his honor, pay at the end of three or six months. At the end of three years we found that we had lost five or six thousand, and was going behind. We have those names to-day, and have tried in vain to collect their dues; and we would be simpler than Solomon's fool to try it again. Now we are contented to publish this paper for those brethren who are willing to pay for it, in some way. There is not a minister in the South who needs pay cash, for there is not one who has influence to preach who cannot get, during the year, from families not belonging to the church, two subscribers, if he cannot influence Baptists to take it; and, there is not a brother in health, though he works with his hands for a living who cannot afford to pay \$2.50 for a religious paper.

So to-day we are issuing only one-third as many as we did before the war on the credit system, but every subscriber on our list is a promptly-paying subscriber.

We write this to explain the matter to our old as well as new patrons. Your name will be dropped when your time is out—but mark it, you drop out yourself, of "your own free will and accord," we do not thrust you out; and more, we remind you fifty times each year when your time is out, and then some weeks before your time expires, we put the blue or red cross on it, reminding you of the fact. What more can you ask of us?

Our attention was called to this matter by the following statement in the Western Recorder:—

DELINQUENTS.—We have on our mailing list 8,890 names whose subscriptions to the Recorder are past due, and notwithstanding the fact that we offer a reduction of 16 per cent. to all who pay promptly, our weekly receipts are not half equal to our necessary expenses. Our subscribers expect the Recorder sent to them regularly every week, and feel greatly disappointed if they fail to get it. We ask them to remember that we are sadly disappointed that they do not pay more promptly. Such neglect puts us to great expense and inconvenience. Think of that.

Think of it, with a list of between 5,000 and 8,000, the weekly receipts are not HALF equal to the expenses! And fully one-half of his subscribers cannot be induced to pay up with the offer of 16 per cent. discount! We cannot borrow money at 10 per cent. to publish a paper on a credit, and no man living can do it and meet expenses, with 20,000 subscribers.

ONE MONTH LONGER.

We extend our offer to send this paper for \$2.50 a year to every one subscribing before the first day of January, 1880, or six months for \$1.25, and

to credit every old subscriber one year or six months at this rate. We cannot promise to do it after the first day of January, for the price of all printing materials has advanced and is still advancing, and no friend of the paper wishes us to issue it for less than cost. Will not all workmanfully during December, and let us see what a few thousand active friends can do.

FLORIDA.—We have made all arrangements to start for Tallahassee, Fla., the first week in January, to attend the State Convention, and deliver at the capitol of the State five lectures on "The Church and its Ordinances," from which such fine results have been enjoyed by the churches to which they have been delivered. It is the desire of Bro. Moody, who has sacrificed, and is now sacrificing, so much to establish a self-supporting church at the capitol, that every minister in Florida will, if possible, be present at the Convention and remain during the lectures, and help to make it a grand Ministerial Institute—and he especially wishes the address of Maj. Pann. Who in Texas will send his present address to us? We can make our preparations to spend the month of January in Florida, and deliver the course at several points, as Gainesville, and Jacksonville, and Live Oak, if the brethren wish, and will communicate with us at once.

CHRISTMAS PRESENTS.

WHO that lives does not love to receive a Christmas or New Year's present from friends. It is not the intrinsic value of the article received that we prize so much as because it is a tangible proof of their interest in and love for us. It is not usual only for old servants to ask for a "Christmas gift," and, being an old servant, we do have the heart to ask a little Christmas gift of each patron, brother and sister, in the shape of—

ONE NEW SUBSCRIBER.

Shall we ask in vain? If you think we do not deserve it, still confer it as an act of grace; it will encourage us to make the endeavor to deserve it. The friends of other religious papers are all active, and new subscribers are encouraging the hearts of their editors, and shall we not be allowed to rejoice a little also, and our heart be made glad this Christmas?

THE ESTIMATION IN WHICH WE ARE HELD BY THE "GOSPEL ADVOCATE."

THIS paper (the Gospel Advocate) is the organ of the Campbellites of Tennessee and the southwest, and as the field of our operation for the past thirty-four years has been Tennessee, we ought to be pretty well known to the leaders of the disciples of Mr. Campbell. They have several times proposed that we discuss with sundry of their lesser lights, which we have through proper self-respect declined, at the same time professing a perfect willingness to meet in public discussion any one of their standard men, Pres't Fanning, of Tennessee, Ben Franklin, of Cincinnati, or Moses E. Lard, or McGarvey, of Kentucky. The former two have passed away, but it was while correspondence was pending preparatory to a discussion with Pres't. Fanning, that the editor of the Gospel Advocate wrote this, and we trust our friends will carefully preserve this for present and future use. We have for years declared our willingness to discuss, publicly, all the issues between Baptists and Campbellites, with M. E. Lard, and have the debate faithfully reported and published, and will even be at all the expense, believing it would result in great good to true Christianity. We select Mr. Lard because he has written a book in which he develops the "true inwardness" of his system, which book Mr. Campbell, the originator of the sect, most fully endorsed, as he did Mr. Lard as a true representative of the system. Mr. Lard travels from State to State to propagate his doctrine and assail Baptists, but up to this writing has not dared to meet us in public discussion. His excuse is that we are not strong enough for him! His own brethren regard his excuse as puerile and unsatisfactory. This is what the Advocate says about it:—

Mr. Graves, should he debate, will be nearest

representative man of any Baptist that has debated with a Disciple of Christ.

Bro. J. T. Heflin, old and ever true—a new subscriber and this good word!—

Bro. GRAVES:—You don't know the pleasure it gives me to receive my old family visitor. It seemed like a long-lost member of my family returning home with varieties of heart-cheering news. It was the first I heard from you since the tower broke out. May the good Lord ever bless you and family, and spare you long to defend the Master's cause. I send you this subscriber as the first fruits of my love for the surviving and re-appearing of the Old Banner. May God enable it to wave over every opposition, as he has ever done heretofore.

Bro. D. H. Burt, of Louisiana, whose personal friendship has ever been appreciated, and always working for the cause:—

After three and a half months of suspension, the dear BAPTIST comes to us again, freighted, as ever, with good things. Indeed, it seemed a long time to be without the Old Banner, but, thank God, it is now relieved of its besieged situation, to bear its usual tidings to the anxious hearts and patient minds of those who love the sound truths. But the devil is not forgetful of his mission. About the first of September last, in many parts of our land, the rumor was current that Eld. J. K. Graves was dead—that yellow fever had taken him at last as one of its victims. But there were some of us here who did not believe it, for we felt that you had not done all that the Master had allotted for you. I asked the Lord to spare you and family for the sake of the cause, and I felt that you were safe. With thousands of others, I feel grateful. God be praised for his mercy.

Bro. B. F. Burroughs, Texas, says:—

Find my subscription for another year. I am not ready to tear away from old and tried leaders yet. That great (?) Reflector man needed just what you gave.

A WORD FROM BRO. FINLEY.

I was truly glad to see the Old Banner afloat again. I return hearty thanks to Almighty God for the preservation of your life and that of your family. I am well pleased with the discussion between yourself and Mr. Burrows. It will do more to settle that question than anything that has preceded it. I am sure that victory will be on the side of Bible truth. While Mr. Burrows was preaching at Sarepta two years ago, an old illiterate Baptist preacher said to him, "I would like for you to show me in the Bible where God Almighty ever promised to go down into hell to convict and convert sinners." This was a poser. Mr. B. has not answered that question yet. The result of Mr. B.'s labors at Sarepta are plainly visible, for wickedness is on the increase there. It is said to be one of the worst, if not the worst, places in the State for general wickedness. I hope you will publish the discussion in book form as soon as it is ended. May the grace of God be with you.

W. W. FINLEY.

FROM HILLSDALE, TENN.

DR. GRAVES:—A meeting of unusual interest was held at Hillsdale Baptist church, Macon county, Tenn., commencing on the 1st ult., and continuing seventeen days, with two sermons a day. There were twenty-seven conversions, and as many additions. Twenty were baptized at the close of the meeting, and seven are yet to be baptized. The meeting was conducted by Breth. M. F. Ham and son, Tobias, both of Allen county, Ky., the younger being the pastor of the church and deservedly popular. The elder delivered a series of sermons based upon the book of Hebrews, in which he showed in a very clear and concise manner the pre-eminence of Christ's priesthood above the ceremonial law, the Aaronic order, or even the angelic hosts of heaven, showing at the same time the humility of Christ's priesthood to that of Melchisedec. This subject naturally led him to define the personality of Melchisedec, which he did in a manner so clear and conclusive as to leave no doubt, we think, on the minds of any who heard him through the whole chain of his argument. Aided and directed by the Spirit of God, he presented the grand scheme of human escape and redemption from the thralldom of sin, in such vivid and glowing colors as to awaken a general interest among all classes of society never before witnessed in this community.

GEMS OF THOUGHT.

The Yearning of the Heart for Immortality.—But if I err in believing that the souls of men are immortal, I willingly err; nor, while I live, would I wish to have this delightful error extorted from me; and if after death I shall feel nothing, as some minute philosophers think, I am not afraid dead philosophers will laugh at me for the error.—Cicero.

The Song of the Sirens.—Temptations, like Dallah, tell us a fair tale, but their end is to bring us asleep, and pluck out our eyes.—Adams.

CONGRATULATIONS.

WE are receiving many from our old patrons and friends, and not in mere words only, but in deeds also. Fifteen dollars from Bro. S. G. Mullins, of Texas, with this cheer:—

Let the Old Banner be sung to the breeze; we

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life! In such a home ought to be found the dutiful daughter and the tender and affectionate son. In that home may be acquired the beauties and knowledge of the world, without the danger of being infected by the bad example abroad.

New Books For Christmas.

Picture and Stories of Lear's Age. By Faith Lulliner. The miracles and parables of our Savior told in simple language, suited for home reading. A companion to "Dear Old Stories," with four colored pictures, and 36 full-page cuts. \$1.25.

From Hong-Kong to the Himalayas. Or 4,000 miles through India. By E. Warren Clark. A book of personal adventure, told in a taking and attractive manner. With 30 full-page illustrations, and in the same style as "Life and Adventure in Japan," that has been so popular. \$1.25.

The Workman. His False Friends and His True Friends. By J. P. Thomson, D. D., of Berlin, Germany. A full discussion of Communism and Socialism in their relations to Property, Capital and the employer and employed. 16mo. 254 pp. \$1.00.

Nellie's New Year. By Rev. E. A. Band. A most delightful book. Nellie will make many friends in her struggles for the right. 65 pp. 6 cts. \$1.10.

Fidèle. By Mrs. L. S. Houghton. A book for the older boys and girls, giving a most interesting account of certain classes in French society, and Christian work among them. 196 pp. 6 cts. 90 cts.

A Crown of Glory. By Catherine M. Trowbridge. The story of a grandmother, that cannot fail to touch the heart of all who have, or have had a good grandmother. 200 pp. 4 cts. 60 cts.

The Signal-Flag. By Mrs. J. T. Hopkins. A capital story for boys and girls, who will be interested especially in the Professor with his funny dog, and sharp stories. 211 pp. 6 cts. 80 cts.

Women Worth Emulating. By Clara L. Balfour. A book for young ladies, giving the prominent points in the lives and character of seven noted women who were well worth imitating. 15mo. 7 full-page cuts. 60 cts.

The Story Book. 12mo. 7 cts. 12 pp. 90 cts. "Getting the Better of St." 12mo. 7 cts. 12 pp. 90 cts.

Jam the Cobbler. 12mo. 7 cts. 12 pp. 90 cts. These three books, by a popular author, are full of the most interesting stories, all showing the sin and evil of intemperance, and pointing out the escape. The three books in a box as a set for young people, \$2.50.

Daphne Stories. Daphne Dalles, Daphne Going to School, Daphne Going to the Country, Daphne in the Country, Daphne's New Friend. Stories Told to Daphne. By Elmer Lyndna. 18mo; 48 pp; 2 cts each; six books in a box \$1.75.

Dear Old Stories. In Six Parts. Each book with four Bible stories, a fine colored picture, and three other cuts. 12mo colored covers. Paper covers, 15 cts. 41 ff covers, 25 cts.

Books for Our Birdies. Ten small books, 64 pp. each, with bright covers. Each book has four stories, with plenty of pictures. In a box, \$1.

Bible Stories. By the author of "Peep of Day." Eight books of simple Bible stories, with cuts and bright covers. In a box, 75 cts.

Sunny Hours. Just such a book as will suit the little folks. Every other page a picture. Bright, sunny, joyous. 48 pp. 25 cts.

Happy Home Stories. Same as last mentioned. Short stories, and no hard, long words. 48 pp. 25 cts.

The Story of the Bible. From Genesis to Revelation, told in simple language for the young. It is the Bible made as attractive to children as the most charming story-book, filled with pictures and thrilling sacred narrations. 704 pages. 372 illustrations. Plain Cloth, \$1.00; Cloth, with Black and Gold Stamp, \$1.50; Cloth, with Black and Gold Stamp, Gilt Edge, \$2.00.

New Sunday-school Cards. Bible Flowers. A choice packet of the flowers of the Holy Land, painted from nature by Miss Bird. 18 cards with different texts; 50c.

Words of the Master. Also by Miss Bird, from some of the most beautiful flowers of our own land. With 12 texts, 12 cards in packet, 50 cts.

Gospel Words. Twelve new floral cards, with choice texts, all bearing the "good news." 31 cts.

Words in Season. A new packet of birds, flowers and texts, that cannot fail to please and instruct. 12 cards; 25 cts.

Freeless Words. Twelve new embossed cards, with texts; 50 cts.

Peonies. A packet of the brightest, prettiest cards ever before issued. 12 cards; 12 cts.

Texts in Gold. Twelve fine cards, flowers on gold background about easy texts; 15 cts.

Sanctimonies from God's Word. Twelve floral cards, with charming texts, 15 cts.

Address THE BAPTIST BOOK HOUSE, Memphis, Tenn.

BREVITIES.

Eld. E. F. King, of Senatobia, will occupy the pulpit of the First church, at 11 o'clock, a. m., and at 7 p. m. to-morrow.

Eld. B. R. Womack, late pastor of the First church, this city, called to see us last week. He has been earnestly solicited to visit Alabama with a view of locating in that State.

The Central Baptist church of this city has extended a unanimous call to Eld. T. J. Rowan, now at the Seminary, to become their pastor. It is thought he will accept.

Eld. E. Z. Simmons, of Corinth, Miss., stopped in to see us Tuesday last. Our readers will all be gratified to know that Bro. Simmons will return to his foreign mission field in China about the first of February.

TWELVE SERMONS—from the pen of Bro. Pendleton—one each month for the year 1880. These will be a rich treat to all lovers of good sermons. Twenty-five cents each would be a trifling price to set upon each, and this would be more than the price of the paper, with all its other good things, for one year. Mention this to your friends.

Governor Marks has issued his proclamation convening the State Legislature in extra session on the 16th inst. The authorization of a levy of a two per cent. tax on the real estate of Memphis for the construction of sewers will be the main business of the extra session, though other matters of minor importance will doubtless be considered. With a good system of sewerage, in connection with other sanitary reforms now being inaugurated by our city authorities the city will be epidemic proof, so far as cleanliness can make it so. Our substantial citizens are thoroughly aroused to the importance of sanitation, and the most effective measures will be taken to accomplish this purpose.

NEWS FROM THE STATES.

MISSISSIPPI.—Dr. W. H. Robert, formerly of Georgia, who for some time after the war was supported by the American Baptist Home Mission Society to labor for the colored people of that State, and who for some time has been laboring among the colored people of Southwest Mississippi, is in our city. He is now laboring under the appointment of the Home Mission Board at Marion, Ala., and is lecturing to the colored people of this city. Bro. Robert is a fluent talker, and seems to understand the peculiarities of the colored people well.—*Southern Baptist.*—Dr. Tupper received \$2,062.60 in cash and pledges during the session of the Convention at Grenada. Central Association alone pledges herself to raise \$1,000.—Dr. Boyce met a hearty reception at the Convention, and received some \$2,000 in cash and pledges toward the annual support of the Seminary at Louisville. The pastors pledged themselves to present the matter directly to the churches, and urge the importance of immediate action.—The travelling prayer meeting of the Meridian Baptist church, which has been suspended for some weeks back, has been revived again.—The church at Gallman recently enjoyed a good meeting, commencing the third Sabbath in November. A brother writes: "Twenty-two were received by baptism, and ten by letter. Eld. I. H. Anding is pastor."—The State Convention recommended the special endowment of the Presidency of Mississippi College for four years, and \$1164 was secured in pledges for that purpose.

TENNESSEE.—Eld. J. J. Burnett, pastor of the church at Winchester, has resigned, and will attend the Southern Baptist Theological Seminary. The church extended him a unanimous call to remain, but he declined, believing it best to attend the Seminary now. This leaves the church without a pastor.—Bro. Thos. Gilbert, of Whitesburg, East Tennessee, writes: "I was glad to see THE BAPTIST once more to the front. I want to thank God for sparing your life. Go on my brother, go on. I made a little speech to our church at Whitesburg in behalf of THE BAPTIST and send you the result." Which was several new names. Will not other pastors do the same?

—Rev. Thos. Nichols was ordained to the full work of the ministry, by Shady Grove church, near Rockford, on the 18th ult.—O for the spirit of co-operation among the pastors now. The Board begins the new year free from debt, with a balance of several hundred dollars on hand, and a plan for raising mission funds cheap enough and flexible enough to command universal favor among Baptists.—*G. B. Eager, Knoxville.* The success of this, or any other plan, rests mainly with the pastors.—There are about thirty young ministers attending the University at Jackson, and Mossy Creek College, and two at the Seminary.—The Boards of our Convention: State Mission Board, at Nashville, Dr. T. G. Jones, chairman, Bro. J. D. Anderson, cor. sec'y. Sunday-schools, at Chattanooga, Eld. J. M. Phillips, chairman. Ministerial Relief, at Nashville, Eld. J. M. Waters, chairman. Ministerial Education, at Jackson, Eld. C. R. Hendrickson, chairman.

KENTUCKY.—The wife of Rev. H. T. Daniel, of Owen county, died on the 20th ult., after an illness of only eight hours.—The Forks of Dix River church has called Eld. J. A. Booth, of Woodford county, to the pastorate.—After nine years of successful labor at Danville, Ky., Rev. Thomas M. Vaughan has handed in his resignation. We cannot believe that the resignation will be accepted. Bro. Vaughan is too deeply imbedded in the affections of the people of Danville for him to get away easily. He is a pure man, an able preacher, and a successful pastor.—*Recorder.*—A meeting closed at Long Ridge, Owen county, on the 15th ult., which resulted in eighteen additions to the church.—The church in Elizabethtown has called Bro. T. P. Bell, a South Carolina student in our Seminary, to preach every Lord's day till the first of next May. After that Bro. B. expects to return to South Carolina.—*Recorder.*

TEXAS.—Dear Brother, I see in THE BAPTIST, you want to know the success of the meetings I attended last summer. I held two meetings. In one twenty-six were converted, two apostates brought back, and twenty-five were baptized. In the other sixteen were converted, three or four apostates brought back, and twelve were baptized. I will write you something about Crockett after awhile. I am very well pleased with the location. Please send my paper to this town.—*A. J. Hill, Crockett.*—The *Galveston News* says, "the law school of Baylor University has been temporarily established here, under charge of Judge James E. Shepard and Hon. John Sayles. The class is a large one, and composed of energetic young men, representing a large number of the leading families of this county.—A new church was organized at Indian Gap, Hamilton county, last month.

GEORGIA.—A revival meeting is in progress at the Savannah Baptist church.—Rev. A. Van House, of Gainesville, has been called to the pastorate of the Elberton Baptist church, and has accepted.—The Dalton *Citizen* remarks: "Rev. V. A. Bell has again been called, unanimously, to the pastoral care of the Ringgold Baptist church. This is a renewed expression of confidence in him as a Christian minister."—Rev. H. E. Cassidy, of Whitesville, a minister of great usefulness, died on the 25th ult.—Harmony church, Pulman county, have revoked the credentials of Rev. J. P. Baker, and withdrawn fellowship from him.—The Mercer High School, Pennfield, the property of the Georgia Baptist Association, will be opened on the 14th of January next. Rev. J. W. Ellington, has been chosen principal.—Rev. L. R. L. Jennings has been called to Horeb church, near Mayfield.—*Index.*

ALABAMA.—Union Springs Baptist church has 182 members. During 1879 the members contributed to benevolent purposes, besides sustaining the church, nearly \$800. During 1878 the ladies collected for the purchase of an organ \$250, besides contributing to foreign missions and the support of Dr. Hartwell in California.—The Eufaula *Times* says: "The Rev. Joel Sims, one of the oldest citizens of this section, died at his residence in the central portion of this county after a lingering illness of some weeks, on Tuesday night of

the 18th ult. He had been in the employ of the Eufaula Baptist Association, as an evangelist, for the last fifteen or twenty years; and although he has not been able to perform any labor for some time past, he has, notwithstanding, been kindly and comfortably provided for by that body during the entire time."

ARKANSAS.—Our town is still improving in every respect, especially in business, population and morals. We have been abundantly blessed also spiritually in a gracious meeting. It lasted some five weeks, having able preaching every day during that time. Although the nights were cool we had good congregations all the time. Thirty odd were added to the church, and our little membership melted in love and concord. Bro. Pender, evangelist, of Tyler, Texas, did the preaching.—*G. B. G. Texarkana.*—Work has been commenced on the Jacksonville church building.—Rev. O. M. Lucas, of Springfield, State missionary, has been called to the pastorate of the Prescott church.—Rev. G. K. Woodward has resigned the charge of the church at Judsonia, White county, and the resignation has been accepted.—*Reflector.*—Eld. W. A. Clark, of Helena, has declined the position of State missionary tendered him by the Board.

MISSOURI.—I held a meeting with Harmony church, St. Clair, Mo., of which I am pastor, lasting two weeks. The church greatly revived; twenty-five conversions; twenty additions—eighteen by baptism, two by relation. Then I went to Monegan, of which I am also pastor; church greatly revived; ten additions—seven by baptism, three by relation. The Baptist cause is gaining ground here.—*T. B. Murphy, in Battle Flag.*—The church at Laddonia, has called Eld. M. M. Modisett to her pastorate.

LETTER FROM ARKANSAS.

BRO. GRAVES:—I feel to rejoice that the Old Banner floats again. You may have some idea how rejoiced I am to see it floating again, for whenever I miss getting it I feel afflicted. There is no paper that supplies its place. It is true the *Reflector* is a very good newspaper, and others which I could name, but none of them supplies the place of the old tried organ, "which never gives an uncertain sound."

YOUR ESCAPE.

I do sincerely thank our kind heavenly Father for your preservation, and that of your dear ones from the "fell destroyer." O, the goodness of God! how we should love and serve him for his goodness to us!

THE DISCUSSION ON UNIVERSALISM.

I am made to wonder if Mr. Burruss is sincere in what he says. If he is, he is certainly a deluded man, and is evidently given over to a hardness of heart and reprobacy of mind, that he may believe a lie and be damned. On the other hand, if he is insincere, alas, for the poor man! for it is worse with him than if he had never seen the Bible. His last article is a shame to any man of this day who has the advantages which he has. Your exposure of his attempt at wresting the Scriptures is just right. God bless you in the further expose of his sophistry.

NEW SUBSCRIBERS.

I send you four—one for a year, and three for seven months. Hope to do more soon. Oh, that every true Baptist would work for the paper. There are a few of us old ones who love some old things, because we have tried them and find they will do. Some new things are better than some old things, but the Old Banner has no equal, according to my judgment. Then why not all work for it, and make it the paper of the denomination of the Southwest?

REVIVALS.

I have held some good meetings during the past year. One was with the Beebe church, in July last. Eld. J. W. Lipsey, of Germantown, Tenn., was with us and did the most of the preaching, and it was good preaching, too. He is a noble man. The result was five baptisms and some four by letter. Subsequently I have baptized one—a young practicing physician of the town, who is a

valuable acquisition to the church. It is a small church, but has some good and live members in it—as good as any church with which I am acquainted. There had been, during the year, previous to that meeting, some seven additions by letter. They have an evergreen Sunday-school, also a weekly prayer-meeting.

My next meeting was with the Cabot church, in August, which only lasted four days. The result was three baptisms and two by letter. It is a feeble band, without a suitable house to worship in. Bro. Espy was their former pastor, ever since its organization, but it has not increased much. Its surroundings are unfavorable to Baptists. They have a very strong Methodist and Campbellite influence to contend against. Cabot is quite a flourishing little railroad town, and quite a business place.

CENTER HILL.

My next meeting was with this church. We had a good time there—some sixteen conversions. There were ten baptisms and three by letter. This church is situated ten miles west of Searcy, White county, in Searcy valley. It is a good church, some 110 members. I have been their pastor for two years, and am now called for the third year. They have a good Sunday-school, and a neighborhood weekly prayer-meeting. They appreciate their pastor, and their pastor in return appreciates the church.

CYPRESS VALLEY.

My next meeting was with this church. The meeting lasted four days, and resulted in two baptisms. It is a small country church, which has had many drawbacks. There was quite a trouble existing in the community at the time of our meeting, which grew out of the free school, in which nearly all the community took a part, and I fear some of the church members acted badly. We cannot expect religious prosperity where such things exist.

I forgot to say that Bro. Jenkins was with me at Center Hill, and did us good service. The Lord will reward him. He is a young preacher of promise, is the pastor of Searcy church, and is a graduate of Bethel College, Kentucky. He is one of those whole-soul men, congenial and affable, a sound Baptist, and will make his mark.

R. J. COLEMAN.

Austin, Ark., Nov. 20, 1879.

We prize such a letter from one of the old standard bearers of Arkansas. Write as often as you have any "news or notes," or an opinion to express. Our letters and increasing list indicate that Arkansas Baptists are coming back to the Old Banner.

OUR MISSISSIPPI LETTER.

PROSPECTS IN MERIDIAN.

DEAR BAPTIST:—I only see your face by chance now-a-day. My name is probably still on your list for Jackson, Tenn. But I've been away from that good town these five months past, and newspapers are not allowed to be forwarded, I fail to receive the welcome visitor since you have resumed your regular rounds. Please put in an appearance down this way occasionally; your old friends are looking up temporarily, and I hope spiritually also.

You can form little conception of the improvement of our city within the last half a year. A number of new merchants moved here this fall, and all are doing well. There are no vacant stores that can be rented, and it is out of the question to secure a residence without waiting for one to be completed. People are moving in from every direction; and trade is coming from distant counties, while hundreds of bales of cotton are now brought hither by our railroads, to be sold, compressed and shipped to the East direct. The sales of cotton here yesterday were sixteen hundred bales. It is now thought that fifty thousand bales will be shipped from here this season.

Denominationally we are not prospering as I could wish. But we are not without encouragement. Bro. Bozeman, the newly elected pastor, is to be here this week. He will find the church in a hopeful state; the brethren evidently "have

a mind to work." Not a few Baptists have come into our midst recently, and they appear to be ready to engage in the Master's service. The Sunday school begins to show some signs of life again; and the day schools are receiving every possible attention. Best of all there are earnest Christians praying the Lord for his blessing; and there are noble women, with warm hearts and willing hands laboring for the cause.

Will not our brethren everywhere pray for its spiritual prosperity while growing in commercial importance, and pray for the return of prosperity to our church? We hope to be an Atlanta in the number of Baptist churches here, as well as in size and importance. It we are to be the one, we wish also to be the other. L. A. DUNCAN.

Meridian, Miss., Dec. 4, 1879.

"DEEDS OF DARKNESS DISCLOSED."

Startling Facts; or, Deeds of Darkness Disclosed, relative to a certain Confession, and its relations to Sacred Liberty, Conviviality, Morality, and Civil and Religious Liberty, by R. J. G. White. This book has 224 large octavo pages. Price \$1.50. For sale by Baptists Book House, Memphis, Tenn.

TRUTH is the title of a book just published by Rev. J. G. White, Jacksonville, Ill. It is written against Romanism, and does what its title indicates. It discloses clearly and vigorously the awful deeds of darkness, of crime and of the basest corruption, that are continually being perpetrated in convents and confession boxes by Roman Catholic priests all over this whole land. It is compiled from facts gathered by the author from the secret books of instruction to priests and bishops, from the decrees of councils, history, and general Roman Catholic literature. It is faithful and true in its representations of the secret and the awfully corrupt works of the Roman Catholic church in America. It, therefore, contains a vast amount of the most useful information on that great question. It is a most useful and timely book, containing 224 large octavo pages, on fine paper, and is neatly bound. Price \$1.50.

I wish I could say something that would not only commend this book to the Southern ministry, but would also arrest the attention of the whole people. The deeds of darkness of the Roman clergy should be known by every Protestant and Baptist family on the continent. They must be known, reprobated and punished by public sentiment and law, lest every institution, social, religious and political, that is dear to every patriotic citizen of this Union, and the great chart of liberty and equal rights, purchased by the blood of our fathers, will be effectually undermined, and the whole mighty fabric in ruins fall, never to rise. Then the glorious purchase of our Revolutionary fathers will repeat in history the sad story of Italy and Spain. The American people do not think so, but the sun no more certainly and steadily pursue his course in the heavens, than the Pope and his slaves seek the ruin of American institutions, the conversion of 45,000,000 of freemen into a race of slaves. A late *Chronicle* announces that there are 10,000 negro Catholics in one ward in the city of New Orleans. Some one will laugh at this. But I tell you it is the logic of facts, it is the philosophy of history, the nature of things. "We must know, or convict ourselves as incapable of knowing anything, that the support of our American institutions is weakened to some extent every time a convert to Romanism is made. The priesthood and laity are sworn by the most binding oaths to sacrifice the law and constitution of the United States for obedience to a crowned head, a foreign potentate, who rules in Rome. They must do it, or violate the fundamental principles of their religion. No one can be a Catholic and not do it. Will we submit to it? Every one answers, No! Yet we are submitting to it.

What is the remedy? Information. Let the ministry and the people learn the facts, then surely they will open their eyes. Get "Deeds of Darkness Disclosed," and various pamphlets and tracts by Mr. White, all cheap, and give them away to the people. I wish to say more on this subject in the future. I have studied Romanism in the light of history for several years, and am profoundly impressed with the importance of this question. The people must learn, or all is lost.

B. R. WOMACK.

The work must be done, however, and woman has her part—a part which only woman can do; but she can do it far better in the church. Ladies' Aid Societies are not objectionable when properly constituted; for they are of necessity in the church, and they recognize all its great works, whether missions, schools, charities, ministerial education or church extension. Such societies have done much good in Mississippi and in West Tennessee; and I can but wish that there were more of them. These, I am satisfied you approve. Very truly yours, J. A. D.

Meridian, Miss., Dec. 1, 1879.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

THE Mississippi Baptist State Convention, at its session just closed, recommended all the churches connected with it to observe the last Sunday in December as a day of prayer for the Southern Baptist Theological Seminary, and requested all other Baptist churches to do the same. Will all of the churches thus observe this day, and at that time, take up a collection for the Seminary, unless they have done so already?

JAMES P. BOYCE.
Louisville, Ky., Dec. 4, 1879.

NEWS FROM THE BOTTOM.

BRO. GRAVES:—When I arrived home from the meeting of the Big Hatchee Association, I rejoiced to find the Old Banner again afloat, "unfurled to the breeze." May the blessings of God attend it, and may the life of its able, faithful, devoted editor be spared. To use the language of the writer, spoken in the presence of Bro. D. Ferril and others, after listening to the sermon on communion, at Woodland, "Would to God he could be permitted to live a hundred years to preach such sermons, and to work and to write in the defence of the truth as he has in his past life."

In keeping with my promise at the Association, I send you \$2.00 for THE BAPTIST, hoping and praying that I may never again be without it. Crops are very good in this section of the country. The health is also very good. We have a very strong Baptist church worshipping near Ashport, and nearly everybody in the community are Baptists. A. M. O'QUIN.
Ashport, Lauderdale co., Tenn., Nov. 17, 1879.

But the old enemy, who always setteth himself against all that are good, ceaseth at no time from tempting, but day and night lieth grievously in wait, to cast the unwary, if he can, headlong into the snare of deceit.

Therefore "Watch ye, and pray," saith our Lord, "that ye enter not into temptation.—Thomas a Kempis.

BARON ROTHSCHILD'S MAXIMS. ATTEND carefully to details of your business. Be prompt in all things. Consider well, then decide positively. Dare to do right; fear to do wrong. Endure trials patiently. Fight life's battles bravely, manfully. Go not in society of vicious. Hold integrity sacred. Injure not another's reputation or business. Join hands only with the virtuous. Keep your mind from evil thoughts. Lie not for any consideration. Make few acquaintances. Never try to appear what you are not. Observe good manners. Pay your debts promptly. Question not the veracity of a friend. Respect the counsel of your parents. Sacrifice money rather than principle. Touch not, tast not, handle not intoxicating drinks. Use your leisure time for improvement. Venture not on the threshold of wrong. Watch carefully over your passions. Xtend to every one a kindly salutation. Yield not to discouragement. Zealously labor for the right, & success is certain.

DISRESPECT IN THE FAMILY.

ONE of the greatest evils known in the family circle is the disrespect so frequently shown between members, one to another, in speech, action and dress. The gruff "Yes" or "No" of husband to wife, in answer to a pleasant query, leads to unpleasant consequences, and begets a cold, calculating style of address on either side, which, sooner or later, is adopted by the younger members, and the love and affection which should dwell within is dippled like dew before the morning sun. The indifference often shown in little acts of duty, and the manner in which they are performed, seem to carry the expression, "I'm glad that's out of the way; don't trouble me again." In dress and personal appearance, the husband goes unkempt and unshaven, and the wife slipshod and shabby. Anything is good enough for home when there are no strangers about. Thus are habits of disrespect formed, and one of the great dangers of home bred and fostered.

Some homes are full of love and sunshine for strangers, and all ugliness and gloom for the ones for whom they live. To constitute a truly happy home, there should be pretty little personal adornments on the part of the wife, who thereby shows a desire to please her husband, and to add to the general attractions of her home. A pleasant word on her part, when the over-worked man comes home, often eats away the raw edge of some trouble on his mind, and draws out a corresponding desire to be both agreeable and respectful, which characteristics are always accompanied by affection. What is true of manners is true of dress also. Rudeness, roughness and impatience, are soon followed by insolence, and when sweet temper gives way to anger and discord, the home circle is no longer a place of attraction.—Exchange.

SILENT INFLUENCE.—Perhaps we cannot estimate correctly the extent of our influence over every one with whom we come in contact, because in the majority of cases we are not trying to yield any influence. We meet casually with a half a dozen acquaintances in the course of the day—we talk on different subjects and part, and straightway we forget all that passed between us, or we think we do. But the impressions given and received are as ineffaceable as they may be slight, and we can never hold converse for a brief half hour with any fellow creature without leaving some mark and carrying some away.

THE true profiting of a man consisteth in the denying of himself; and he that thus denieth himself, liveth in great freedom and security.

Children's Column.

LETTERS FROM THE CHILDREN.

WE propose to devote this column to the young folks, and we shall insert the letters they may write us in it, and just as they write them, for their improvement.

Here is the first answer to our charade in No. 23, of THE BAPTIST. It may found it out without assistance, she shall have the prize.

Who will correct her letter? EDITOR OF THE BAPTIST:—I am a little girl eleven years old. I tried to answer your bible questions which came out in your paper last spring but it was too hard for me. I think the answer to your charade is "Hare bell," at least I made it out that way. no more at present. MAY HUEY.

Vienna, La. Here is the next letter. Why is it like the Wind, in one respect? Who will answer?

DEAR SIR:—I think I have solved the Answer for The children charade. I think it is the Wind, Vol. XII. No. 23, THE BAPTIST. Pa is the scriber of your paper. Address to Burr Oak Valley, Lincoln county, Mo. LEE D. CRICK. Nov. 23, 1879.

Who will re-write this correctly?

FOR THE CHILDREN.

HERE are two Scriptural enigmas which we clip for little folks at home as well as for our Sunday-schools. To get them out makes one familiar with the Bible. Who will send us the answers to them?

ENIGMA NO. 1.

Who began to reign over Israel at eight years old? 2 Kings xxii.

Where did Pharaoh neehoh put Jehoahaz in bands? 2 Kings xxiii.

What was the name of Job's first daughter? Job xiii.

In what cave did David have it in his power to kill Saul? 1 Sam. xxiv.

Who did King Agrippa and Bernice come into Cesarea to salute? Acts xxv.

By what name did the maid call Peter when she accused him of being with Jesus of Nazareth? Matt. xxvi.

In what place was John baptized because there was much water there? John iii.

What city in the tribe of Gad was chosen as a city of refuge? Josh. xx.

Who was the fifth son of Jacob and Leah? Gen. xxx.

What is the name of the piece where the Israelites were defeated when the ark of the Lord was taken by the Philistines? 1 Sam. iv.

Who did the Roman soldiers compel to bear the cross of the Savior on the way to the crucifixion? Mark xv.

The initials to the answers for El Bethel Baptist Sunday-school at Star Farm, Union county, S. C.

ENIGMA NO. 2.

What nation was often at war with the Jews? What is the name which Jacob gave the place where the angels of God met him?

Who was king of Damascus when St. Paul thence fled? What is the name of a tree with which a famous temple was built?

What is the name of the place where the Lord was condemned? What is the name of the place where Aeneas kept his bed eight years?

Who was the only man that escaped the slaughter of the priests by Christ? What is the name of the tree into which Zachaeus climbed to see Christ?

What prophet incited the Jews to the building of the second temple? What is one of our Savior's names, taken from the Greek alphabet?

On what mount did Moses die? The initials to the answers will spell the name of the superintendent of the Baptist Sunday-school at Thomasville, Ga.

FARM AND HOME.

HEALTHFULNESS OF MILK.

If any one wishes to grow fleshy, a pint of milk, taken before retiring at night, will soon cover the scrawniest bones. Although now-a-days we see a good many fleshy females, there are many lean and lank ones who sigh for the fashionable measure of plumpness, and who would be vastly improved in health and appearance, could their figures be rounded with good, solid flesh. In cases of fever and summer complaint, milk is now given with excellent results. The idea that milk is "feverish" has exploded, and it is now the physician's great reliance in bringing through typhoid patients, or those in too low a state to be nourished by solid food. It is a mistake to scrump the milk picher. Take more milk and buy less meat. Look to your milkman, have large-sized, well-filled milk pichers on the table each meal, and you will also have sound flesh and save doctors' bill.—Ex.

HAY FOR HOGS.

The Nebraska Farmer says: "But few men are aware of the fact that hay is very beneficial for hogs, but it is true nevertheless. Hogs need some rough food as well as horses, cattle, or the human race. To prepare it, you should have a cutting box (or hay-cutter), and the greener the hay, the better. Cut the hay as short as oats, or shorter, and mix with bran, shorts, or middlings, and feed as other food. Hogs soon learn to like it, and if soaked in swill, as other slop food, is highly relished by them. In winter use for the hogs the same hay you feed to your horses and you will find that, while it saves bran shorts or other food, it puts on flesh as rapidly as anything that can be given them. The use of hay can be commenced as early as the grass will do to cut, and when run through the cutting box can be used to advantage by simply soaking in fresh water until it sours. Try it."

AN EXPERIMENT WITH TURKEYS.

An old turkey raiser gives the following experiment: Four turkeys were fed on meal, boiled potatoes and oats. Four others of the same brood were also at the same time confined in another pen and fed daily on the same article, but with one pint of finely pulverized charcoal mixed with their food—mixed meal and boiled potatoes. They had also a plentiful supply of charcoal in their pen. The eight were killed on the same day, and there was a difference of one and one-half pounds each in favor of the towels which had been supplied with charcoal, they being much the fattest, and the meat being greatly superior.—N. Y. Herald.

"HOG KILLIG."

The season for this job has arrived, and the fore-handed farmer can pick out some of his fattest porkers that will "do to kill." Let all arrangements for the work be previously made, even to small details. When the thermometer (every farmer should have one) marks as low as 40° at 9 o'clock at night, with a clear wind from the Northwest, it will

probably be cold enough to kill in the morning.

We have learned, from long observation, that when the weather is settled, that is, neither growing warmer nor colder, the temperature will fall seven degrees between 9 p.m., and day-break next morning. If the fall be less than seven degrees, then the weather is moderating, if more than seven, it is growing colder. The details of butchering are so well understood by farmers, that we will only mention that of scalding. A large kettle is the best appliance for heating the water. But whatever the plan, it is important to be able to control the temperature at will. A little tar or turpentine (from the tree) put into the water, helps greatly in removing the hair. The water at 160° will scald so as to make the hair slip, but it does better at a temperature of 160° to 170°. It should not be over the latter figure. Have a cheap thermometer and dip it in the water occasionally, and add hot or cold water, as may be needed. The temperature of the water is the secret of success in scalding; quick work will do the rest.

The Ravages of consumption.

The fearful death-roll, covering from a fourth to a third of the number in nearly every published bill of mortality, shows how vainly the medical profession is contending with this cruel enemy of our race. Every one feels that some new agent of relief and cure is the imperative demand of the age. That such an agent, acting in perfect harmony with science and the laws of physiology, has been discovered in "Compound Oxygen," we confidently declare. Some of the most brilliant cures which have been made during the past twelve years by this new treatment have been in Consumption. The simplest information will be found in our "Treatise on Compound Oxygen." It is sent free. Address Dr. Starkey & Follen, 1112 Grand St., Philadelphia, Pa.

PRESERVING EGGS.

A writer in the English Mechanic says: "In the year 1871-2, I preserved eggs so perfectly that, after a lapse of six months, they were mistaken when brought to the table for fresh-laid eggs, and I believe they would have kept equally good for twelve months. My mode of preservation was to varnish the eggs as soon after they are laid as possible with a thin copal varnish, taking care that the whole of the shell was covered with the varnish. I subsequently found that by painting the eggs with fresh albumen, beaten up with a little salt, they were preserved equally well and for as long a period. After varnishing or painting with albumen, I laid the eggs upon a rough blotting-paper, as I found that, when allowed to rest till dry upon a plate or on the table, the albumen stuck so fast to the table or plate as to take away a chip out of the shell. This is entirely obviated by the use of the blotting-paper. I pack the eggs in boxes of dry bran."

Not Just What You Please.

Keuberville Jefferson, O., March 7, 1879. Messrs. Craddock & Co.: I can safely say that I have received more benefit from Dr. James' East India Regulating Pills than I ever expected. Now I eat just what I please and digest it well. No more headaches, sick stomach, or pain in the back. Your pills are a never failing remedy for constipation, and I shall always keep them at hand, so mail me two boxes more. With gratitude, G. B. HOLME & GRAFTON. As surely as the sun shines upon us, these pills will cure all annoyances that have risen in the system and constipation. Eighty pills in a box, each pill a dose. Sent by mail, prepaid, upon receipt of \$1.25. Ask your druggist for Dr. J. James' East India Regulating Pills, or send us direct. Craddock & Co., 105 N. 2d St., Philadelphia, Pa., Importers of Eastern Remedies. A. 217 29

FRIED STEAK.

A lady writing to the Queen, asks how to make fried steak tender, and whether the fault is in the cook or the utensil. The editor replies: "In no other; steaks should be broiled, and not fried." There are many instances, particularly in small families, where it is much more convenient to fry than to broil a steak. To do the latter necessitates a good and brisk fire, and if dinner is to be served at six o'clock, this will keep the kitchen hot all the afternoon; but if the steak can be fried, a quick, light fire of wood will answer. Of course broiled steak is always the best, but if fried in the following manner, we think very few people will know the difference. Choose an iron frying pan, let it get very hot, and without using a bit of any kind of fat except that on the meat, throw the steak on the hot pan; turn it every two minutes, to prevent burning, but be careful to insert the fork in the outer rim of fat, so as not to lose the juices of the meat. It will cook in from eight to twelve minutes, according to the thickness of the steak and the taste of the eater. Transfer the meat to a hot dish, pour about a tablespoonful of hot water in the hissing pan, shake it well and turn it over the meat. Season it as you would if broiled with butter, parsley, lemon juice, pepper and salt, and if your butcher has been true, and your cook a judicious one, you will not despise a "fried steak."

that have milk in them should never be put in hot water. A spoonful of stewed tomatoes in the gravy of either roasted or fried meats is an improvement. The skin of a boiled ear is the most efficacious remedy that can be applied to a boil. Peel it carefully, wet and apply to the part affected. It will draw out the matter and relieve the soreness in a few hours.—Springfield Union.

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