

heaven for you, who are kept by the power of God through faith into salvation, ready to be revealed in the last time." 1 Pet. 1. 4, 5.

Here, then, is the climax. Saints are kept by the power of God, whether in this life or in the next, waiting to be revealed at the "last time."

In all the expressions of the apostles, and even Christ himself, concerning saints' reward, reference is made to the resurrection, or judgment, as a general thing. Paul said he had fought a good fight, finished his course, and had kept the faith and there was laid up for him a crown of righteousness, which would be rewarded at that day, and then rejoices by saying, "not to me only, but to all them, also, that love his appearing." 2 Tim. iv. 7, 8. I understand that day which he refers to to be at Christ's appearing, as he seems to indicate. If Paul will not get his crown before "that day," certainly he will not be perfect until then, and if Paul will not, I cannot see why any one else should be. Christ, when speaking to the Pharisees concerning charitable acts to the poor, informed them that they would be recompensed at the resurrection of the just. Luke xiv. 14. Christ said, no man can come to me, except the Father which sent me draw him, and I will raise him up at the last day." John vi. 44.

We, therefore, rationally conclude that, though these resting saints who are hovered in Christ, are saturated with the dew which comes from the presence of the Lord, we shall receive our reward and glorified forms as soon as they. All saints will receive their reward together, and their glorification simultaneously, from the earliest prophet down to the very last saint.

3. They have not reached their final home. It is very much the custom of people generally, when their friends die with faith in Christ, to condescend and congratulate themselves upon their passage into heaven. But there is a chance of their being a little too hasty. Christ never went to heaven himself until he arose from the dead. If we are following home to God, in the same way our Savior trod, why cut across that way? Why not follow him around? The servant is no greater than his Lord. If Christ waited for his resurrection before he ascended into heaven, why cannot we, if it is intended that we should at all?

The thief on the cross received a promise from Christ that upon that day he should be with him in paradise. After Christ's resurrection, but before his ascension, when the woman would have caressed him, he told her to touch him not, because he had not ascended to his Father. Yet he had been in the grave all that time. Then if Christ had not been to heaven, neither did the thief go, for he simply promised him that he should be with him in paradise. Luke xxiii. 43; John. xx. 17.

Peter, when speaking of the prophecies of the Patriarch David concerning Christ on the day of Pentecost, said that David had not gone into heaven, but he said himself, "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy foot-stool." Acts ii. 24, 25. If David has not gone into heaven, I do not think any one else has gone in but Christ. Christ told his disciples that he was going away to prepare a place for them, and that he would come again and receive them unto himself. Note, there is no indication that they should come to him, but that he would come again to them. John xiv. 23. Christ has not yet returned, therefore we may reasonably conclude that the apostles have not gone into theirs, neither have any other saints gone into theirs. We are therefore like the virgins who were waiting for the bridegroom. We are waiting until we hear the loud voice, Behold he cometh; go ye out to meet him. And then we will go in with him; not before him, nor after him, but with him.

"Every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming." 1 Cor. xv. 22. Now then, if we understand this Scripture, of all who died before Christ came into the world and after he came, of his believers, he was the first fruits to enter into heaven, though prophets died a thousand years before Christ's appearance. Seeing, then, that we have a high priest that is passed into the heavens, Jesus

the Son of God, let us hold fast our profession. Heb. iv. 14. As the Jewish priesthood was a type of the priesthood of Christ, we may learn a little here. In ancient times, when the priest went into the Holy of Holies, the people had to wait outside until he came out to bless them. Christ being our High Priest, entered into heaven, the holiest of all, and we must wait until he comes out to bless us.

When he comes out he will dispense the blessings upon his people who are waiting his return without measure. "Behold I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51-53.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 13-17.

There will be a mighty triumph among God's people as they go into their final home together. Those who sleep shall be brought forth, and those who remain alive join them while all rise to meet the Lord in the air, and all go home together and at the same time. The balloon suspended in the air is ready to dart in one minute or in one second when the ropes are cut. Christians' souls will leave this terrestrial ball when the ropes of their attraction are cut loose. Sin is the weight that holds them down, but the bodies without it, such as will be possessed by the saints in that day, will have no such attraction. This is the time that we look for a final and absolute triumph over sin, death, hell, and the grave, and even all the evil propensities of our nature. We shall then reach our final home. We shall then be no more probationers. We shall see Jesus, not by faith, but as he is. We shall be like him in appearance, partaking of his nature. We shall no more hope, for the object of our craving will be in our presence.

Neither shall we be angels. It is often said that when Christians leave this world they become angels. Why this humiliation on our part? The Scriptures do not say that we shall be angels, but they do tell us that angels are servants to do God's bidding, while they say that we are the "sons of God"—"heirs of God and joint-heirs with Jesus Christ." Children must occupy a more prominent place than servants. It is true that when we look at our unworthiness it does seem objectionable, but let us remember that the whole scheme is a mystery to us.

DIFFICULTIES AND INCONSISTENCIES OF EVOLUTION.

Being the closing chapter of "Evolution Evolved" by Willard. Every minister should study these articles so as to be enabled to annihilate Evolution by Evolution itself.

I have already shown from Mr. Darwin, as just quoted, that natural selection cannot induce a single variation, much less a whole organ—that it can "only" save by survival of the fittest those slight variations which happen to "arise" and are "beneficial" to the creature. As shown in the preceding chapter, Mr. Darwin lays it down as a law of evolution, that natural selection cannot advance by sudden leaps, but must proceed by means of short and slow steps. I will here a citation or two:

"Natural selection acts only by taking advantage of slight successive variations; she can never take a great and sudden leap [such as producing an efficient wing], but must advance by short and sure though slow steps."

order that any marked effect should thus be produced." "As natural selection acts solely by accumulating slight successive favorable variations, it can produce only great and sudden modifications [such as a useful wing]; it can act only by short and slow steps."

The reader cannot misunderstand this language. A wing of a bird has a score or more of distinct, ingenious, but co-ordinated parts and devices, each of which is essential to make it useful, the whole showing unmistakably the work of the highest order of intellectual skill and designing capability. Such a complex and perfect organ could not have come by chance as a monstrosity or a single spontaneous variation. It could not have been produced by evolution, for natural selection makes no "sudden leaps" nor saves any such monstrosities should they occur, since it "acts solely by accumulating slight successive favorable variations," and "can act only by short and slow steps." As if to impress it on the reader's mind, Mr. Darwin takes pains to show that monstrosities, should they occur in a species, cannot be saved by natural selection, but will be soon lost and obliterated by intercrossing with the normal individuals. He also adds:—

"We have abundant evidence of the constant occurrence under nature of slight individual differences of the most diversified kinds: and thus we are led to conclude that species have generally originated by the natural selection, not of abrupt modifications, but of extremely slight differences."—*Animals and Plants*, vol. ii., p. 495.

Here, then, we have the demonstration, so completely established by Mr. Darwin himself that there is no evading or misunderstanding it, as follows: The wing of the first bird in its incipient stages, if it came by "short and slow steps" at all, would have been wholly useless, and not only useless but absolutely injurious during numberless generations of incipency, for reasons given. As "natural selection acts exclusively by the preservation and accumulation of variations which are beneficial" and "the destruction of those which are injurious," it could have done nothing toward developing the first pair of perfect wings, since it could not touch them till they were already sufficiently developed to be useful, except to destroy them as "injurious" appendages! Hence, here is one complex organ, in tens of thousands of forms, which is outside of the operations of evolution, and must therefore be inevitably relegated to the intelligent workings of the Creative Will. Can anything be more clearly demonstrated?

How completely, then, does Mr. Darwin's theory again "break down" by his own definite stipulation, already quoted. Here it is reproduced, that the reader may not lose the benefit of the edifying lesson which it inculcates:—

"If it could be demonstrated that any complex organ [such as the wing of a bird] existed, which could not possibly have been formed by numerous successive slight modifications, my theory would absolutely break down."—DARWIN, *Origin of Species*, p. 146.

The demonstration is "absolutely" complete, since it is in Mr. Darwin's own very concise and unmistakable language. Not only have we "demonstrated" a single "complex organ"—all he stipulates—which could not "possibly" have been produced by "numerous successive slight modifications," but we have pointed out countless millions of them all around us in the wings of the myriad birds, bats, and insects, not one of which could have been so produced, since they would have been utterly useless during all their "numerous successive slight modifications," or until they had attained functional capacity! I ask the reader, therefore, does not his theory "absolutely break down"?

The wings of flying creatures are not the only organs, however, which necessarily "break down" Mr. Darwin's theory. He alludes to the musical appendage of the rattlesnake as intended to frighten away its enemies. Now, we can safely admit that natural selection might cultivate this rattling apparatus, making it more and more useful after it had been so far developed as to produce an alarming sound, by continually preserving those reptiles which had the best developed rattles,

But what produced this rattle in its incipency up to the point of utility? What caused the first joint of this rattle, which will make no sound and would be of no possible use in alarming enemies? Then, what prepared the end of the tail especially for the growth of such an organ? Natural selection did not do it, as it can act only on useful or beneficial organs! Hence, the rattle of this snake was originally designed by an intelligent Creative Will, and thus "absolutely" breaks down the theory of descent, according to Mr. Darwin's definite agreement.

Not only the rattle but the encysted poison beneath the serpent's fangs, is clearly beyond the power of natural selection. This venom has exclusive reference to the enemies of other animals, and involves the most profound knowledge of chemical principles. It is not of the least direct use to these reptiles, as they are pre-vented to live just as long after the vesicle is removed. As serpents are among the earliest land animals, they were produced with this most complex chemical adaptation to other animals long before their natural enemies were in existence! Hence, even if the gradual development of this poison in the snake were possible by natural selection, as a weapon of offence and defence, through its relationship and combats with other animals, it is utterly barred, since its natural enemies had yet to be created.

But if even they had existed, the incipient correlation and co-ordination of ingenious parts necessary to make this poison beneficial as a weapon is entirely beyond the power of natural selection. Without the tubular fangs the poison could not be conducted into the wound, to be made effectual; and without the vesicular cyst secured to the base of the fang and opening into its conduit, the poisonous secretion would be of no use. Which was developed first—the hollow tooth or the vesicle to contain the poison? Either of them developed before the other would have been useless, and hence could not have been produced by natural selection, as Mr. Darwin tells us in twenty places. If they were both gradually developed together, what good would a partly developed sac have done, or while in its incipency, before it would hold the poison? and of what use would a fang have been with its conduit but partly perfected? and of what benefit would both have been if the complex secretive vessels conveying the fluid to the sac had been absent? and then how could the poison have been injected into the wound after the cyst, the secretive vessels, and the hollow tooth, were perfect, but for that most wonderful system of muscles by which the contraction of the cyst is effected? Yet all these complicated parts, if developed at all, were, during their incipency, absolutely worthless so far as their ultimate end or use was concerned, since being of no use to the serpent itself, they were only serviceable as a weapon when perfected and all combined so as to act in co-operation and correlation.

It conclusively follows, therefore, as natural selection can "act only" in cultivating useful organs, that the cyst, the contracting muscles, the secretive ducts, and the tubular fang, in all their incipient stages of development (if developed at all) were completely beyond the reach of evolution, and hence must have been the result of a designing and intelligent Creative Will. These are only bare specimens of the tens of thousands of insuperable difficulties in the way of Mr. Darwin's theory of development throughout every department of nature's polity.

Even in the vegetable kingdom the same law prevails. There are many organs in flowers and plants, such as numerous species of orchids, which could only have been formed and adjusted to their uses by the designing capacity of an intelligent Creative Will—organs which would have been wholly useless in their incipient stages of development if gradually produced by evolution. They must therefore have been created complete, or at most there have been created complete, or at least one "sudden leap." I will give but a single illustration of this law in the pappus of the thistle or dandelion, which I have never seen noticed. Mr. Darwin urges, and correctly I have no doubt, that the real design or object of the thistle-down is to carry and distribute the seeds of the plant by

floating them through the air. Yet he is so short-sighted as to suppose that natural selection could build up this pappus to its floating capacity by "short and slow steps," while such down in its incipency would have been absolutely useless, and therefore beyond the reach of natural selection! I will quote his words:

"If it profit a plant to have its seeds more and more widely disseminated by the wind, I can see no difficulty in this being effected by natural selection than in the cotton-planter increasing and improving by selecting the down in the pods on his cotton-trees."—*Origin of Species*, p. 67.

Really, if Mr. Darwin is so blinded by evolution that he "can see no greater difficulty" in the operations of a thistle under so-called natural selection than in the intelligent selection practiced by the cotton-planter, he ought to see no manner of "difficulty" in the miraculous creation of each separate species. The truth is, no man can candidly say what Mr. Darwin so deliberately says above and be in a state of mind to reason logically on any subject. Besides, the cotton-planter would not think of improving the down of his cotton-pods till the down existed. Here, then, by this single illustration, evolution completely breaks down, as natural selection can only act on the thistle-pappus after the down has attained a useful size, or is sufficiently developed to admit of its being carried by the wind, will Mr. Darwin tell us what started this incipient down and developed the beautiful complex organ out of which these myriad hairs shoot? This focal organ is specially adapted to the outgrowth of these down-hairs, and is of marvelously complex structure under microscopic power, containing hundreds of separate and correlated parts, and hence must have been specially prepared for the development of that mass of down! It follows, therefore, that natural selection is utterly overthrown, since this focal organ, with its complex incipient hairs of down were absolutely useless, till the down was sufficiently developed to be drifted by the wind. Hence, natural selection could have had nothing to do with it in its original and complicated structure, and therefore Mr. Darwin's theory must "absolutely break down," by his own express stipulation.

[To be continued.]

FROM IOWA.

DEAR FRIENDS:—For the sake of those Christian brethren of limited means, readers of your paper, I write this article, hoping to do good.

We have a fine prairie county. Land southwest of us is cheap and the opportunity a most inviting one for several to unite and help each other to homes, build up a Christian church of members free from doctrinal controversy to the Spirit of the gospel of Christ; and I wish myself to engage in the gospel work and to bear the cross of him that was meek and lowly of the Spirit, and strive to establish his cause in the South so far as he blesses my limited ability. I feel the need of co-operation, mutual love and support. We have no Baptist organization here. I can add one or two brethren who have a little capital, with God's help, to gain a comfortable home, and if several Christian brothers would join in concert we could do much better in helping each other in various ways. Hoping you will kindly give this to your readers and that some of them will be moved to prayerfully consider the subject, and if so led, write to me for full particulars. T. B. BLAKE. Scranton, Green county, Iowa, May 28, 1889.

NOTICE TO THE PUBLIC.

BE IT KNOWN, That a man by the name of Dennington (sometimes called Dimington) went from Jackson county, Ga., sometime between 1850 and 1860, and at the beginning of the late war, joined the Confederate forces, as captain of a company. It is stated that he returned at the close of the war and was near Athens, Tenn. Since that time no definite has been heard from him, although many letters have been written to various sections of the State. Any information leading to his, or any other Dennington, or Dimington's whereabouts will be thankfully received. Write by postal card to T. W. DENNINGTON, Prof. of Music. Kosse, Limestone county, Texas.

FROM ENGLAND. DEAR BAPTIST:—I left Fayette county, Texas, April 12th, laid over at Galveston on Sunday. Monday the 14th, started in the steamship for Morgan City, and by rail to New Orleans. Missed connection with the Jackson railway. Laid over to next day, and started for Milan, Louisville, Cincinnati, Pittsburg, Philadelphia, New York, on the 19th. Went to the Foley Hotel. We had a wash and breakfast, self and wife. They charged us three dollars. We paid our passage, fifty-six dollars, and outfit, eight dollars, and went aboard the steamship City of Berlin. I suppose it is the finest ship on the ocean. It is kept remarkably clean and orderly. Captain Kennedy is one of the most experienced captains. After we had passed Mississippi we found the weather much colder. At New York it was snowing and winter. Some passengers said in coming to New York they came through three feet of snow. We were wrapped up well, yet we suffered from the cold. We had some rather rough weather. Some were alarmed. I told them I had no doubt of our being borne safely across, as many were praying for us. We arrived in Liverpool on the 29th of April, with grateful hearts for the Lord's goodness to us during the twenty-five years we had been absent from the land of our birth, in our beloved adopted country, Texas. We wrote too late for most of the anniversary meetings. I attended at Walworth Road, the Baptist Union. The design of this is home mission work. There were several fine speakers. At night we went to Exeter Hall. There were from nine to ten thousand present. This was a grand meeting. The organ, the singing and the speeches were good, but I am so deficient in the sense of hearing, it hinders my enjoyment very much in these large meetings. We have had a reception meeting in this neighborhood where I first commenced preaching Christ and him crucified. Some came to me and said what I said to them twenty-five or thirty years ago and led them to Jesus. What a comfort to find the seed I sowed in tears under God's blessing thriving. I preached last Sabbath to a full house. God willing I preach two missionary sermons next Sunday. S. C. OSBORN. Hertsfordshire, England, May 20th, 1879.

"COMMUNION TRILEMMA."

I have noticed an article in THE BAPTIST, of May 31st, 1879, on the above subject, over the name of Bro. J. M. Green, of Eagle Hill, Ark. No, Bro. James, we did not know quite so much; did you know it? If you did you need not be much surprised my brother. For it seems from your own confession, that it has not been long since you were in the same dilemma, and the Judson Association has not all of them had the opportunity of attending the same school in which you confess you were educated. And some of that body thought better that that query lie on the table, for the time than that we have division in the ranks.

The error of which you speak seems to have been one of long standing. One that only the advanced scholars can now very easily detect. Then for those who have to feel their way, it is best for them to go slow, and be above (alide.)

We said we were not ready for that question. Perhaps, Edenburg church was ready. Her pastor was ready, but not able fully to enlighten some others, and therefore the question was tabled.

Some, I believe it is said, jump to conclusions, and others reason to the point. Instruct us, and then when we see clearly, we will vote, for or against, and not to table. Yours fraternaly. Arkadelphia, Ark., June 2, 1879. A. YATES.

The devout man who has learned the meaning of the prayer, "Thy will be done on earth as it is done in heaven," freely accepts the obligation to labor, and does not merely submit to it. He goes to his work with a cheerful heart. His trade, his profession, is to him the way in which Christ has appointed that he shall live. His master, instead of giving his slave food and clothing without work, sends him out to earn it.

AN UNHAPPY SYMPTOM.

GREATER effort was never made by God's people for the salvation of the world than at present. The gospel is now pouring the salutary streams of light and life through almost all the dialata of babbling earth. It has gone from station to station, and kingdom to kingdom, until nearly all the earth have felt its power. Every rising sun gilds some new trophy to his reign. Every brief year adds some new province or kingdom to his dominion. Over all the earth light is struggling with moral night, flashing its beams of light through the firmament of mind, giving direction to the hopes and steps of earth's lost race. This is grounds of great rejoicing.

But there is an unhappy symptom of the present time, with respect to the purity of divine truth. Zeal for the purity of divine truth has not kept pace with the zeal for the salvation of sinners. The great doctrines of divine truth have been undervalued, modified and lowered. New theories have been invented to soften some of the features of divine truth that are offensive to carnal nature, and to pave an easy way (not a) humiliating to man. Many are now laboriously engaged in explaining away its first and primary meanings, modifying its terms, and exulting in illogical, unsound and far-fetched interpretations.

An unsound criticism has been placed upon the throne, and its power employed in lowering the distinguished doctrines of grace. A spurious liberalism is being advocated, the tendency of which is to open the flood gates and deluge divine truth in corruption. A so-called "charity," the tendency of which is to disregard the law and order of Christ's kingdom, and ultimately to allow the Devil to do what he pleases without molestation. is being proclaimed.

These threatening dangers of the purity of divine truth, seems to have developed a crouching fear upon the part of many who claim to be uncompromising defenders of the purity of divine truth. This is a very dangerous symptom. It is to earnestly contend for the faith once delivered to the saints; afraid to stand fast in one spirit, with one mind, striving together for the faith of the gospel! All the zeal of the man of sin, all the Atheism, Pantheism and infidelity, all the Parkers, and Tyndalls, and Burresses, and Ingersolls, are not so much to be dreaded as this crouching fear upon the part of the professed defenders of the purity of divine truth.

This unhappy and dangerous symptom often indicates itself in the following expressions: "I don't like doctrinal sermons;" "I don't like debates;" "I don't like religious discussions;" "I carefully avoid all religious conversations on doctrinal subjects," etc., as if a true minister could preach a gospel sermon without doctrine, or a true Christian could hold a religious conversation without touching doctrine. Now, it is a point beyond controversy, that the Christian whose faith is founded in God's word, is not afraid of doctrinal sermons or discussions. He likes doctrine. It is the bone and sinew of his faith. It is only the doubtful, the uncertain, who are afraid of doctrinal sermons and religious discussions. They fear investigation. Can anything be more basely criminal in those who claim to be lovers of the Lord, then, to be silent when audacious men are trying to overturn the very foundations of divine truth? My brother, have you heretofore occupied a fearful, crouching, silent and equivocal position? Then leave it at once. If you are in real living sympathy with the doctrines of divine truth, come boldly to the front, "armed with the sword of the spirit, which is the word of God," and "stand fast in one spirit, with one mind, striving together for the faith of the gospel." If God be for you, who can be against you? God and one is a majority. Covington, Tenn. A. J. KINCAID.

THE BODY AND LUNG BRACE.

WE have scarcely called attention to this invaluable article for two years past, and for the sake of hundreds of us among them, we probably ought to do so. We have acted as agent for the Brace for over twenty-five years, using it as a premium for new subscribers and selling it where these cannot be obtained, and it has grown in favor every year. We dispose of more in one

month now than we once did in one year. The crowning proof of its intrinsic worth is the fact that where one Brace is used in a neighborhood, soon a dozen are called for. We again say, every minister, weak or strong, should have one, and every woman suffering from weakness that medicine cannot relieve. We publish the following letter from Bro. Dorrill, as a sample of hundreds we receive. Some poor suffering brother or sister may see it and "take heart again."—

BRO. GRAVES:—Please find enclosed \$20. in P. O. money order, for which please send to my address two *Braces*—measure, 28 inches each. The two *Braces* I received from you in February last have given entire satisfaction. My father, now sixty-three years old, has been of a costive habit for about forty years, and his *Brace* acts like a charm. Mrs. Wooten, my sister, gave birth to a son and daughter August 23, 1875, and did as well as could be expected, but when the children were born, my father was taken down in her back, with Lumbar, the physicians said, and was entirely helpless for about two months, and when she was moved she suffered the most excruciating pain; but from the time she began to wear the *Brace* she improved rapidly in her back, and in her health in every respect. You can use such part of this as you desire, if any. W. P. DORRILL.

Kosciusko, Miss., May 29, 1879.

Any one procuring ten full subscribers to this paper shall receive a *Brace*. You can send \$10 for the *Brace*, if you need to use it, and retain \$1 on each new subscriber you send until you repay yourself. Ministers should procure a *Brace* before the protracted meetings commence next month. If one or two sisters in each church would interest themselves, they could easily get ten new subscribers to present their pastor with a *Brace*—if the church loves its pastor as it should. Try it, my dear brother.

A KIND WORD FROM ATLANTA, GA.

DEAR BAPTIST:—Your visit of the 7th inst, was gladly received. I shall be happy to see you weekly. You have much to say. I am pleased to know that with great uniformity you say "You say it plainly. No one need mistake your meaning. You say what you mean. You mean what you say. There is no uncertain sound in your words. This I like. I do. Some call you an extremist. But what of that? I see Dr. Tucker says: "There is something good about extremism. You always know where to find them; their trumpet gives no uncertain sound; there is no danger of misunderstanding them." The Doctor uttered these words while attending the Northern Baptist Anniversaries at Saratoga, as expressive of his local attachment to the South. No right minded man, neither North nor South, neither East nor West will condemn these words. They are true words. They are indicative of devotion to his own section, while they do not contain one intimation of disloyalty to his whole country. These are the kind of men we need in our Baptist Zion. I thank God we have some such. Now, I do not call you an extremist. You are true to your name. Nothing more. If *Baptus* will only do this it will not be difficult to locate them. But I intended nothing more than to thank you for your visit. J. C. Observatory, June 10, 1879.

OBITUARIES.

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

Death by sin has passed upon all, for all have sinned. Earth has been filled with its bitter wall, the gentle mother bowing over her first-born—Rachel weeping for her children because they are not.

Richard N. Fortner was born January 29th, 1858, and died April 30th, 1879, being a little over twenty-three years of age. He was just merging into the bloom of manhood, when the grim monster, Death, by his icy grasp, tore him from the bosom of his loved ones. He was the pride of a loving father, (who preceded him only two years and five months to the home of the blessed), whose place he filled, not only in business concerns, but as the head of the family. He was the beloved upon whom the broken-hearted mother could lean. He was a most affectionate brother, ever manifest-

ing a deep interest in his younger sisters and little brother, which they rewarded by taking his advice in the most momentary questions.

Feeling that he needed one more to complete his happiness, he married a beautiful and loving wife only two months previous to his death. Around his bed the poor widow lingered day and night, praying that God would spare the friend of her need, but our dear heavenly Father, who is too wise to err and too good to be unkind, saw fit to remove the candle from its place here to shine, we trust, as a satellite around the great burning luminary of heaven.

As a relative and friend he was beloved by all who knew him, being always a benevolent friend to the poor. It is the nature of friends to weep with those who weep for a vanished loved one, to lament with those who lament for the sound of a voice which is still. We would point our bereaved friends to him who careth for the sparrow when they fall, and who is very plentiful in his tender mercies.

About six years ago dear Richard joined the Missionary Baptist church, of which he remained a member until God called him home. During the last three months of his life he suffered more than tongue can express, still he prayed with unwavering faith, "Oh! God have mercy upon me, if it is thy will," often acknowledging that it was just in God to punish him, saying that he would rather be afflicted with the people of God than to enjoy the pleasures of sin for a season.

A short time before his death, our dear young brother was greatly strengthened by a kind and beautiful letter from Rev. Mr. Battle, of Columbus, Miss., showing him that God afflicts his children through love, to bring them closer to him. O, let us all so live that when our Savior calls we can meet death with a calm and peaceful brow, and be wafted by shining angels to our eternal home with Jesus.

"The departed! the departed! They visit us in dreams, And glide above our memories Like shadows over streams; But where the cheerful lights of home In constant better bursts, The departed! the departed! Can never more return."

"I sometimes dream the pleasant scenes Still on me sweetly fall, Thy tones of love I faintly hear, My name in sadness call. I know that thou art happy, With thy angel plumes on, Has my heart in very desolate, To think that thou art gone."

FROM GRAND JUNCTION, TENN.

BRO. GRAVES:—I think your suggestion that aid be sent as a home missionary contribution to the Baptist church at this place to enable her to complete her house of worship, proper and right. I see no reason why such contributions may not be so credited.

But contributions come in quite slowly. Saulsbury and LaGrange gave fifteen dollars each. Your dollar received, for which accept thanks. Thirty-one dollars is all that we have received from abroad. Your dollar and the contributions of Saulsbury and LaGrange make this amount.

We need immediate help. When the house is finished I trust that you will preach the dedication sermon. The church here is thoroughly baptistic. I should have no disposition to work if it was otherwise; for I think a loose Baptist church a nuisance. There is no good reason for its existence.

Will the brethren, if not each church in Big Hatchie send us a few dollars? J. M. MORRIS. Grand Junction, Tenn., June 10, 1879.

MISSISSIPPI BAPTIST STATE CONVENTION.

EDITOR BAPTIST:—Please announce, for the information of your readers in this State, that the Mississippi Baptist State Convention, will convene at Sardis, on Thursday before the third Sabbath in July, being the 17th day of that month. All delegates and visitors to the Convention are requested to send their names to the undersigned at the earliest possible time, so that homes may be secured for all. Those who expect to have ladies with them, or to come by private conveyance, will please so state. JAS. G. HALL. Sardis, Miss., June 16, 1879.

The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."—Ps. 101.

J. R. GRAVES, Editor and Proprietor. G. W. GRANBERY, Office Editor. JAS. B. MAHAFFY, Book-keeper and Order Clerk.

Business Office: 327 Second street, Memphis, Tenn.

TERMS, \$3.75 per annum, in advance. Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

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

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

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

THAT FAMOUS LETTER.

I HAVE heard much of a famous letter written by some one from Alabama, some think by Eld. Tichenor, to the Herald, touching the inevitable fate before us. Can you produce that letter?

It happens to be possible. The writer's position is certainly an advanced one for a Southern man, loyal to the Southern Baptist Convention. Here it is:—

THE INEVITABLE.

Some allusions have been made in the papers suggesting the propriety of selling *Aid Bonds* to the American Baptist Publication Society. This, it seems from Bro. Boykin's showing, is impracticable at present. Some time within the last twelve months, I was honored with a letter from one of the most distinguished and most influential men among Southern Baptists, who is also one of the best friends of our Foreign Mission Board and of the Southern Baptist Convention, who raised the question, "Why may not our American Baptist foreign mission work all be under the management of one Board? Is there any good objection to it?" After deliberate reflection, I could think of but one forcible objection, namely: I am doubtful whether our people would support the cause with the same liberality and cheerful spirit. We do shamefully little now; would we not do less if our entire foreign mission work were under the care of the Missionary Union? This is one of the inevitables of the future. Such a consolidation is as certain to come as that time continues. Already State Missions have taken most of the work of our Home Mission Board. The Southern Baptist Theological Seminary has gone to the banks of the Ohio, and seems to seek a national character. The American Baptist Publication Society has an open field before it in the South, and is fully recognized as our Society. The operations of the Home Mission Society among the freedmen is endorsed, and encouraged by southern Baptists. Fraternal correspondence between our denominational organizations, North and South, exists without disturbance. Pastors are called South and North, and labor with acceptability and with success. Once in a while there appears in the papers a political or sectional fling which somewhat disturbs good feeling. But has not the time arrived for the Baptists of the United States to be one people, so far as our forms of benevolent work may suggest organic union?

Now, I am no disorganizer. I have no such design; no such power. I have had to travel a long way in my feelings to get to this point. I love our Southern Baptist institutions. Ten years ago, when Dr. Jeter said, "There once existed such a thing as Mason & Dixon's line, but it never did run through the kingdom of Jesus Christ," I felt a spirit of resentment; but now I could take his hand on that subject, and I have gone even further than that.

I know many of our people feel that it is almost a sacrilegious disloyalty to the Southern Baptist Convention to make such suggestions. But I hope that the reader will keep cool. Think of how much we have changed in this direction in the last ten years. It is coming; it is coming with a force which cannot be resisted; and it becomes our wise and judicious brethren to consider, not how it can be resisted, but how it can be utilized to subvert the Master's cause. Why may not the Baptists of the United States set a sublime example in this behalf? DE YAMPERT.

And here is the endorsement of the *Religious Herald*:—

We thank the Lord for the following article; not so much for the views which it presents, as for the spirit which it breathes, and the judicious counsels which it offers. It is from the pen of one

of the most respectable of the Alabama ministers. By birth, education, interests and Associations, he is Southern. To our certain knowledge he has been intensely loyal to the South, and ready to do, sacrifice and suffer anything in its defence. His age, wisdom, experience and position entitle his opinions to grave and candid consideration.

We hail the article with delight, because it runs on the line which the *Herald* has been pursuing from the commencement of our editorial labors.

This writer avows himself in favor of consolidation, and declares that it is coming with a force that cannot be resisted—that it is one of the inevitable things of the future, etc., and the *Religious Herald* thanks God for the article—hails it with delight, because it runs on the line which the *Herald* has been pursuing from the commencement of its editorial labors.

Here is a frank, and full, and truthful confession on the part of the *Herald* men, that from the beginning they have labored to consolidate the Southern Convention with the Northern Boards. They are now understood. In all possible ways that promise success, the *Herald* party will pursue this aim and end—and they may in the end accomplish the dissolution of our Convention, or a continual dropping, even of water, will wear a stone.

We have been asked, since the Convention at Atlanta, our opinion touching the proposed change. We have none to conceal. We were a member of the Committee on Fraternal Relations, but sickness disabled us from taking part in the discussion of the report. We understood from Dr. Tichenor, the Chairman, that its true inwardness was to have a fair understanding with our Northern brethren, and influence them not to trench upon our interests by opposing agencies—to co-operate, so far as possible, without interfering with the integrity of our Convention, etc., and we declared ourself agreed. While Bro. T. maintained that his report contemplated nothing more than fraternity and co-operation, it was thought by others to "hide a cat," and all but the first resolution was expanded.

Our convictions are decided. We think our Convention a necessity, and the very day the *Herald* men succeed in dissolving it, that day we shall move that a new Convention, with a revised and better constitution, be organized, for the prosecution of our home work, and especially for the more efficient cultivation and development of the missionary spirit in our churches. The missionary spirit and zeal are at a low ebb now—it is all that can be done to keep them alive with all present influences, and let these be withdrawn, and place both the Home and the Foreign work in the hands of the Northern Boards, and one-half of our denomination in the South would become not merely non-missionary, as now, but theoretically as well as practically, non-missionary—without God's intervening grace. We are not opposed to the cultivation of the most fraternal feelings and co-operation, so far as possible, with our Northern brethren—the war is over, forever over with us; we laid down our arms, but not our principles, when Lee surrendered. Our voice is for peace. Ephraim should no longer envy Judah, and Judah should no longer vex Ephraim. Why should we, by cultivating alienation, and bitterness, and hatred, prepare the country for another civil war, in which our children will be the victims and the sufferers? Has not blood enough been shed, and misery and poverty enough been suffered? It should be the mission of all Christians to counsel the things that make for peace and harmony and unite our divided nation. Let our Northern brethren acknowledge the existence of our Convention, and no longer regard it as a protest against their anti-slavery views and a barrier to our national union.

We believe there should be four Conventions instead of one central one. Let the New England and the Middle States compose one, with its Boards in New York; let the Western and the Northwestern States, to the summit of the Rocky mountains, compose the second, with its Boards in Chicago; let the Pacific slope compose the third, and the Southern States the fourth, and let all work in fraternal harmony, each respecting the field and the rights of the other, co-operating, so far as possible and practicable. One Publication Society, properly conducted, would be sufficient for the

continent for years to come. Let it no longer attempt to publish a national organ for the Baptists of America, but use existing State papers to make its work known, and aided by capital furnished by the sections, establish depositories at all the great centres of influence, and our plan is outlined.

THE "HELPING HAND" EXCURSION.

THE "Helping Hand," the ladies' society of the First church, gave their annual excursion on the steamer Jas. W. Gaff last week. We clip the following notice of the pleasant affair from the *Evening Ledger*:—

About three hundred and fifty persons escaped from the heat of the city last night and had a delightful excursion on the steamer James W. Gaff. There was a large proportion of young people, including many beautiful girls and young ladies, if there is really any such distinction, and a good sprinkling of older persons and prominent citizens. The affair was undertaken for the benefit of the Helping hand society of the First Baptist church and was in every sense a charming success. Captain Bob Wise, with characteristic liberality tendered the use of his boat free.

At 8 o'clock the gallant steamer backed out from the wharf and started up the river with as happy a crowd as we have ever seen. All on board were in the highest spirits. The cool breeze of the river seemed to have a most exhilarating effect upon every one, and for the time all care was banished and pleasure beamed from every face, young and old.

During the trip up the river the excursionists assembled in the cabin and, through Master Eddie Williams, presented Captain Wise with two sets of beautiful colors. One is nineteen feet in length, and in the field appears in large blue letters the words "James W. Gaff." This one will be used amidships. The other is plain blue, nine feet in length, and is intended for the jack-staff. Master Williams received his address in a clear, well-modulated voice as follows:—

ADDRESS OF MASTER EDDIE WILLIAMS.

Another year has passed us by— Heaven grant we may not see its like, Till all the signs of life are dry, And Time's last hour shall strike. But, gloomy memories, be still— Your kindness, rather let me say, Convince us where there's a will, There always is a way! Again you've made us taste the cup Of pleasure, and the cooling draft Shall watch us moving up and up, And seem to hear our laugh. I thank you for the Helping Hand, These workers ever doing good— They cannot speak—yon understand, I'm sure I wish they could! And now it is my pleasant task To offer to your callied boat These well-wrought flags and humbly ask That boys here they may hoist. Give them a place beside the one My young heart ever leaps to see Over the waters gently blown In silent majesty! The flag brave Lawrence wrapped around His body as his dying lip Made ocean echo with the sound, "Never give up the ship!" Long wave the three above your keel In leafy June and chill December, And long shall we, while hearts can feel, This happy night remember.

This was heartily applauded. Capt. Wise made a speech in reply, much of which our reporter was unable to hear owing to the pressure of the crowd. Judging from his gestures and the sparkle of his eye and the frequent applause of those who were near enough to hear it, he made a very happy little impromptu speech of not more than five or six minutes in length. He is one of the few river and business men who can make a speech, and seems to be improving with age and practice. Soon after this pleasing incident the boat headed down stream, and at 11 o'clock was in port in time for the people to go home on the street cars.

The following note from the officers of the "Helping Hand" gives the net results of the entertainment:—

Net receipts, \$125. Donated to the church, \$58.65; Sunday-school, \$15.00; to charity, \$10.00, the remainder to be divided between the church and the young ministers at the University at Jackson. MISS EMMA BROWN, Pres. MRS. N. WILLIAMS, Sec. and Treas.

CAMPBELLISM CONFESSEDLY A NEW RELIGION.

WE clip the following from an essay read with approval before the Howard county meeting, Missouri, by J. C. Reynolds, and published in The Christian, Missouri. The writer, who is an editor of that paper, explains the reason why Campbellism was originated in 1827—because the world was without a church of Christ or Christianity!—

Our work is largely one of restoration. To restore to the people, to the people, that which they have let slip from them is our special duty. The people had lost much. Their most precious treasure had been taken from them. Let us enumerate their losses and thereby enumerate the items of our work:—

- 1. The people had lost the word of God.
2. They had lost the name of the Lord.
3. They had lost the one baptism.
4. They had lost the proper person to be baptized.
5. They had lost the design of baptism.
6. They had lost the order of the steps taken to get out of the kingdom of Satan and into the kingdom of God.
7. They had lost the real work of the Holy Spirit.
8. They had lost the proper organization of the church.
9. They had lost the primitive piety, determined zeal, self-sacrificing devotion and unremitting warfare against sin, of the primitive church.

To restore all these losses is our work. Now for a Campbellite or Protestant to assert that in 1827 the world was without God's word faithfully preached, without Christian baptism and without a pure Christian church, and without the real work of the Holy Spirit, is to place himself side by side with the infamous Bob Ingersoll, who would influence the world to reject the teachings of the Bible altogether. We say, if this Mr. Reynolds can prove his positions, then Christ was indeed an imposter, and Christianity a cheat and a lie.

If the above assertions are true, then the following Scriptures are false:—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. II. 44.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." Matt. xvi. 18.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. xii. 28.

We have publicly said that Protestantism and Campbellism—all reformed systems of Christianity—are based upon the assumption that Jesus Christ did not tell the truth when he said the gates of hell should not prevail against his church—in a word, upon the implied fact that Jesus Christ was an imposter! Does not the above statement justify our assertion? Think, reader, just stop and think. Is infidelity worse than this?

BREVITIES.

The sermon this week is by Bro. Brinkley, a respected colored minister of this city, and we not only esteem it a credit to him, but it would be to three-fourths of the Baptist ministers of the South. We hope the successor of Morris Henderson will favor us with a sermon for these columns.

SMALL BEGINNING.—In 1813, thirteen men gathered together, thirteen prayers were said, and thirteen subscribed for the establishment of a place of learning for Baptists. To-day Madison University, at Clinton, N. Y., owns all its buildings and one hundred and sixty acres of land in a beautiful part of the country. It has a fine library, no debts, and more than \$400,000 drawing interest.—Georgia Index.

A West Tennessee disciple, in the last Gospel Advocate, gives Bro. M. E. Lard some good suggestions on his views of the West Tennessee as a good field for gospel labor, and we like them much.—Christian Messenger. Influence Mr. Lard to come down into West Tennessee, friend Burnett, and we will test his metal. Mr. Lard is the man who can assail Baptists, but will not make good his words. Let him not enter West Tennessee

unless he comes prepared to defend his insubstantial teachings as publicly as he preaches them.

THE STORY OF THE BIBLE, from Genesis to Revelation. Told in simple language, for young readers. Octavo of 704 pages; 272 splendid illustrations. School Edition, bound in plain cloth, \$1; Home Edition, in cloth, with black and gold stamp, \$1.50; Home Edition, in cloth, with black and gold stamp, gilt edge, \$2. Specimen pages free. Sent, post-paid, on receipt of price. Address BAPTIST BOOK HOUSE, Memphis, Tenn.

A Rev. Robert West, Northern Methodist, we presume, as the preachers of no other denomination curse and falsify as they do, [we except the Campbellites], in speaking of the negro exodus from Mississippi, says: "I looked on those sad-faced children of the sun, and kept down a curse which rose in my heart for their oppressors." To this the editor of the Independent, a man of national reputation for feeble morals and political religion, says: "If he had let a curse out, it would not have been recorded in heaven against him." To read the Independent and the New York Advocate, one would naturally infer that Bowen, Fowler and Haven had not only monopolized the whole business of swearing, cursing and misrepresenting, but had secured a special dispensation from heaven to do so.—Biblical Recorder.

QUIRIST.

BRO. GRAVES:—Is a Baptist minister authorized to immerse a member of a Pedobaptist church, upon request said Pedobaptist having once been sprinkled, and not satisfied with said mode of baptism? Please answer through the columns of your paper, and oblige a subscriber. Oak Grove, Ala. B. P. WATSON.

Answer.—If Bro. Watson will bear in mind that the ordinances belong to the church, and not to the ministry, he can have no hesitancy in deciding his question. Ministers are only the servants of the church, though, alas! they often aspire to be lords over it. They have no authority to administer the ordinance to whomsoever and wherever they please, but only to those whom the church, after examination, deems qualified. The church, not the ministry, has authority to decide who are qualified to commemorate the supper, and to those whom she approves she calls upon her official servants to administer the ordinances. For ministers to baptize and give the supper to whom they please, is to usurp the inalienable prerogatives of the church.

Has an officer, however high, of a Masonic Lodge, the authority to travel round the country and initiate whomsoever applies to him, or to confer a degree of Masonry? Is there a well-ordered Lodge in this State that would recognize his acts as valid?

No Baptist church should encourage such infringement upon her prerogatives, and the order of Christ's house, by receiving such irregularly-immersed members into her fellowship, and this would stop the malpractice. There are a few self-important ministers who arrogantly assert the right to baptize whom they please, without consulting any church, and they might as well claim the right to celebrate the supper wherever, and give it to whomsoever, they please. The churches have it in their power to put a full stop to all this irregularity, and they should do it, without respect to persons or favor.

BRO. GRAVES:—What course should be pursued where a deacon has been properly ordained, and then, in a short time, desires to be released from the deaconship? Please answer and oblige. M. I. R.

Answer.—Discharge him, satisfied you made a mistake in electing him. We know no power vested in a church by the Head, to compel any one to become a deacon, while we think it is the bounden duty of every man to discharge the reasonable duties the church lays upon him; and it does seem to us that a Christian man, who really has the cause at heart, would be willing and desirous even, esteem it an honor, to be selected by his church to serve her as a temporal officer. He needs no divine call, as he who preaches, but a desire for the advancement of Christ's kingdom, and a willingness to do all in his power to succeed it.

BOOK-TABLE.

[The receipt of all new publications delivered at the editorial rooms of this paper will be acknowledged in its earliest subsequent issue. Publishers will confer a favor by promptly advising us of any omission in this respect. Accompanying memoranda of prices are desirable in all cases. Such books as we deem worthy of special notice or review will receive such attention in the order of their receipt at this office.]

A Treatise on Fever—Its Cause, Phenomena and Treatment, with an Appendix containing views of some Female Diseases, some Diseases of Children, etc. By Rezin Thompson, M. D., Nashville, Tenn.

We make no pretensions to a knowledge of medicine, and are little qualified to criticize medical works generally, but the author of the work before us was for years our family physician, and concerning his theory of fever we have heard its unfolding thoroughly from his own lips, and his successful treatment of typhoid fever has been avouched in our own family and that of our brother-in-law, across the street. Fever is the most general and fatal foe to the human family, and it is our conviction that its cause and treatment are less understood than any disease attempted to be treated by the profession. We have seen a remark by Prof. Cross, of Transylvania, of this import. No topic has been more earnestly discussed than the nature and treatment of fever, and yet few points have been settled less to the satisfaction of the generality of physicians. The yellow fever is a distinguished member of the family, and yet in this city and New Orleans, so often ravaged by it, scarce any two physicians agree as to either its cause or treatment, and it has been stated that a larger per cent. of those recovered who were nursed, and had no doctor, than those who were specially medicated. The author's theory and treatment of fever, developed in this book, were delivered in a Course of Lectures before the Medical Class of the University of Nashville, and be requested by that body to publish them. This theory has been now several years before the public, and adopted by many physicians with the most satisfactory results.

Dr. Thompson claims that the worst case of typhoid fever can, by his treatment, be aborted in three or four days. We can bear our testimony that he has aborted the most severe cases we ever saw, both in our family and that of our brother-in-law.

When the army was at Bowling Green, thousands of our soldiers were sent back to Nashville, sick, and a very large per cent. of them with camp and malignant typhoid fevers, and the mortality was fearful. We opened our house as a private hospital, and engaged Dr. Thompson as physician, and volunteered our services as chief nurse. We requested Dr. D. Randall, the chief of Gen. Johnston's Medical Staff, to select only typhoid fever cases, and those he had no hope would recover in the hospital. He did so—men more dead than alive. These we took in our carriage, prepared for the occasion, to our own house, and they were treated according to the formula laid down in this book, and in every case the fever was aborted on or before the fourth day, and every one recovered and went back to his command.

For the treatment of this type of fever this book is invaluable to every family, for the author has explained all to the comprehension of persons of common intelligence, and his formulas can be put up by any druggist.

In the epidemic of 1867 we lost our mother and wife, in this city, and our eldest daughter was given up to die, "black vomit" having commenced. The attending physician informed us he could do no more, and left us. We sent immediately to the drug store and had the author's formula for typhoid fever prepared, and according to the directions given in this book we fought the grim monster until near daylight, when the patient fell into a quiet sleep, and from which she was awakened when the doctor opened the chamber door at 8 o'clock in the morning, and, strange to say, consciousness returned with her awaking, and the doctor pronounced her convalescent. We commenced taking the syrup as a preventive when we commenced giving it to her, and our attack was but slight.

In the epidemic of last fall our family took this

medicine as a preventive, and while death swept all around them, it never entered our dwelling. Should the yellow fever ever re-appear, we should give it and take it as a preventive, and should a case occur in our family, treat it according to the directions here given.

We have great and good reasons for placing a high estimate upon this work, and we do most cordially commend it to every physician, and to every family in city or country. Price, only \$1.50. Sent by mail by the Baptist Book House, Memphis, Tenn.

The Story of the Bible, from Genesis to Revelation, Told in Simple Language for the Young. The book for children. We have never seen a more valuable book for children than "The Story of the Bible, from Genesis to Revelation, Told in Simple Language for the Young." Published by Charles Foeter, and for sale by the Baptist Book House, Memphis, Tenn., at \$1, \$1.50 and \$2, according to binding.

This book contains 704 pages and 271 engravings. Every child in your family will eagerly read this book, and thus get the whole Bible history. We approve most cordially all our pastor has written about this charming book for children, and the old folks will be apt to claim their turn in reading it. Buy it for your family, if you wish your children to be acquainted with the Bible. Sample pages, containing a few of the engravings, sent free upon application.

Historical Department.

Under this head we shall publish the best historical matter that we can gather from all sources, which we deem reliable. Our people should be better informed as to their own history, and little by little, in this way, we hope to do it. We request valuable contributions from all. Standard Baptist Histories. Orchard's History of Ancient Baptists \$1.50 Orchard's History of English Baptists 1.50 The Baptist Succession 1.50 Origin and Historical Succession of Baptists .50

BAPTIST HISTORY.

WE design to make this department a repository of historical facts—valuable matter, to which those preparing historical discourses may turn and find matter, and which the future historian will not consult in vain. We bespeak the assistance of all scholars, in making it peculiarly rich.

We take especial pleasure in calling attention to the extract below from the pen of Dr. Armitage, of New York, endorsed by no less a student of history than Dr. Winkler, of Alabama. This article should operate as a severe rebuke to those Baptist writers noted more for their lax denominational tendencies than for their scholarship, especially in Baptist history. With such and their claquers, it is claimed to be an evidence of "advanced thought" and "broad views," to deny, and even to sneer at the idea of, the existence of Baptist churches from apostolic times until now in support of that declaration of Jesus, "The gates of hell shall not prevail against it"—my church,—and that prophecy of Daniel, "The God of heaven shall set up a kingdom that shall never be destroyed." So it is claimed by a certain class as an evidence of advanced thought for an interpreter to reject the inspirations and authenticity of the Bible, or large parts of it, and adopt the evolution theory of Huxley and Darwin. We boldly assert it as our conviction that a denial of the continuity of the churches of Christ, as constituting his visible kingdom on earth, is to reject Christ, inspiration and Christianity itself.

Suppose that Christ has permitted his truth to be hidden for centuries during what are called the Dark Ages, and that for generations there were no churches modelled after the primitive type, is opposed to God's law of uniformity and succession in nature, and is inconsistent with the Old Testament principle, that Christ has ever preserved a "seed to serve him," and has "never been left without a witness." The organized churches of the New Testament, constituting the kingdom of God and of Christ, are but antitypes of the tribes of ancient Israel, constituting the typical kingdom of God and Christ.

May the articles that appear in this department serve to stimulate a thirst and cultivate a taste for

historical investigation. Some boy who reads these columns may be the future historian of the church of God, more successful than his predecessors, and develop more fully and even more satisfactory than they, the unbroken succession of the church of Christ.

BAPTIST SUCCESSION.

[From a thoughtful essay on Baptists and the Bible, which appears in the Standard, we extract the following. We propose to draw from the same source again.—Ed. Ala. Baptist.]

Christians, after the New Testament stamp, Baptists have been called with the Christian Scriptures themselves. No man will mistake this claim, as affirming that the people now known as Baptists have existed from Christ in their present name and form of organic life, as a historic sect. But I do intend to claim that from the first, there has been under apostolic and post-apostolic organizations, a constant succession of regenerated men who have proved themselves to be the true and only conservators of the principles and practices of the gospel, as Jesus established them in their entirety. In the first centuries, they were called Disciples or Christians, and in after centuries they were known as Cathari, Novatians, Donatists, Paulicians, Petrobrossians, Arnoldists, Josephists, Waldenses, Lollards, Mennonites, Acabaptists, and Baptists.

I use the word Baptist, then, in a broad and generic sense, not as characterizing a denomination technically, but as embracing all who at the same point of time have held these vital elements of the gospel, namely: That Jesus Christ is the only Head and Lawgiver to his ransomed church; that the Sacred Scriptures contain all the enactments of his law, both in spirit and form, independently of patristic or other orders of tradition; that his church is made up exclusively of a body of men, morally and mentally renovated, by the operations of the Holy Spirit and the merits of Christ's atonement, through the exercise of their personal trust in him, and this totally aside from any efficiency in the ordinances, known in the Bible, as immersion and the Lord's supper; that the Bible is given by the inspiration of God, and is the sole authority for all faith and practice in the church of God touching the persons who are to compose the church of God, the divine way of their admission into it, its doctrines, its ministry, its missionary life, its internal order, discipline and spirit, and, in a word, all which distinguished a primitive gospel body from an ecclesiastical hierarchy or a traditional religion. Nor will I say that all these vital principles have fully cohered in the several sects named, at the same time exactly as they cohere in the Baptist churches of to-day; but it is safe to say, that at one time or another in the history of Christianity, these several sects have so far held the same principles and practices now held by modern Baptists, as to have distinguished themselves by the tenacity with which they have clung to them, to have rendered themselves obnoxious to the displeasure of Pedobaptist authorities, secular and ecclesiastical, and to have brought down upon their own devoted heads, all the precipitation, excision and bloodshed, which eighteen centuries have inflicted upon men convicted of "arrant heresy." You may shrink from the impeachment, but I count it an honor, that Baptists, in their principles and practices, are direct descendants of the most notorious heretics whose bones bleach in Alpine snows, or whirl, as white ashes in every wind that circles the globe, so that we, their legitimate offspring, can still ring out the Pauline challenge, "After the manner which ye call heresy, so worship we the God of our fathers."

I have very little regard for any lineal pedigree which may be traced in religious matters, as the human channel, being but human, must be fallible, while we claim to be born "not of blood," but of "imperishable" and infallible truth. But while we claim a generality in the truth only, let it not be supposed that even the claim to visible continuity can be brushed aside as worthless, simply by the stroke of a presuming pen. Welsh, Dutch, English and German Baptists, sturdily maintain that they can trace their origin through corrupt ages, into the depth of a remote antiquity, reaching "from the days of John the Baptist until now." And thoughtful men will hardly treat that claim lightly. The continuity of truth can be traced where error and tradition fall into a wide hiatus, or are lost in their own mazes. Just as philosophy proves its succession, and patriotism proves its succession, and civilization records its own history, so does Bible truth, in its practical monuments left upon the moral character of man. Principles make a true church of Christ, and not circumstances. Augustine, looking at things finally in this light, well confessed that he did violence to his first convictions when he invoked the imperial arms to suppress the Donatists. Then old Thomas Fuller showed that he understood something of this claim when he said, "These Anabaptists, from the main, are but the Donatists new-dipped;" and so all standard historians say with Halbertson:—

"The Baptists existed for centuries before the Reformation." And these testimonies only har-

monize with Sir Isaac Newton, when he says:—"The Baptists were the only Christians who have never syncretized with the errors of Rome." Consequently we see that the Bible is dependent on its unending existence for power to make regenerate men after that stamp, and Baptists are dependent for their existence on the power of Bible truth in making such men. In this sense the two stand inseparable. A man cannot be a true Baptist without believing in the Impegrable truth of the Bible, and in its abiding active life. Hence every Baptist is obliged to go back constantly, for everything, to its primary authority. As a son of the truth he is "free-born," and cannot forego his birthright. Even his progenitors, while they are patterned, are not standards; and while he may preserve their image, he may not make them an idol. His separation here, which is scoffed at as a reproach, a stain and a by-word, is his highest honor, for it is the Bible which accords him the novel catholicity of his position. He pines past the teachings of the third and second centuries, not because they are ancient, but because they are too new to take the place of the "commandment which is exceeding broad," as catholic, indeed, as the God who gave it. The records of the church in the age of Constantine are too hazy, for then corruption had crept in, deep and wide; error followed error, until the church had receded from the spiritual apex which Jesus and Peter, and John had left, first into a political confederacy, and then into a despotism. The Baptists must go back to the original church records of Jerusalem, Philippi and Ephesus. With him all religious teaching outside the Bible is worthless. Christianity is there, and never was elsewhere. The descending ray from the sun, painting the rose and firing the gem, proves nothing but that its continuance has brought it in a long descending line, away from the sun. If you would see the sun, you must look into the heavens. What would you say if I should ask you to look through a piece of stained glass and see what the sun is, or to go to the margin of a tiny lake and see what the ocean is? You would reprobate by saying, "No, let the sun shine in his own glory; let the sea stretch in its own expanse." So we look not so much for the type of Christianity, in the martyrs of Spain and Italy, in the valleys of Turin and the gardens of Provence, along the hills of Bohemia, the plains of Poland, and the dykes of Holland, but to the New Testament record of Christ and his apostles, and his apostolic church, claiming to succeed primitive Christians only in our obedience to the truth. A Christianity whose spirit, principles and maxims are modern, is properly antiquated and obsolete, while that which is coordinate with the fountain-head is ever new, for the original gospel makes all time a unit, from early antiquity to late futurity.

PRAYER-MEETING.

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

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

Give according to your means, and God will make your means according to your giving.—Dr. Hall.

Prayer is the pulse of the renewed soul; and the constancy of its beat is the test and measure of the spiritual life.

It is better to be doing the most insignificant thing in the world than to reckon a half an hour insignificant.—Goethe.

In the deepest night of trouble, and anxiety, and sorrow, God gives us so much to be thankful for that we need never cease our singing. With all our wisdom, and prudence, and foresight, we need never refuse to take a lesson in gladness and gratitude from the happy bird that sang all night, as if the day were not long enough to tell its joy.

Whose seed was sown in faith and prayer, And watered well With tears of love divinely fair? No one can tell— Yet in the long, unending day Beyond the tomb, 'Twill be transplanted where it may Forever bloom!

BIG HATCHIE BAPTIST ASSOCIATION

WILL meet with the Woodland church, ten miles east of Brownsville, Haywood county, Tenn., on Saturday before the fourth Lord's day in July, 1879, Eld. B. B. Wemack to preach the introductory sermon, Eld. S. M. Provence, alternata. J. E. GRAVES, Moderator.

Jos. H. BORUM, Clerk. June 6, 1879.

BREVITIES.

"I see you have driven Mr. Burrus into the net on the most obvious meaning of the New Testament, I. e., that which the common people readily understand. Good! Hold to the position—it is unanswerable."—W. A. J., Illinois.

"Your first letter in the debate with Burrus is to the point and a closure." My prayer is that God may assist you to bring forward the whole truth in this discussion."—W. M. D. Jordan, Missouri.

"You might stop now. Mr. Burrus will not have time in the next twelve months to attempt a reply to the various arguments you raise. The Lord has certainly set you for the defense of the truth."—Rev. J. B. Searcy, Arkansas.

Eld. J. T. Prior has purchased the Pacific Evangelist, San Francisco, Cal., and becomes its editor-in-chief. Bro. Prior is a terse and vigorous writer and a sound Baptist, and will make this paper well worthy the support of the Baptists of California.

"I think the sermons in your paper are worth the money for one year, and your answers to queries are worth twice the money to some of us who are earnest inquirers after truth, besides so many other rich things that I might mention." Such expressions of appreciation encourage us to labor, for we are made to feel that it is not in vain.

SABBATH APPOINTMENTS FOR AUGUST.—First Sabbath, Dyersburg; second Sabbath, Elton church; third Sabbath, Poplar Grove, Lauderdale county; fourth Sabbath, Newbern. We shall be pleased to see our brethren from all the regions round about these churches, for we visit them this time, not as agents, but to renew old acquaintances and preach Christ.

A brother from Banner, Miss., writes: "I understand that some of Mr. Burrus's disciples at Sarepta, where he preached, are cursing him and his Restorationism." It is encouraging to know that the discussion is opening the eyes of not a few deluded ones. The idea of suffering the indescribable torments of hell for 36,000 years or more is by no means palatable to the average Universalist—not exactly the religion he bargained for when he accepted Universalism.

Our Bro. J. S. Mahaffy left last Thursday for a visit to relatives and friends in Virginia. He is accompanied by Mrs. Mahaffy, who will remain during the summer and coming winter, in hopes of regaining her health, never having fully recovered from the effects of an attack of yellow fever last fall. Bro. Mahaffy has been connected with THE BAPTIST nine years, and this is his first absence from the office and his usual duties in all that time. We wish a pleasant journey and safe return.

"The members of one Baptist church may certainly be invited to partake of the supper with another Baptist church. This is a custom which reaches back to the apostles, and the war against it now grows out of one of the foolish and dangerous extremes so common in this age."—Baptist Reporter. Please show that this custom "reaches back to the apostles." Also please show any authority in the Bible for such a custom and oblige yours truly.—Central Baptist.

One of the greatest blessings and comforts of life is sound, natural teeth, and if these are lost, next is an easy-fitting, natural-appearing, servicable set of artificial ones. Such a set can be had at Dr. Robinson's office, No. 255 Main street, and for a reasonable price—work guaranteed. He inserted a full set for a member of our family last month, and they are easy-fitting, and both servicable and beautiful, and for a price that no one can complain of. We advise our readers needing dental work to give him a trial. See card in this paper.

NEW LAW FIRM.—We take pleasure in calling the attention of our patrons to the fact that Messrs. Cooper & Craft have associated in the practice of law in this city and North Mississippi. These gentlemen are both able attorneys, and stand high among the highest at our bar, and they are both responsible, and in every respect reliable Christian gentlemen. It is a strong firm, eminently worthy the patronage of the public. We most cordially

commend this firm to our patrons in this or other States needing legal advisers. Their card can be found in another column.

"Find within my remittance. I was a little forgetful—don't stop my paper; five boys and three girls at my house are anxious for the paper to come, and one seven-year-old."—J. B. G., La. Grove, Ark. You have been a patron since 1854, and it would grieve us to stop your paper, but—and will all our best friends hear us?—we have lost all by the war and security, and we cannot publish the paper at present, as we have to pay cash for everything weekly or monthly. We cannot borrow money to continue the paper to our best friends—they can raise the small sum of \$2.70 easier than we can thousands, as we would be compelled to do.

OUR VISIT TO LOUISIANA.—We expect to visit the Louisiana Convention and deliver one course of doctrinal discourses at Arcadia, commencing Thursday before the third Sabbath in July, at 11 a. m. or 8 p. m., as the brethren see fit. Owing to the commencement at Jackson, we cannot leave before Monday evening, July 7th. Can preach in Monroe, July 8th, at night. I will fill day appointments on 9th, 10th and 11th, and on Tuesday and Wednesday after the Convention, where Bro. Burt may appoint. The lectures will close Sunday night, July 20, when we must return to reach our own association, which includes the fourth Sunday. We are compelled to defer our visit to Rocky Mountain and other places until fall. This is the very best we can do and meet home appointments.

DYING FOR JESUS (?)

WE had picked our pen to rebuke the false and pernicious sentiment contained in the committee's report on yellow fever, published in the minutes of the Convention and sent forth to the world, when our eye fell upon the very appropriate remarks of Dr. Ford in his last Repository. No pastor ever did more during a yellow fever epidemic in this city, or has a more tough experience with that fell disease or knows better what a pastor can and cannot do than Dr. Ford, and we therefore let him utter our rebuke of the unscriptural and hurtful sentiment of the report.

"The report on yellow fever presented to the Southern Baptist Convention, had this sentence: 'It proved, as in the case of John W. Wilson, of New Orleans, and other ministers of our own and other denominations who died at their posts, that there are men who will die for Jesus.' That Dr. Wilson died for, or rather trusting in Jesus there is no doubt. But surely the fact that he died of yellow fever, and not of some other disease, does not prove this—had nothing to do with this. Dying at one's post, as many a physician and nurse and member of the Howard Association died during the dreadful scourge, no more proved that he or they died 'for Jesus,' than that those who died in battle proved Joseph E. Johnstone's patriotic assurance that all such went at once to heaven. Many a sea captain has refused to leave his sinking or burning ship—has with heroic fortitude gone down with her—dying at his post. Was this in any sense dying for Jesus? Lieutenant Benner, who volunteered to go on the relief boat, and who died in his noble efforts to succor the needy, fell at his post—while so far as we could learn he had no saving faith in Christ. Did he die for Jesus? Something else besides dying at one's post is essential to a triumphant death. Ministers of the gospel during yellow fever can only be nurses. We know this by sad experience. To instruct or console the dying is rarely possible in this disease. Extremeunction, or regeneration by baptism, confession and absolution, administered by priests, are deceitful snares to the living and the dead. If there were any truth in these deceptions, then might gospel ministers 'die for Jesus' by plucking souls from the brink of perdition by the priestly magic of sprinkled water and Latin prayers. Does any such God-dishonoring superstition cling to the brethren who framed this report?"

NEWS FROM THE STATES.

KENTUCKY.—The meetings in this city under the direction of Bro. Penn, continue with unabated interest. Despite the heat the congregations are good, day and night. On last Lord's day, Bro. Penn had a very serious obnoxious attack, which kept him from meeting several appointments, but he is better and hard at work. Thus far there have been about 130 professions, among them the sons and daughters of some of our best people.—Recorder.

The Cox Creek church, Nelson county, has just completed a parsonage, at a cost of \$1,500.

MISSISSIPPI.—Eld. E. E. King, of Senatobia, recently assisted Eld. A. V. Rowe, pastor at Durant, in a meeting of days. Fifteen were added to the church.—We clip the following note of Bro. S. E. McDonald, of Woodville, from the Record: "I see from a late issue of THE BAPTIST, that Rev. J. H. Eager has been accepted by the Foreign Mission Board, for the work in China. I would suggest to any young minister, whether a graduate or not, that he can find as much destitution as will satisfy any reasonable man by coming to Wilkinson county, Miss. Such persons are requested to address the undersigned, whether seeking for a permanent location or for one for a limited time."—S. E. McDonald.

The commencement sermon before Mississippi College, and Central Female Institute, Clinton, Miss., will be preached, Sunday, June 22, by Eld. W. E. Paxton, D. D., of Warren, Ark.—The Baptist State Convention meets at Sardis, Panola county, Thursday before the Third Sunday in July.

ARKANSAS.—I baptized two ladies last Sabbath, before a large number of people. I feel that our cause is looking up some. Brethren Shaw, Wise and Hart all did good work for us in a recent meeting held with our church here. We shall expect the editor of THE BAPTIST with us before long. Let us not be disappointed.—J. D. Jameson, Camden.—The General Association of Southeast Arkansas met at Warren, June 11.—We had the pleasure of listening to one of the most eloquent and learned sermons at the Baptist church, on last Sabbath, which it has been our privilege of hearing in a long time. It was full of wholesome instruction, sound logic, good philosophy and pathetic eloquence. And what we admired still more was the true Christian spirit which breathed forth from every thought and sentence. Would that we could have more such preaching. The sacred desk on this occasion was occupied by Rev. Wm. A. Forbes, of the Eighth-street Baptist church, Little Rock.—Democrat, Russellville.—We are sorry to learn that Rev. J. F. Shaw, one of our State missionaries, is seriously ill. Hope he may soon recover and resume his labors.—Western Baptist.—We see that Eld. G. A. Moffatt, formerly of our town, has been chosen pastor of the Baptist church at Mineral Springs, Howard county, Ark. The reverend gentleman proved himself a worthy man and a sound preacher while here, and the good wishes of many friends, whom he left behind him here, are with him in his new field of labor.—Democrat, Russellville.—Please change my paper from Fort Smith to Russellville. Have had a glorious revival here. Twenty-nine additions to the church. Church in good condition; Sunday-school large. Have almost completed our house of worship. We want Bro. Graves to come and dedicate it for us at some time not far in the future, we hope.—G. W. Reeves, Russellville.—We regret to chronicle the death of Culpepper, the little son of Eld. W. E. Paxton, of Warren. The bereaved parents have our warmest sympathy in this great affliction.

TEXAS.—Bro. J. R. Maloué has received a unanimous call to the pastorate of Five-Miles church, Dallas county. He was an intimate friend and old acquaintance of the lamented pastor, Eld. Milton Carter, who before his death expressed his preference to have Bro. Maloué as pastor.—Texas Baptist.—We understand that the First church in Galveston has invited Rev. W. O. Bailey, of Henderson, to preach there for a month, beginning July 1st. Bro. Bailey is said to be one of the finest preachers in the State.—Baptist Herald.—The East Texas Convention will meet at Longview on Friday before the third Sunday in July.—At the commencement exercises at Waco University, last week, six young ladies and seven young men graduated.—Dr. G. W. Rogers has been called to the care of the church at Marshall, but has not accepted.—The Baptists have the only church-building in Mineola. The membership numbers about one hundred. They have no pastor. One without a family could be liberally sustained.—Jefferson, sixteen miles from Marshall, is another old town. Bro. Hayden is holding the fort here. His church is evidently gaining ground. His

choir occupies the pulpit with him, a move in the right direction. Much better than an organ loft sixty feet from the pastor. A splendid baptistry and dressing-room will soon be built. The pastor certainly has cause to thank God and take courage.—G. W. R. in Baptist Herald.

ALABAMA.—Dr. Cullen Battle, a prominent member of the Baptist church, at Eufaula, died on the 4th inst. He was the first deacon chosen by the church.—Rev. Willis Burns, missionary to the Indians, will attend the State Convention at Birmingham.—A church was constituted at Antioch, Blount county, May 31, by Elds. James Fields and H. W. Watson. Twenty-five persons joined in the organization.

GEORGIA.—Forty persons were recently baptized in the canal at Savannah, by Rev. U. L. Houston, of the First Bryan Baptist church.—The Elberton Baptist church has extended a call for the pastorate to Rev. J. A. Muunday, who has signified his acceptance.—A Georgia author, Prof. S. P. Sanford, of Mercer University, is receiving both honor and pecuniary reward. On the 23d ult., the State Board of Education of North Carolina adopted, for exclusive use in the public schools of that State for five years, Sanford's Series of Analytical Arithmetics and Sanford's Elementary Algebra, which latter work was recently issued from the presses of the Messrs. Lippincott.—Index.—The Macon Telegraph and Messenger says: "Mr. C. C. Smith has bought the old Second Baptist church building, near Findlay's foundry, for the South Macon Baptist church. This building has been subject to a lien, we believe, and has been in the hands of some of our city lawyers for some time, for the purpose of being sold. The trade has been consummated, and the South Macon Baptist church will henceforth worship in that convenient building. We congratulate the church upon this consummation, which has been effected by the tact, zeal and liberality of Mr. Smith.—Rev. W. J. Morcock, of Forsyth, died on the 7th inst.

NORTH CAROLINA.—The contract for the completion of the church-house at Statesville, has been given out, and the brethren hope to have it finished so they can use it by fall.—Union Grove church, ten miles north of Durham, was organized on the 28th ult. After the organization was completed, the door of the church was opened for the reception of members, and one Methodist brother was received.—The Baptists of this State number one to every seven of the entire population, which is 1,070,361. They number more than all the other denominations taken together.—The Rockingham Bee says: "Rev. John Munroe, of Spring Hill, did us the honor of a call while up here last week. He says he preached his first sermon on the fourth Sabbath of May, 1825, and consequently has been actively in the ministry for fifty-four years last Sabbath, May 25, 1879. He has been one of the most useful ministers of the Baptist church."

TENNESSEE.—I am preaching to the church in Tullahoma. Third Sunday in May I baptized two brethren, both heads of families. The brethren are trying to complete their house of worship, and expect to hold a protracted meeting in July. I preached in Lebanon last Sunday morning and evening. Assisted in ordaining three deacons. Your old friend, Dr. Joseph Anderson, was one of them.—A. J. Brandon, Jordan Valley.—The Baptist church at Whitesburg will soon have their new house completed.—We neglected to notice last week that Rev. G. E. Truett, lately connected with this paper, has returned from Washington, D. C. He has had a pleasant visit among his friends, and looks fresh and happy. He is now ready for work. Some church ought to put the harness on him.—Reflector.—A new Baptist church is to be organized at Cave Spring, Greene county, Tenn., on Saturday before the fourth Sabbath in this month, by Rev. E. F. Jones, of Boon's Creek. We wish the brethren at Cave Spring much success in winning souls for the kingdom of heaven.—East Tennessee Baptist.—Several members of Friendship church, near Culloka, have been excluded for uniting with the Mormon church. A number of Mormon preachers have been disseminating their doctrines for about

a year, in various parts of the State, and have made many converts.

KANSAS.—Last Sunday was one of unusual interest to the New Hope Baptist church, Miami county, it being the dedication of a beautiful new house of worship, 28x44, with an alcove in the rear of the pulpit, neatly furnished, with reclining seats, and completed in the best possible manner. The services were conducted by Rev. W. D. Souther, of Paola, Rev. R. Atkinson, of Ottawa, and Rev. E. H. Stewart, the pastor. After an able sermon by Rev. Souther, from Hag. II. 9, a short history of the church, prepared by Deacon I. Christie, was read. The church was organized in 1863, with 37 members, since which time the church has enjoyed seasons of refreshment and some of depression, until about eighteen months ago, when it pleased the Lord to bless our labors with great success in the conversion of many, and our membership now numbers 67. Deacon Lamb also made a statement as to the cost of the house, which was \$245, and our financial condition, which showed a debt of \$320. Rev. Atkinson then made an appeal for aid, and the result was just grand, \$317.45 being received in cash and pledges, after which the large audience—the largest ever known in this locality at a dedication—was dismissed and required to a grove near by, where ample justice was done to the contents of well-filled baskets. At four o'clock almost all returned to the church, when Elds. Souther and Russell held services, after which we went away feeling and realizing that it was good to be there. And it certainly was a glorious high day in Zion. We are building a meeting-house here, 32x44.—E. H. Stewart, Gardner.

LOUISIANA.—Eld. J. H. Peddy, of Orange, Texas, writes: "Inclosed you will find subscription money for Bro. Comstock for THE BAPTIST. He has just made a profession of faith in Christ, during a meeting which I have just closed in Cameron parish, La. We had a good meeting. Four members were received, four by baptism and four by letter."

WOMAN AS A WORKER.

AMONG all the works of creation God found no suitable companion for man, whom he had made in his "own image." So we are told that he took a rib from Adam's side and formed "a help-meet" for him. Then woman was not to be a drone, nor could she be inferior to man; but, as "flesh of his flesh," equal to him, and being from his "side" may share his honors and his privileges, as well as his sorrows, his duties, and his labors.

She has ever been foremost in "every good word and work," where she has been untrammelled, while she was "last at the cross and first at the sepulcher." From the earliest ages she has demonstrated her right to be the peer of man, by her intellect, her executive ability, her patriotism and her endurance; not to mention her superiority in tact, in virtue and in devotion to the cause of Christ. As "the weaker vessel" she cannot excel in strength, of course; but in her appropriate vocations she may do what man never can, while her influence is beyond calculation in her sphere.

The mother makes the most lasting impression upon the mind of the child; the wife inclines the husband in her own way, even without being aware of it, and the sister often leads the brother by an affection the power of which he does not realize. Yet woman has been kept in the background, especially in matters of religion; though her heart has been pining for the opportunity of doing good. Deborah was honored of God in having the gift of prophecy bestowed upon her; and Jesus said of Mary, "she hath done what she could."

These thoughts have presented themselves from the reading of an article in a recent issue of the Illustrated Christian Weekly. And we cannot refrain from making a few extracts: "The educated Christian woman of the nineteenth century," it says, "unquestionably occupies a higher position and wields a wider influence for good than has belonged to any woman in any former age, and in all our churches she is now practically working out the problem how she can best attest her love

for Christ, and contribute most to further the great interests of his kingdom."

"This new element in church-work has come up, not as part of the question about woman suffrage or woman's equality, but it has been the response of the church in the midst of the tremendous demand now made for all the forces that can be mustered to resist the progress of sin and misery in the world. It has grown quietly, we hardly know how, and with a rapidity and to an extent which probably few realize, just as the Sabbath-school has grown in the endeavor of the church to fulfill her mission."

"Henceforth, it may be said to assert, woman's work will be a recognized department in the church. The reports made during the past few weeks, and the record of others to come show how systematically, energetically and usefully many are already employed, and vast enterprises among the women of heathen lands, in our newly settled territories and among the neglected masses of our cities, are an actual demonstration of how she can work and what she can do when fairly enlisted in the service of the Divine Master. . . . And in the reports of the treasurer during the past few weeks, it is clearly seen that many a Society and Board would be in hopeless debt were it not for the hundreds of thousands of dollars the women have raised."

We might quote further; but enough has been said to call the attention of our churches to the folly it not the crime of longer neglecting this powerful element in their membership just waiting for development. Organize, should be the watchword! Our women have been too long bound by false ideas and misinterpretations of Scripture: "Loose them and let them go," that they may bear testimony of a compassionate Savior, being "living epistles, known and read of all men." D.

A WORD OF CORRECTION.

JUDITOR BAPTIST.—I saw in THE BAPTIST of May 31st on page 231, a communication from Bro. T. J. Fowler, which I think does injustice to the Baptist brotherhood of Attala county. Though I have had due regard for Bro. Fowler since he has been in our midst, which has been about six months, have heard him preach several times, and, though he preached sound Baptist doctrine, don't think, as he intimates, that he is in the midst of Heathens, Deists, Infidels, Universalists, Non-resurrectionists, Methodist and Presbyterian buggers. I have been in this community since 1851, and think we have as good society as any part of the State. It is true, we are very poor and our pastors uneducated, and have to perform physical labor for the sustenance of life, and our churches need indoctrinating to some extent. I have often thought that I would like for you to deliver your doctrinal discourses in this eastern portion of Attala but I know we are too poor to pay the expenses. If the apostle Paul had found such a people as Bro. Fowler seems to have found, I don't think he would have written to Jerusalem or anywhere else for books, but would have gone in and preached Christ crucified.

Now I assert that there is not a Methodist minister of any note in twelve miles of Bro. Fowler. There is a Methodist society in Bro. Fowler's neighborhood, and perhaps has one licentiate or exhorter. I know of no Universal church and but few advocates. No Deist. If there is a man, woman, or child in this section, who deny the resurrection of the dead, I have never heard of them. I don't remember of ever seeing a Methodist or Presbyterian preacher in the pulpit with our pastor since I became a member in 1855. Six or eight years ago there was a Methodist man who was a Mason, buried at our church, and the Masons held a procession, and funeral preached by a Methodist man, but it was not on our regular meeting day. If that was wrong, we were wrong that far. As this communication is now longer than I expected, hope you will publish it in justice to the Baptists of Attala county, for we certainly have as good old men, ministers and laity landmarks in this county as anywhere else.

J. SCOTT RAY, Clerk Doty Spring church. Newtonville, Miss., June 9, 1879.

Family Circle.

SONGS OF HOME. (We publish the following this week, a song familiar to all...)

wrenchings, I came off victorious, and could get away with my paper a day with the best of 'em.

"Why so much to-night?" I inquired, conscious that my heart ached, and vaguely suspecting the cause.

A WOMAN IN THE CASE.

"TO tell the truth," said John Haviland, as he threw aside the evening paper and eyed the little group in the parlor.

"I looked into her face. It was the sweetest face I ever saw. Pale, earnest, and loving, to my boyish heart it was the countenance of an angel."

WHAT A KICK DID FOB ISAAC NEWTON. IF we could bring before us Isaac Newton, now fairly started on his scientific career, we may imagine a quiet young man, not above middle height, of "most sedate and humble carriage, never seemingly angry, of profound thought, his countenance mild, pleasant and comely."

CURIOUS AND SCIENTIFIC.

PURIFYING THE THAMES. To purify the river Thames large quantities of lime are daily thrown into it near where the London sewers enter.

BIO JANERIO CEMETERIES. The sanitary authorities of Bio Janerio complete removing all cemeteries to a distance of twenty miles from the capital and building a crematorium for such persons as prefer burning to burying.

WELDED IRON AND RIVETS. Careful experiments in England have shown that welded iron is by no means so safe to resist pressure as that which has been secured by a system of rivets.

EGYPTIAN MUMMY PAINTS. Egyptian mummies are regularly ground up into paint. They are used for this purpose because the asphaltum, with which they are impregnated, is of a quality superior to that which can elsewhere be procured.

ADULTERATED BEES WAX. Beeswax, a mixture of refined earth-wax and caranaba wax, is frequently employed to the extent of 33 to 50 per cent to adulterate bees-wax.

DETECTING ADULTERATED MILK. When starch is added to milk by fraudulent dealers, the fact can be determined by the process recommended by Dr. Vulpina.

ANIMAL ELECTRICITY. An important paper on the results of recent researches in animal electricity is published in Nature of April 17.

IMITATION EBONY. A French method of producing from oak an imitation of ebony, of great beauty, is thus described in the Bevue Industrielle.

THE BURY OF IRON RAILS. Some observations made on one of the Prussian railroads, on the rusting of iron rails, appear to confirm the statement so often made that rails stacked away are much more liable to rust than those laid down on the track.

laid on sleepers over a bed of gravel early in 1870, and remained wholly undisturbed until the fall of 1877, there being no use for them.

FARM AND HOME. Others may acquire a right of way over your farm in either one of three modes: 1. By purchase or grant from you; 2. By long continued use or prescription; 3. By actual necessity.

Some time since, Mr. Alston, of Cheshire, England, made experiments with cheese to test its value as a pig feed, and he gives the following detailed account of his experience in the Chester (Eng.) Chronicle:

The second mode, by prescription, requires length of time—twenty years at least; and the way must have been used continuously, peaceably and under a claim of right to do so, and not by your permission or consent.

When starch is added to milk by fraudulent dealers, the fact can be determined by the process recommended by Dr. Vulpina.

To gain this right by twenty years' use, it is not necessary that an owner should not have traveled it twenty years.

The third mode, by necessity, arises when you sell a man a back lot, with no means for him to get to any highway except over your remaining land.

But this right of way by necessity continues only so long as the necessity itself continues; and if a highway is afterward laid out touching the back land on the other side, or if the owner afterward buys a lot adjoining it and between it and a highway, he can no longer cross over your land as before.

Some observations made on one of the Prussian railroads, on the rusting of iron rails, appear to confirm the statement so often made that rails stacked away are much more liable to rust than those laid down on the track.

TOCK.—Meat of any kind, boiled down to a jelly, strained and ready for use for soups and gravies. Keep in a cool place; water to cover in boiling; salt or not, as you fancy.

TO COOK CABBAGE.—Chop fine; put in a kettle with some salt and water; cook until tender; turn off the water; put in a cup of milk, pepper, butter and more salt, if needed; return to the stove until the milk is heated.

BROMA.—To make broma, powder in a mortar two ounces of arrowroot, half a pound of loaf sugar and a pound of pure chocolate.

DUFF.—Any kind of bread, but there is duff and duff; usually it is rather sticky and sickening kind of bread, and as heavy as lead, but then, you know, you can't kill a sailor.

Some time since, Mr. Alston, of Cheshire, England, made experiments with cheese to test its value as a pig feed, and he gives the following detailed account of his experience in the Chester (Eng.) Chronicle:

The greatest nuisance we see about a farm is mud, in and about the lots where the farmer generally keeps his stock.

Rev. C. H. Spurgeon the eminent Baptist preacher of London, England, says: "These are very wonderful lectures. We bless God for raising up such a champion for his truth as Joseph Cook."

Either of the above books sent, post paid, on receipt of the price, to The Baptist Book House, Memphis, Tenn.

that (3 Pick. 478). And, if the way becomes dirty or out of repair, he must keep it in good condition if he wants to use it.

It is important to know that, in whatever mode a right of way is acquired over your land, you have ordinarily a right, in the absence of any stipulation to the contrary, to erect suitable gates or bars at the entrance thereto from the highway; and if the other party leaves them open, the cattle get in, or your get out, he is liable to you for the damage which ensues.

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S. J. Jenkins, Alabama.-You have been a constant friend and worker, and for your sake we will see that you visit Oxford in August, when we visit Mount Springs. Consult with Bro. J. L. James, and write. We have no objection to that sermon and notes.

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W. E. P., Arkansas.-We sympathize with you, in pity, is that the word? Feel for you in your isolation, shall be indeed gratified to see you and S. at the convention. The demonstration is complete, and yourself vindicated. We appreciate your opinion of the correctness of our views.

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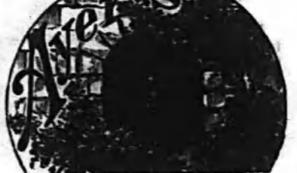
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