

LIGHT THROUGH CLOUDS.

BECAUSE I hold it sinful to despair. And I will not let the bitterness of life fill me with burning tears, but look beyond the transient and the earth.

SCIENTIFIC FALLACIES.

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

PRAYER, and the prayer gauge will now claim our attention. Before exposing the fallacy of this false assumption, it is important to state that Prof. Tyndall's misconception of the nature of true prayer, is largely due to the almost universal misconception of it by professed Christians.

In the fifth place, it assumes that the method of testing matter is to be applied in like manner to spirits. If a man utter ponderous thoughts he would not think of weighing them on hay scales.

In the sixth place, the Professor of the Prayer Gauge assumes that prayer on a wager or prayer with a ganger, is just as acceptable to God as the prayer of sincere faith and sweet submission.

Similar to the Prayer Gauge, there appeared a scientific test in the Fortnightly Review, by Francis Galton, entitled "Statistical Inquiries into the Efficacy of Prayer."

It must leave no ingredient out of his compound; no required proportion out of its combination; so doing his method is unscientific.

This test assumes that a man may have faith to pray for anything, no matter whether it is for man's ultimate good, or God's final glory.

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of praying men are no better endowed intellectually, and do not turn out any better morally than the rest of mankind.

It is said "prayer begins where science stops, and as science advances prayer retreats."

OUR TEXAS LETTER.

THIS place is the key to the great pan-handle country of Texas. West and northwest of us there are no organized counties—except Wheeler, which is 225 miles distant, and in the extreme northwest and next to Kansas.

Our county site is located at Henrietta, whose population is about five hundred.

There are several railroads in course of construction pointing in this direction.

While the many are given up to "money getting" and pleasure seeking, their is a remnant according to the election of grace.

Similar to the Prayer Gauge, there appeared a scientific test in the Fortnightly Review, by Francis Galton, entitled "Statistical Inquiries into the Efficacy of Prayer."

THE difference, then, between "landmarkism" and their opponents is, that while they both believe the same cardinal truth, the former insist upon practicing the logical sequences of those truths, while the latter think it policy to somewhat, at times, range therefrom.

Now, if these things be so, and are they not? why occupy the time that ought to be devoted to work, in filling column after column and page after page, of a denominational paper—limited in size—in rehearsing this matter pro and con, by the reproduction of sayings that have been said a thousand times.

D. H. RICHARDSON.

LETTERS FROM THE PACIFIC—NO. 8.

BRO. GRAVES: "Divide and conquer" has, for many centuries, been the guiding motto of malignant partisanship in the unholy operations of worldly men.

Our good Bro. Prior, of the Emerald, has at length become possessed of the paper free of debt; as I surrounded, as he is, by hosts of true yoke-fellows, has a pleasant outlook and a bright future.

For years past certain unhappy spirits—disappointed applicants—have sought control of the Emerald; have charged against it, from time to time, every item found in the entire catalogue of editorial short-comings and crime, as reasons why it should be more "satisfactorily managed."

"A LANDMARK" PAPER.

"Miserable idiots!" Do they know what "landmarkism" is? Do I know? Do you know? Ah! that's a pretty question, isn't it? Does J. B. Graves know what "landmarkism" is?

- Let us formulate a little, examine the formula a little and then see. 1. In all religious Christian matters Christ is the only law-giver. 2. The New Testament is Christ's only book of statutes. 3. These statutes teach that the immersion of a believer is necessary to baptism. 4. Baptism is necessary to membership in a church. 5. Church membership is necessary to an officer of the church. 6. An officer appointed and commissioned by

the church is an act of official action of an officer in and for the church.

7. The administration of baptism is an official act of a church officer.

Is there a Bible Baptist on earth that does not endorse every one of these statements? In three one who holds a doctrine in contravention of any one of them? Adopt these and have you not essentially the theory of all Bible Baptists?

Outside, beyond, regardless of these seven fundamentals, is not everything

"CONVULSION," "EXTRADITION," "POLICY?" The difference, then, between "landmarkism" and their opponents is, that while they both believe the same cardinal truth, the former insist upon practicing the logical sequences of those truths, while the latter think it policy to somewhat, at times, range therefrom.

Bating half a column, in combating the wishy-washy irrelevances of his correspondent I am sure this thing appears unseemly.

A CONTRAST.

IN contrast with a life so thoughtful for others, so loyal to Christ, it is depressing to watch the course of many who wear the Christian name.

The eastern papers are vastly exercised about our welfare as a State, and especially so for the city of San Francisco. This is peculiarly the case with one in New York, under the name of one Bright, I think, whose frequent evidences of sensibility are focussed in recent dictatorial fulminations on the "Chinese question."

Our Baptist State Convention, to be held May next, is anticipated with much interest. The church at Santa Rosa, with which its meeting was appointed, not being prepared for the occasion, its anniversary will probably be held with the First church in Sacramento.

Metropolitan church, San Francisco, published the expansion of Rev. R. W. Pearson, D. D., from their membership.

California grows ministers, Rev. G. O. ... May the union be permanent and its results glorious.

THE FIFTH ANNIVERSARY.

Of the settlement of Rev. L. S. Kallach, D. D., with the Metropolitan church, San Francisco, was celebrated with great interest on the 7th Inst. Drs. Frost, Buckbee, Taft, Barlow, and others, contributed by their presence and services to make it one of the most delightful seasons ever enjoyed on this coast.

Our churches are, as a whole, in a healthy condition and making good progress, circumstances considered.

OUR SOUTHERN PACIFIC RAILROAD.

is making rapid strides. The trains will run into Tucson, Arizona—360 miles from San Francisco—on the 30th Inst. And with no interruption they will enable me, according to promise, to pass over their route and meet the Southern Baptist Convention at Memphis in the spring of 1881.

O. C. W.

Oakland, Cal., March 16, 1880.

A CONTRAST.

IN contrast with a life so thoughtful for others, so loyal to Christ, it is depressing to watch the course of many who wear the Christian name. Their ideal of life is not service, but enjoyment; their aim is not to do good, but to draw from the world all the pleasure it will yield.

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THE RAILROAD DRAFTER OF TAY BRIDGE.

To the Christian world, especially the Baptist brotherhood.

What a fearful thing it is to violate "almighty God's commands," whoever does so will pay the heaviest sooner or later, either in this world, or the one to come.

Running of trains on Sunday. Who can favor it? Surely no man who fears God, or who even regards him as God, i. e. having the right to command his creature man, and to say what we may, and must do, and what they shall not do.

I have always been surprised at our government, or the government of any of the States to permit train running on Sunday. The State or government that allows it will be cursed sooner or later. Now if that train had not been running on Sunday it would not have met that storm at the "Tay Bridge." Some talk about duty in traveling on Sunday. Now I hold that duty never consists. It is our duty to obey God. Hence, it cannot be our duty to disobey him, and traveling on Sunday is disobedience, whether it is done on business or for pleasure.

Further, I think it is high time that the Baptist denomination, if not the whole religious world, had risen up in their strength, and memorialized all of our legislative bodies on the subject of Sabbath-breaking, asking them to stop it. Such as train running, steamboat running, army drilling, saloon keeping, etc. It is certainly a dark spot on our general government and all our State governments which suffer it. Now brethren if we do our duty, and then can't stop it our skirts will be clear, otherwise, otherwise.

I hereby notify the brethren of Arkansas, that if it is the wish of the State that I live, and go to our next State Convention, that I will introduce the subject of memorializing our next Legislature on the subject, of preventing the above named things in our State.

Now brethren, if you have anything to say on the subject, say on. Let us agitate the question all over the State through our papers, (religious,) and it may be in this way we can get the question in our political and secular papers. As I suppose, they would not admit anything on this subject into their papers. I gave one of them a trial a few years ago, but not a line could I get published. If it seems necessary, I may in a future paper point out some of the many evils connected with especially train running on Sunday.

Austin, Ark., Feb., 1880. R. J. COLEMAN.

AN EXERCISE.

Offer a very brief analysis of John III. I, surely where D. D's tread lightly, an inexpert should advance with extreme caution. There are two births spoken of in this connection. In the first verse, Jesus said, except any one (he) be born of water, etc. Nicodemus thought that Christ meant a second super-natural birth of the flesh, hence, his question—how can a human being (ant/tropos) be born when he is old? Evidently, if Nicodemus had apprehended the meaning of Jesus, which is of paramount interest to every human being who wishes to be saved from sin, then the necessity of continuing the conversation on that special theme would have been obviated, and the fifth verse, with the remainder of their dialogue, would not have descended to us. But he did not grasp the truth. Jesus proceeds in the fifth verse to make the plain. "Except any one (he) be born out of (of) water and the Spirit he cannot enter into the kingdom of God." This declaration excluded his carnal idea, but the birth of the Spirit, used as synonymous with born again, or from above, was incomprehensible, reasoning as he was from a human standpoint, because it was a spiritual truth and was to be spiritually discerned. Immersion is not so pressed as to render it necessary to summon to its aid this fifth verse, as it proves too much by it—baptismal salvation as the Campbellites teach. Truly if it means immersion, then the Campbellite theory on this point

most be correct. Without more circumlocution, what does "born of water" signify? verily a natural birth and "nothing more." How? Except any one be born of (foetal) water—natural birth—and the Spirit, or from above; or again, the spiritual transition out of darkness into light, or second birth, he cannot enter into the kingdom of God. The only way we can ever speak the same thing is by exchanging ideas. I do trust that the ideas advanced may tend to this end.

Humboldt, Tenn., March 21, 1880. W. M. P.

THE EVIDENCE OF OUTSIDERS.

DEAR BAPTIST:—The church seems to be much troubled with the evidence of persons who are not members of any local Baptist (Bible) church. There is but one safe conclusion, in my humble opinion, that we can arrive at, in order to settle the matter forever.

I put it down as a settled fact that all the so-called churches of the land are enemies to the church of Christ, and they would, if they could, obliterate the last vestige of the church of Christ from this earth. While I am frank to admit that many of the Protestants are as much to be trusted in a civil point as Baptists, yet at the same time they are known to be daughter and granddaughter of the mother of harlots. Then, in order to preserve the order of the church, and be consistent in the execution of the discipline of the church, we must look to the membership of the Baptist family for testimony when we discipline a member. The testimony of the non-professing world are as good with the church as Protestants. If the church should adopt the evidence of all credible outsiders, then Satan has the entering wedge driven to burst asunder the church of the living God.

The membership of every Landmark Baptist and the safety of the church depend upon the evidence which she takes. Brethren, how can we trust the enemies of the church? I have felt sure for many years that I would be excluded if the evidence of outsiders were taken against me. Satan has many instrumentalities through which he operates against the church. He can furnish a false witness to the full number of the membership of every living Baptist on God's earth. Then who can we trust for witnesses before such a high court, (church conference)? I answer for one, that I stand alone, only such members as are in full fellowship with the church. I give it as my opinion that the same Scriptures that favor the testimony of outsiders, will favor the late trouble at Waltham, Mass.

In conclusion, I ask all who differ with me not to be hasty, for I have only given the result of my investigation of the subject. If in error, I ask, in all candor, to be set right. W. B. RUCK.

OBITUARIES.

Obituaries and Notifications 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.

Decensed, Sharrod Martin, was born in Limestone county, Ala., October 20, 1835. Professed faith in Christ, and was baptized by Wm. C. Crain into Mt. Zion church, DeSoto county, Miss., in 1850. Removed to Arkansas in 1861. United with the Union church, now Beebe, was ordained a deacon, in 1866. Died suddenly, without saying one word, February 19, 1880. Bro. M. was one of the best of men, and church members; all who knew him loved him. May God bless the bereft family. R. J. C.

Conway, Ark. Mrs. J. L. Tippit, the subject of this notice, was born February 2, 1807, was married, 1832, to Miss M. A. Killgore. He joined Missionary Baptist church in 1838, of which he lived a beloved member up to his death, May 15, 1879. He was never arraigned for a misdemeanor. He was scrupulously honest in his business transactions, in his promises punctual to a day; his home and services were open for his friends in need; he was among the first to respond to the financial needs of his church. The community will miss him, his church will miss him, and oh! no words of mine

can tell how much a devoted wife and loving children will miss him, and much will his pastor miss him. It was his prayer then, when he was called away from earth, that he might not suffer long, nor much—and so it was—he was sick but a little while, telling his weeping wife that it would not be a long parting, that all was well. May we all be comforted in the hope of meeting him in God's rest.

"Asleep in Jesus blessed sleep From which none ever waked to weep." PASTOR.

Mrs. V. Williams, the wife of A. J. Williams, was born in North Carolina, February 2, 1831, and died at her home in Gibson county, Tenn., February 17, 1880. She was a member of Association Baptist church—and in her life gave evidence of her faith in Christ and love for God. She was noted for kindness of heart—and this she exhibited as neighbor, mother and wife—for she was a kind and devoted wife. She possessed much of the Spirit of Christ, but now she sleeps in Jesus—blessed sleep. W. E. F.

PAINÉ'S DEATH-BED CONFESSION.

I THINK some one wished to know something of Thos. Paine's last hour. The Rev. Jedidiah Randall visited Mr. Paine during his last illness, and reported that Mr. P. made this statement to him: "Mr. Randall, I never confidentially disbelieved in the Christian religion; my unbelief and skepticism were rather assumed than real. And one object for my writing the Age of Reason was to cripple the power of the corrupt and tyrannical priesthood of the Romish church in France. Should I ever recover from this illness, it is my intention to publish another book disavowing the infidel doctrines contained in the Age of Reason, and expressing my convictions of the truth of the Christian system." This quotation is taken from Rev. K. Arvine's Cyclopaedia. He states further that "Paine was much of the time under the influence of spirituous liquor, and the mere mention of religion would seem to rouse all his vindictive passions against the one who addressed him, yet it must be said in his praise that in this case, he seemed to be sober, and listened calmly to what the preacher had to say." Very truly, W. M. P.

ABOUT MAPS.

DEBO. GRAVES:—Your favorable notice of "A New Map," in THE BAPTIST, Vol. xii, No. 37, of which you speak, recommending to Sunday-school superintendents and teachers.

A map, propounding so much, as a guide for the Bible student, should by all means be correct. The exceptionable clause, (if you have quoted him correctly,) "it is designed to trace the travels of Jesus through all his earth-life—from the flight from Bethlehem to Egypt." Now do the Scriptures justify the statement, that Jesus was taken from Bethlehem to Egypt? Luke II. 15-16, as the shepherds found the babe in the manger and there the mother of Jesus remained until the days of her purification were accomplished, and then they went up to Jerusalem, and not to Egypt. Luke II. 22.

The shepherds, were not the wise men, as some Sunday-school writers affirmed they were. Who will give us the travels of Joseph and Mary with the child Jesus from his birth until he dwelt in Nazareth, and oblige. Maps can be had at the Baptist Book House, Memphis, Tenn. W. M. P.

Conway, Ark.

THE SOUTHERN BAPTIST CONVENTION.

THE Southern Baptist Convention will meet at 10 o'clock a. m., in the First Baptist church, Lexington, Ky. Rev. P. H. Mell, D. D., of Georgia, is to preach the convention sermon, Rev. T. T. Eaton, D. D., of Virginia, alternate. C. E. W. DONNA, Sec'y.

The power of applying our attention, steady and undivided, to a single object, is the sure mark of superior genius.

The Baptist.

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

J. B. GRAVES, Editor and Proprietor. J. B. SEARCY, Arkansas Editor, Annover, Bradley Co., Ark. G. W. BAIRD, Editor, Odes, Edin. JAS. S. MAHAFFY, Book-keeper and Order Clerk. Business Office: 227 Second street, Memphis, Tenn.

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human creeds, in matters both of faith and of duty. 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 imposed them upon his followers, the same in number, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come.

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

Distinguishing Policy of Historical Baptists.

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

WAY-NOTES IN LOUISIANA.

ON Saturday morning, March 18th, we left in a stage-hack, in company with Bro. Kells, for Bastrop. It was a rough, cold ride, but without rain. We enjoyed the generous hospitality of Judge Bosny, the life-long friend of THE BAPTIST, and the man who advised the change of the paper from a folio, which no one preserves, to its present form, that hundreds are filing as a precious treasure. He has every number bound, and we trust that he and Judge Halliburton, of Arkansas, will bequest their files to some University library for preservation and future use.

The Baptists in Bastrop lead the religious influence of the town—have a nice house and an earnest and devoted pastor in Bro. Kells. We had an appointment Saturday night, but a fearful thunder-storm prevented it from being filled. The weather prevented the assembling of a congregation on Sabbath. Some seventy-five or eighty, mostly men, ventured out, and we did our best to instruct them.

At 3 o'clock we took our seat in an open buggy to make part of the distance to Farmerville, thirty-five miles distant, where we were published to preach at 11 o'clock Monday. The roads were frightful, and progress necessarily slow, and dark found us plodding in the last swamp before reaching the ferry at Ouachita City. Had the least accident happened, we should have been left in the gloom and mud of that swamp all night. Reaching the ferry at 8 o'clock, we were compelled to wait a full hour to raise a ferryman, and a thunder-storm approaching—the lightning ever and anon bathing the river in fire, and the thunder pealed and reverberated like cannon peals. No sooner had we pushed the boat from shore than the rain descended and the upper flood came down. Safely landed, we drove on to reach the house of Mr. Smith, in the upper part of the village—for there is no hotel—and upon his known kindness we based our hopes for shelter for the night. We could see neither mules nor road, only by the lightning's flash. We at last reach his gate, and deluged with rain, and the voice deafened by the thunder, it is some time ere we make the call heard. We could but think, suppose the request for accommodation should be declined! But it was a generous welcome, and soon a glowing fire and refreshments—were we ever more grateful! Mr. Smith is a successful merchant at this place, which contains but 250 or 300 inhabitants, and Mrs. S. is a cultivated lady, and relative of the late W. B. Greenlaw, of Memphis. Here we were shut in by the pouring rain for twenty-four hours, and only reached Farmerville Tuesday afternoon—the appointment was for Monday.

We enjoyed the hospitality of Bro. Rutland, a prominent member of the church and a leading lawyer of the place. Here we found Bro. Everett,

who had come forward from Shiloh to take us to that place, and were introduced to Bro. Lee, the editor of the Baptist Messenger. We found him somewhat older than we expected—some fifty-nine—and in feeble health. He has made his paper an unexpected success, having secured some 1,300 subscribers. He publishes semi-monthly, at \$1 per year. He is doing a good work, reaching a thousand Baptists in Louisiana who could not be influenced to take a paper. When these have cultivated a taste for reading home news, they will add other papers to their State paper. The move had to be made early to reach Shiloh by 11 o'clock, and we saw little of the place and made but few acquaintances. We desired to see more of Bro. Lee, Rutland and Judge Kilgore.

We reached Shiloh, where there would have been a mass-meeting of Baptists had the weather permitted and we had been on time. The people of the town and Bro. Freeman's school of 130 pupils half filled the large house, but we spoke with great difficulty, owing to the partially congested state of our lungs from days of exposure to cold and wet. God delights to use the weak things of this world to accomplish his purposes, and even this effort may by him be blessed to the conversion of some lost one. The day was not without its pleasures, for quite a number of the brethren gathered at Bro. Everett's and spent the afternoon with us in delightful Christian intercourse. Among these were old and long-tried friends, as the Breth. Boltons, father and son. The Lord reward them for the kindness they have ever shown us through many years. We never remember, in a quarter of a century, to have called for help in a hard place that these brethren did not promptly respond. These and hundreds of others of like mind with them are the faithful "greys" who have sustained this paper and taken it up many a steep hill and established it upon a firm basis. It was the hope of seeing and shaking the hands of these old and faithful brethren, and to form new acquaintances, that we consented to this tour among the churches, and we are assured that had the weather been favorable, there would have been general gatherings at these meetings.

Bro. Everett, whose hospitality we enjoyed at Shiloh, so well known to the denomination in Arkansas and Louisiana, is about to issue a little work on the "Temple and its Types," or "Jewish Types," and from the outlines he gave us we are confident it will be a valuable addition to the existing works on the Typology of the Old Testament.

Eld. Freeman, a son of Clinton College, in addition to preaching to two churches, is conducting a flourishing school at this place, that now numbers 125 students, and one or more preparing for the ministry. He is doing a good work for this section of the State.

Thursday morning Bro. Edwards, a young minister of fine promise, and whom Louisiana Baptists will one day honor, now studying at Shiloh, kindly offered to take us to Homer, thirty-five miles distant, and inauspicious as were the signs for a fair day, we set forth in an open buggy; but before 9 o'clock the rains commenced to descend, and ere long the very windows of heaven seemed to open, and the floods came, and every little stream overflowed its banks and the swamps were flooded. Through this deluge of water, and over an almost impassable road we toiled on, walking up the worst hills, until 4 o'clock in the afternoon, when we drove into Homer. In all our journeyings have we experienced such a day's travel as this—in such a flood of unremitting rain and over such a road, and through such waters, for in three swamps the water covered the road as far as we could see ahead, and how deep, and what deep holes there might be, we could not tell, and the road bed had to be guessed. It was "by faith" we ventured in and passed through these. What would our readers have thought had they overheard us, hour after hour, drenched and almost blinded by the driving rain, planning outlines of sermons, and discussing the most difficult passages of Scripture! They may be assured the day was not without its profit and enjoyment.

But here we were at Homer, when we should

have been with Bro. Robert Martin, at Bad Land, fifty or sixty miles distant, with swimming creeks between. Determined, if possible, to press on "through ruts and stormy seas," as our only hope now, upon stage conveyance, we started for the office, only to learn that it had left, and it was doubtful if it could get through. The Lectures at Bad Land had to be the second time disappointed. Our brethren will be reasonable and appreciate the situation—it was impossible to reach there.

We were most cordially greeted by the brethren at Homer. Bro. Simmons, who is in a pre-eminent sense "given to hospitality," took us to his home and entertained us during our stay. Breth. McGee and Hensen, from Minden, were already here awaiting our arrival. A council of war was held, and it was soon arranged that appointments should be circulated for three Lectures—two on Saturday and one on Sunday—giving us Friday to rest, and the swollen water course time to run down.

There was a fair attendance on Saturday morning, a good congregation at night, and an overwhelming house on Sunday—quite a number of brethren from the neighboring churches, with their pastors, were present. The Lecture was the fourth of the course, "The Lord's Supper a Church and Not a Denominational Ordinance." It gives us pleasure to record the fact that when the vote was taken not a minister, deacon or brother present in that large audience raised his hand as objecting to the position taken.

Said Gen. Young, who stands at the head of the bar in his parish, an ex-member of the Legislature, as he came to the pulpit and grasped our hand, "Your positions are both logical and Scriptural. They are so convincingly clear that, though opposed to the present practice of our denomination, they need only to be presented to be universally accepted." What if God should call him to assist in this great work, not only in teaching the things pertaining to the kingdom of God, but to preach the gospel of his Son? He has but recently put on Christ. He enjoys the utmost confidence of all who know him, and though past the meridian of life, who can tell the work he might accomplish for the Master in only ten years of active service? But witnesses for Jesus are needed in the legal profession how greatly, and he may have been called to teach and exemplify the power of the cross before the eyes of his legal associates, and possibly he may be able to do more there than in the pulpit.

But we have digressed. The Homer church is just now suffering from the great revival held a year ago, during the excitement of which no little drift was lodged in the church, while some good material was received. Five or six have already been excluded, and as many more must be cut off, which now exceedingly troubles and impedes the progress of the church. Eld. McGee, another graduate of Clinton, and of the same class, and next in grade to Bro. Rowan, of Memphis, is pastor, and well beloved.

At 3 o'clock we left in single buggy with Bro. McGee for Minden, twenty miles distant, over a wretched road, and it was 9 o'clock at night ere he halted before the door of his own nice little cottage, where there was "a light in the window for" him, and welcome refreshment and a bed for us. We were pleasantly impressed when we read, in the bright moonlight, the words, wrought into the borders on either side of the walk,—

"OUR HOME"

The Texas Baptist Herald, published at Houston, Texas, comes to us this week in an entirely new dress, and is an excellent specimen of the "art preservative," typographically speaking. The different departments are admirably arranged for the convenience of the reader, and its correspondence is varied and interesting. As a managing editor Bro. O. U. Pope takes his place among the best, as the editorial management and general make up of the paper fully attest. The Herald is deserving of liberal patronage and should receive it.

The more a man thinks himself righteous, the further does he remove himself from Christ.

THE INTOLERANCE OF THE TRUTH.

THERE is a great deal of loose talk now-a-days about toleration and charity, and much righteous indignation is poured out upon the intolerance, narrowness and bigotry of some. The most of this talk comes from men who complacently style themselves "Liberals." Much of it hardly rises above the dignity of cant, for, curiously enough, this Liberalism often degenerates into something marvelously like the most out-and-out bigotry. No man demands so often and so largely the tribute of charity, and no man is so tardy or so ungularly in repaying it, as your Liberal. Possibly he believes that the economical law of the division of labor obtains in religious life, and that it is to preach charity only, leaving to others its practice. And so with admirable consistency he declines against any and all creeds—except his own creed, which is that there should be no creeds.

A modicum of common sense would seem sufficient to keep any man from such folly. There is a certain sense in which every man must be intolerant. Every man is bound to use the faculties with which he is endowed to discover the truth. Every man who has either intellectual or moral self-respect is bound to maintain that his views, intelligently held as the result of his search, are the truth. Moreover, when he has thus found the truth, if it affects the present and future happiness of his fellows, he is also bound, by the strongest of obligations, to make that truth known.

Again, so long as he holds the truth, every man is bound to refuse his fellowship for all that is at variance with it. If another holds up a lie and says, "Lo, I have found the truth," he would be false to the world, false to himself and false to God, who showed the lie any quarter. It is a false charity that would bid him do otherwise than oppose error. Any course but this is neither manly nor Christian.

Truth is always and everywhere truth—error always and everywhere error. There is a conflict between them, irrepressible as that between daylight and darkness, inexorable as that between God's nature and evil. In this conflict every man must side with one or the other. There can be no such thing as neutrality.

From our heart we endorse the above emphatic utterances of Dr. Bright of the *Examiner and Chronicle*. Surely no one in the land is so liberal as the "would-be Liberals." While they affect to despise sectarianism they are the most sectarian of all the sects. We can respect a man with whom we differ if we have reason to believe he is candid and sincere. But if he differs from us in faith and practice, and says at the same time, he likes our faith and practice as well as he does his, we set him down at once as either a traitor to his own views or a lawless hypocrite. J. B. S.

PULPIT LIBERTY.

ALL denunciations agree that all Christians have not the right to preach. We do not mean, to give religious instruction, for even sinners have a right to do this, but to preach publicly and officially as a minister of Jesus Christ. All agree that such a preacher should be a member in good standing in a Scriptural church, and this implies that he has been Scripturally baptized. All admit that the conviction, that God has made it his special duty, must rest upon his mind, and the mind of the brethren—i. e., he must be called to preach. All admit that his call must be admitted by some Scriptural church, and that he must, by the authority of that church, be duly ordained to the gospel ministry. All admit that it would be wrong for any church or presbytery to authorize or encourage a man to preach who was unordained in the faith, or who advocated unscriptural practices. All admit that a commission to preach includes the authority to discharge all the secondary or minor duties of a gospel minister, since it is a mathematical argument that the whole includes all the parts. Several conclusions seem to follow irresistibly from the above premises.

1. The duties of a Scriptural minister are to baptize the converts he may make by his preaching, and to administer the Lord's supper, when called upon to do so by a gospel church. Therefore, that man who is Scripturally authorized to preach the gospel is equally authorized to perform the included secondary duties of the office, as baptizing and administering the Lord's supper, when called upon to do so by a Scriptural church.

Corollary.—We recognize that man as an

authorized preacher when we invite him to occupy the place of authorized preachers, to preach the gospel, or when, as ministers, we associate with him officially.

1. The baptisms and administrations of those ministers whom we invite into our pulpits to preach, are as Scriptural as is the act of our preaching.

2. Those whom such preachers baptize and ordain should be received by Baptists as Scripturally baptized and ordained.

3. It would be as consistent and as charitable in us to invite such ministers to administer the Lord's supper to our churches, or to celebrate it with our churches, as to invite them to preach the gospel to us as Scriptural preachers.

All such affiliations on our part open wide the door and lead irresistibly into open communion—the surrender of every principle peculiar to us as Baptists. Strange to say, all Baptists do not agree that inviting persons unbaptized, unordained, and not even connected with a Scriptural church (for in this light all Baptists are agreed to look upon Pedobaptists) into our pulpits to preach to our congregations, is in any sense recognizing their claims to be Scriptural teachers, and therefore baptized and ordained, and members of Scriptural churches, or even as encouraging them to continue in the informality and disobedience to Christ. But all will admit that inviting unbaptized persons to partake of the Lord's supper would be to recognize the validity of their baptisms. How much more, then, to invite such persons to preach the gospel as ministers of Christ?

This disagreement about pulpit liberty, it seems to us, can be compromised by these reasonable propositions:—

1. We should invite no man to preach in our pulpits who lacks those qualifications that would deter us from inviting one whose views of faith and practice were consonant with our own.

2. We should invite no man to occupy any place or position, or to perform any act, as a minister, who holds and teaches doctrines and practices, for the holding and teaching of which we would and should exclude any minister from our pulpits and church fellowship.

That is certainly a false charity which betrays us into inconsistencies.

"THE PASTOR," BY REV. H. HARVEY, D.D.

OF the making of books there is no end," said the Preacher; and when the tons of books, made at the present day, merely for the sake of making books, or to gratify the ambition for authorship of some little great man, are being piled up around us perpetually, we sometimes sigh because the words of the Preacher are true, and could almost wish printing among the "lost arts, that we might have relief. How refreshing, therefore, when somebody gives us a book that supplies a need, and that we can cordially welcome to the reading room, the fireside and the study. Such a book is the one whose title is given above. We are glad Dr. Harvey got in this, and its companion volume "The Church," at least, before the book making end is reached, if reached it shall ever be. In this little, and inexpensive work, this distinguished Hamilton professor makes available for pastors of limited advantage the cream of his lectures on pastoral work. No book has recently appeared so well adapted to meet the wants of our country ministry at the South. It gives in plain, earnest and sensible words just what a pastor, especially if he is young, or has not had the advantages of theological training, most needs to make him successful. It touches his work, and himself as pertaining to it, at all needed points, with words of sound practical and wise advice. We do not agree, nor will many of our southern preachers, with all Doctor H says, nor should we probably, with any other writer. But our disagreements are so few, and the points of excellence in this book so many, we heartily commend it to our ministerial brethren, as a book that will be very useful to them in their arduous duties as Christ's under-

shepherds. Buy it, and not only read it, but study it.

Sold by the Baptist Book House, Memphis, Tenn., price 90 cents.

POWER OF THE GOSPEL.

J. B. S.

THE gospel of Christ has a power of injury and destruction as well as for help and salvation. It is "a savor of death as well as of life." Men may wonder why it is so. It is so of necessity; like powerful medical agencies, when perverted they kill with even greater certainty than they cure when rightly used. Every good has in it a possible evil. The very properties which make it good make it an evil when the conditions are varied. The train of cars which will carry you fifty miles an hour is, for the very reason, a terrible engine of destruction.

Men would like a fire that would warm their dwellings, cook their food and smelt their metals, but which, under no circumstances, will burn them. There can be no such fire. The power that makes it blessing makes it curse. The very thing in which all its value consists makes it a demon which burns down our houses, and lays our cities in ashes. Men would like a kind of water that would turn their mills, and irrigate their fields, and float their ships, but which could never drown them, nor come tearing down in great inundations, and sweep away their property. A summer—men would like which should grow grains and fruit and all useful and beautiful things, but no thorns and thistles. So, men would have a gospel that would only save; and save anyhow; that would bring nothing but good, however used or abused, whether accepted or refused. But like everything else furnished for our use here, it is pervertible, and then its very power for good—the very goodness itself of the gospel—becomes a potency for evil. Jesus Christ is set for the rise and fall of many—and the fall will be as deep and disastrous to those who reject him, as the rise will be high and glorious to those who receive him.—Rev. Samuel Graves, D.D.

How awfully solemn the foregoing facts. And yet man listens to the gospel as a tale that is told, never seeming to heed the injunction "take heed how you hear." If all who hear the gospel could realize that it is really a savor of life to them that believe, or of death to them that do not believe, surely they would give more earnest heed to what they hear. But let no one shun the gospel because of its power. Its power is necessary to accomplish its good. With its power and goodness it has its glory. The following from the late Dr. Hodge we commend:—

The gospel gloomy! It is an anthem from the harp of heaven; the music of the river of life washing its shores on high and pouring in cascades upon the earth. Not so cheerful was the song of the morning stars, nor the shouts of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on earth in a low tone of solemn gladness uttered in Eden by the Lord God himself. This gave the keynote of the gospel song. Patriarchs caught it up and taught it to the generations following. It breathed from the harp of the Psalmist, and rang like a clarion from tower to mountain-top, as prophets proclaimed the year of jubilee. Fresh notes from heaven have enriched the harmony, as the Lord of Hosts and his angels have revealed promises, and called on suffering children of Zion to be joyful in their King. From bondage and exile, from dens and caves, from bloody fields and fiery streaks, and peaceful death-beds have they answered, in voices which cheered the disconsolate, and made oppressors shake upon their thrones; while the sun and moon and all the stars of light, stormy wind fulfilling his word, the roaring sea and the fullness thereof, mountains and hills, fruitful fields, and all the trees of the wood, have rejoiced before the Lord, and the coming of his anointed, for the redemption of his people and the glory of his holy name.

PRAYER MEETING.

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

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

MARY AT THE FEET OF JESUS.

Who also sat at Jesus' feet.—Luke x. 39. (Luke II. 46; viii 35; Deut. xxxiii. 3; Prov. viii. 34; Acts xxii. 3.) In the East it is the custom to sit upon the ground, or on low couches. Disciples sat near to the feet of the teacher or rabbi. So

young Saul sat at the feet of Gamaliel. There was, therefore, nothing unusual in Mary's posture, as she listened to the Saviour's instructions on things relating to his kingdom, and, possibly, to his approaching death. 1. How admirable the example of Mary! She stooped to take the highest place; well might angels envy her. Who shall be great if she was not—so near the King of kings? It is not impossible even now to sit at Jesus' feet. This may be done by thinking over his words in faith and prayer. Though enthroned above he still makes known his love to the humble, waiting spirit. Mary sat—she stayed, awhile, she waited on the Saviour's words. So should we. 2. How comely was Mary's position! How beautiful to see the creature's mind accord with God's, to mark a soul stooping to slake its thirst at life's own fountain. 3. How great the advantages of sitting at Jesus' feet! It is here the whispers of a Saviour's love are heard, the voice of wisdom too often lost amid the din of life, here that face is seen whose unveiled charms fill heaven with bliss, here peace resides, and fills the heart with overflowing joy. And when the universe shall reel, and nations wail responsive to the archangel's blast, the meek disciple at the feet of Jesus shall lift his smiling face and say, "My Saviour reigns!"

A place there is where friends can meet, — Though death remove and seas divide. 'Tis found in Christ, 'tis at his feet. Hard by his cross and wounded side. Here, freed from care, the poor rejoice. Forget their toils and lose their grief. The waiting heart hears Mercy's voice. And finds the balm which brings relief.

QUIRIST.

Why was John the Baptist less than the least in the Kingdom of heaven, and still as great as any born of woman.—Math. x. 11. Please answer through your columns, and oblige a subscriber. J. WITHERINGTON.

We render the passage literally, "He (Christ) that is later in the kingdom of heaven is greater than he (John)." We take *mikros* to be an adverbial adjective here, bearing the adjective form but an adverbial signification. In the original it is in the comparative and not superlative degree. By this translation alone can we make it harmonize with the other Scriptures. John was in no sense greater than Christ, who was born of a woman; nor is it true that the least one, *then* in the visible kingdom was greater than John or that the least one then in heaven—babe of an hour—was greater than he. John said: "He that cometh after me is greater than I," etc.; again, "he that cometh after me is preferred before me, for he was before me. This translation harmonizes all.

Can a church go into dissolution without a preacher, or without the unanimous voice of the church? Yours most respectfully, etc., W. H. LINDSEY.

Conway, Ark.

Answer.—The Church of Christ is an independent body, consisting of one single local congregation, depending on the will of no other body on earth for her being or her ceasing to be. In one respect, like her crown head, she has power to lay down her life and power to take it up again.

Have we any authority by precedent or example in the Old or New Testament for funerals? If so give us references with your views pro and con. Respectfully, K. NOLEN.

Answer.—Both the Old and New Testament Saints, with all due formality and solemnity, laid away their dead and mourned certain days for them, but they had no "funerals" months afterward with speeches or sermons as now. We think the practice fraught with evil. Pride and ostentation are at the bottom of it.

How long after the day of Pentecost until the disciples were called Christians first at Antioch?

Answer.—The Pentecost occurred March 30, A. D. 33. The disciples were first called Christians April 1, A. D. 41—2. The Holy Spirit called the first gospel minister a Baptist, viz: One who truly baptizes—and none but Baptists do truly baptize—their disciples. But enemies of Christ called them by way of reproach, "Nazarenes," "Galileans," "Christians." We are satisfied with the name the Holy Spirit gave us.

DEAR BRO. GRAVES:—If a woman has been divorced from her husband, for the cause of fornication, would a brother commit adultery to marry her; if so, has either one committed an unpardonable sin? Answer.—If she has reformed her life, and a brother should see fit to marry her, we know of no law of God or man that he would violate—the relation between her and her former husband had been dissolved.

BRO. GRAVES:—Some time since you explained Matt. xi. 12, to mean that from the days of John the Baptist until now the kingdom of heaven, Christ's visible church or churches had been assaulted, and that the great verb *basazo* means to seize with violence, assault, etc., and it then appeared quite plausible; but another writer has referred me to Luke, xvi. 16, and, like Bro. Crawford, of Mississippi, I now think another way, having, like him, no mind of my own. What about it? CRAW. (without the ford.)

Well, this about it: *Basazo* is, followed by an accusative, means *against, to assault, assault, drive*. It means the same in Luke xvi. 16, as in Matt. xi. 12, to assault, assault, with the intent to destroy. By so translating it here, it will harmonize with the Saviour's teachings throughout the New Testament.

The law and the prophets were until John: since that time the kingdom of God is preached, and every man assaileth it.—(Luke xvi. 16.)

Now read with this Matt. xi. 12:—"And from the days of John the Baptists until now the kingdom of heaven suffereth violence, and the violent take it by force."

Read with this, John. iii. 32, and Matt. x. 16-32:—"And what he hath seen and heard, that he telleth; and no man receiveth his testimony." Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." "But when they persecute you in this city, flee ye to another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

Consider in connection with these statements the whole history of Christ's life and that of his apostles, and Paul, and that of his faithful and true churches from the days of John the Baptist until now. The enemies of Christ have opposed, assailed, and sought to destroy his kingdom from the face of the earth.

Historical Department.

Under this head we shall publish the best historical matter that we can gather from all sources, which we deem valuable. Our articles 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, \$1.50 Orchard's History of Ancient Baptists 1.50 Orchard's History of English Baptists 1.50 Ray's Baptist Succession 1.50 Origin and Historical Succession of Baptists .50

THE IGNATIAN EPISTLES AND EPISCOPACY.

BY W. A. JARREL.

Early Christian writers are as conclusive against Episcopacy as they are against affusion and baby sprinkling. Ignatius died A. D. 107 or 116. Fifteen epistles are attributed to him. They seem to sustain Episcopacy. Until about the middle of the sixteenth century they seem to have been received without question as the epistles of Ignatius. The author's *Censuræ Magdeburgenses* called them in question. Calvin boldly followed in their attack. (Inst. b. I. ch. 13, sec. 29.) Churchmen generally defended them, while the Reformers opposed them. Three of them extant in only Latin were given up. Again in 1666 Daille attempted to establish the entire list. About this time the controversy closed. Recently it has been re-opened. In the library of the Syrian Convent at Nitria, in Egypt, a few years ago, the first, fourth, and seventh of these epistles were discovered in Syriac, and purchased for the British museum. This was translated in 1845. This old Syriac MS. omits two-third of the epistles to the Ephesians, and large portions of the other two. This leads us to believe there is yet, to say the very least, much room for sifting these epistles.

What especially make them of no authority in the Episcopal controversy is, that the portions thus thrown into discredit directly bear upon it. Remembering that the epistles of other writers of

the age are against Episcopacy, it is certain these epistles of Ignatius, for it, are a forgery, to sustain it. Aside from his, the translator of Guericke suggests that if these are genuine they prove only "high church tendency of a locality, and not the theory of polity universally established and prevalent at that time." (Guericke's Ch. Hist. vol. I, p. 113, note.)

WALL ROLLS; OR, DAILY BIBLE READINGS.

DO you have at your home one of those folding collections of texts of Scripture arranged for every day of the month? Is it where you are sure to see it each morning? And is it leaf turned each day, so that its timely suggestion or its encouraging promise comes home to you with its peculiar appropriateness, in all freshness of inspired and inspiring help? There is comfort in the words thus brought to the mind, and there is counsel also. Hearts that were aching with the burden which the restless night had not removed, have been soothed with the sweet assurances of the unfailing love and the matchless tenderness of the divine Friend, as the morning light above on the daily text. When the troubled soul has questioned, "Is there no relief from this burden? Is there any?" There are three of these Wall Rolls, viz: "Thoughts for the Day," with Bible readings for a year—price, 75 cts.; "Light on Life's Path"—price, 75 cts.; "Morning Sunbeams," selected by Mrs. E. Prentiss specially for the younger members of the family—price, 75 cts. Sent by mail on receipt of price. Address Baptist Book House, Memphis, Tenn.

THE GRAVES-DITLER DEBATE.—We would inform our readers in California and the Territories, that this work can be sent by mail, post-paid, for \$3.50; also Dr. Graves' work on Spiritualism, The Middle Life, post-paid, for 75 cents. Send for catalogue. Address Baptist Book House, Memphis, Tenn.

SOUTH-ERN BAPTIST CONVENTION, LEXINGTON, KY., MAY 6, 1880.

Resolved, That the Convention of 1880, inasmuch as it is a Convention, whether its members or visitors, be commended their intention, certainly, prior to May 1. Those proposing to visit kindred or friends on the occasion are especially urged to do this, that the committee may be enabled to make arrangements.

Delay in obtaining and publishing reduced hotel rates is caused by the incomplete condition of the new Phoenix Hotel, now building on the site of the one destroyed by fire at the last Convention. Two other large meetings will be held in Lexington during the time of the Convention, consequently the accommodations of this class will be limited; but applications for reduced rate at the four hotels will be received, filed and attended to in the order of their receipt until the limit is reached.

SALE OF TRANSPORTATION. While we have official arrangements with many lines, we are hopeful of making even a better arrangement in some cases in a few days. We are authorized to make the following announcements:—

From Maryland, District of Columbia, Virginia, and North Carolina: Richmond to Cincinnati, via Chesapeake and Ohio R.R. and return, \$2.00; Washington to Richmond and return, \$1.75. We hope to announce a rate from Richmond via U. S. R.R. and Marysville (Kentucky Central R.R.) to Lexington in a few days. The North Carolina roads have made a reduction, but promise to do so.

From South Carolina, Georgia and Florida: The Charlotte, Ocala and Augusta R.R. to per mile each way to Augusta; Georgia R.R. (Augusta to Atlanta), 10 per mile each way (round-trip tickets good only for ten days); Central R.R. of Georgia (Savannah and Albany to Albany) full fare going, and return free on certificate of Convention.

From Alabama, Mississippi, Louisiana and Texas: Louisville and Great Southern R.R. (Mobile to Louisville), 1/2 fare for the round trip; Selma, Rome and Dalton R.R. 1/2 fare, 10 per mile between all stations. Western R.R. of Alabama, and Mobile & Ohio, 10 per mile each way. C. M. L. & N. O. R.R. full fare going, return at half fare. On the W. E. R. of Alabama, a delegate must be identified by a certificate from Ben Jones Harrison.

From Missouri: Ohio & Mississippi R.R. and Cincinnati Southern R.R. (St. Louis to Lexington via Cincinnati) 1/2 fare for the round trip.

Kentucky and Tennessee: From any rate over the L. E. & O. R.R. and Cincinnati Southern roads, 1/2 fare for round trip. Full fare going, return at half fare. Local travel Louisville & Lexington R.R. 1/2 fare round trip. (Local travel return at 1/2 fare on certificate of the Convention.) Cincinnati to Lexington, on all roads, 1/2 round trip. E. & P. R. R. has made no rate.

Further announcements may be expected. Correspondence during the session of the Convention may be addressed as follows:—L. E. & O. R.R. Cincinnati, Ohio. Send names as early as possible to—L. E. & O. R.R. Cincinnati, Ohio. Look box 27, Lexington, Ky. March 15, 1880.

BREVITIES.

Rev. Charles Stewart Makom, who lately left the Baptist and united with the Episcopal church has become insane.

The annual meeting of the American Baptist Home Mission Society, will be held at Saratoga Springs, beginning on the afternoon of Wednesday, May 20, and closing on the afternoon of the 27th.

The second Sabbath in April has been suggested as a day of prayer and contribution to foreign missions. Will not pastors bring this matter to the attention of their churches and urge the importance of sending the gospel to the heathen?

The advertisement of Kind Words, the Sunday-school paper for Southern Baptists, appears in our advertising columns. This is a thoroughly Baptist paper, giving prominence to our distinctive principles as a denomination, and should be in all our Sunday-schools.

We have received a copy of Index Portrait Gallery, embracing a large number of the ministers of Georgia for which the publishers have our thanks. It is a large and handsome work of art, and is mailed in connection with the Christian Index, Atlanta, Ga., at the low price of \$3 60.

Rev. J. H. Burum's "Sketches of Tennessee Baptist Ministers," is now in the hands of the printer, and the first edition will be out in a few weeks. It will contain sketches of two hundred and fifty ministers, and will make a book of some six or seven hundred pages. Every Baptist in the State ought to secure a copy. Address Bro. Burum at Dyersburg, Tenn.

The publishers take pleasure in announcing that "Old Landmarkism—What is it?" by Rev. J. B. Graves, L.L.D., is now in press. Orders will be filled in the order of their reception, and should be sent in at once to secure a copy of the first edition. It will be sent by mail, post paid, on receipt of the price, \$1.00. Address J. S. Mahaffy & Co., 227 Second street, Memphis, Tenn.

Will not our friends make a vigorous effort to extend the circulation of the paper during the present month? Remember that while we have reduced the price of THE BAPTIST to \$2.50, that it costs us fifty per cent more to publish the paper now, than before the reduction, owing to the heavy advance in white paper. Several of our exchanges that had come down to \$2.00 have gone back to \$2.50, to save themselves from heavy loss.

The editor of the Baptist Record says this of our Arkansas Editor: "Eld. J. B. Searcy, of Arkansas, is something like the negro's rabbit, good for everything. He is an excellent preacher, good pastor, successful financier, cries, laughs, eats and sleeps well, a good debater, succeeds admirably in taking a collection for a good object, is an admirable fireside companion, and now it turns out that he is a good editor, too. It may be interesting to know that Bro. Searcy is a Mississippian, from East Mississippi, where so many great men are bred."

Rev. H. H. Harris, D.D., for the past fourteen years professor of Greek in Richmond College, takes the position of editor-in-chief of the Religious Herald, made vacant by the death of Dr. J. B. Jeter. He is a native of Louisa county, Va., is a full graduate of Richmond College, and the University Virginia. It was the expressed wish of Dr. Jeter, that in case of his removal, Dr. Harris should succeed him as editor of the Herald. A ripe scholar, a vigorous and polished writer, he is not without editorial experience, having successfully edited the Educational Journal, and the Foreign Mission Journal.

The meetings at the Central church still continue, with unabated interest. Up to this writing there have been some thirty-five conversions and twenty-six additions to the church, twenty-three of them by baptism. Bro. E. A. Taylor, of Grenada, Miss., is still assisting pastor Bowan. The congregations are large and attentive, and many anxious inquirers present themselves for prayer at every service. God is graciously blessing the church, and we rejoice with them in this manifestation of his favor. Will not the brethren

everywhere pray for a glorious outpouring of the Spirit in Memphis? Bro. Taylor is preaching some most excellent sermons, full of the spirit of Jesus. We pray the Divine blessing upon the efforts of both ministers and membership.

NEWS FROM THE STATES.

KENTUCKY.—The brethren in Owensboro are expecting a large gathering at the meetings of the General Association and the Sunday-school Convention, and they ask that all who expect to attend will send their names at once to J. W. Coleman, Owensboro, Ky.—Recorder.—The series of meetings at the First Baptist church at Lexington closed on Wednesday, March 10th. There were in all about twenty-five additions.—Rev. T. H. Pritchard, president of Wake Forest College, N. C., will preach the commencement sermon before the Seminary, in Louisville, May 2d.—Rev. J. C. Potter, evangelist in Bristol Association, held a meeting at Sinking Fork, Christian county, which last thirteen days, and resulted in one hundred conversions and ninety additions to the church.

ARKANSAS.—The cause in Little Rock, is hopeful, Eld. W. A. Forbes, pastor of the Eight-street Baptist church, immersed a candidate in Arkansas River last Sabbath, and had one other accession that day by letter.—G. A. Grammer.—Eld. R. C. Coleman has accepted the care of the church at Jacksonville. We hope to see a strong church built up at that point, and we believe Bro. Coleman the minister to do the work.—Eld. W. T. Box has resigned the care of the church at Clinton.—Eld. W. D. Mayfield, is supplying the Third church, Little Rock, and we hope for good results therefrom. On last Sabbath the Sunday-school had twenty-eight accessions.—G. A. Grammer.

VIRGINIA.—"Rev. G. F. Williams, of this city, has accepted a call to Ridge Springs and Johnston, S. C. We know not how to express our affection for him, and will not attempt it. We congratulate the Baptists of South Carolina, while we mourn for the Venable-street Baptist church, of which he has been pastor for nearly seven years."—Herald.—It is proposed to erect a suitable monument to the memory of Dr. Jeter at Richmond College.—Rev. J. E. Hinton, the evangelist, commenced a meeting at Portsmouth the second Sunday in February, which continued three weeks. Sixty-one were added to the church.

SOUTH CAROLINA.—Rev. J. W. Bishop, missionary of the Santee Association, has resigned his position, and returns to Hardeeville.—"Rev. L. D. Bass will graduate at Louisville in May. He is a South Carolinian and a noble fellow. We say this that some one of our vacant churches may have an eye on him."—Courier.

GEORGIA.—The Baptist State Convention will meet in Savannah on the 22d of April.—"As the result of the faithful and zealous ministerial labors of Rev. J. L. Munday, during his recent stay with the South Macon Baptist church, there were seventeen additions to the church, twelve by baptism and the others by letters and restoration."—Index.—"A presbytery, consisting of Revs. M. M. Landrum and J. A. Harris, met at Powell's Mills, March 6, 1880, for the purpose of constituting a Baptist church. After the usual services the church was duly organized, with Rev. J. A. Harris as pastor."—Watkinsville Advocate.—"Bro. J. S. B. Barrett writes from Gainesville: 'Having been called by the Maysville church, on the N. E. railroad, to fill the vacancy occasioned by the resignation of our beloved Bro. Van House, I entered upon my duties on the second Sabbath in January. At our last meeting a presbytery, composed of Bro. Campbell, of Athens, and myself, ordained our worthy and highly esteemed brethren, H. Atkins, W. S. Brown and Joseph Riley deacons. At present we worship in the academy, but contemplate building a large and commodious house of worship, which will doubtless add much to our strength as well as convenience.'"—Index.

MISSISSIPPI.—Dr. J. P. Boyce, president of the Southern Baptist Theological Seminary, Louis-

ville, Ky., will preach the commencement sermon before the Southwestern Baptist University, at Jackson, May 30th.—The first number of the Baptist Beacon, published at Knoxville, Rev. J. B. Jones, editor and proprietor, has been received. We wish him success in his enterprise.

"The Third church, this city, is a beautiful, commodious building, but the beauty of it is it does not owe one cent. The pastor, Rev. L. B. Fish, says he does not know where the money came from that paid for it, and he does not suppose three of his members could tell."—Reflector.—Tennessee is entitled to fifteen delegates in the Southern Baptist Convention.—Rev. Jos. H. Borum, of Dyersburg, has been appointed by Dr. Cathcart, editor of the Baptist Encyclopedia, contributor for Tennessee. A better selection for such work could not have been made.

ALABAMA.—Rev. B. F. Riley, pastor at Opelika, assisted by Rev. B. H. Crompton, began a series of meetings with his church on the 21st.—Rev. L. M. Stone has resigned the presidency of the Gainesville Female College.—The church-house at Birmingham has been completed.—Rev. I. H. Payne was recently ordained to the full work of the ministry by the Big Sandy church, Tuscaloosa.—After April 1st the subscription price of the Alabama Baptist will be \$2.00. The former price was \$2.00. The paper is well worth \$2.50, and, with the present increased cost of paper, etc., could not be published for a less amount only at great loss.

FLORIDA.—The outlook of the Pensacola church presents encouraging features. They have a good, comfortable house of worship, and the membership, though small, are a devoted band, and nobly assist their pastor, Rev. I. L. Taylor.

MISSOURI.—L. W. Whipple reports a good meeting and the organization of a church at Scott's school-house, in the northern part of Pettis county.—Flg.—Rev. S. W. Scott, a member of Heath's Creek church, Saline county, was ordained to the work of the ministry, Feb. 14.—"In the past few weeks I have been extensively over several counties in Southwest Missouri and have met both Bro. Laws, our Sunday school representative, and Bro. Berry, missionary of the General Association, and have heard a general expression as to their work in this part of the State. I am gratified to be able to say that it is in the highest degree commendatory of these brethren. Indeed, so far as I can learn, they are winning the hearts of the people wherever they go. They are causing the people to think and to go to work. I am gratified also to be able to make so favorable a report of the Butler Baptist church. During the hard times through which we have passed, the church were greatly cast down and discouraged. Their house was sold for debt, and for a time the church disorganized. Their house of worship, however, was bought in by a large-hearted Baptist, who held it for the church when they should come up out of the wilderness. And that good day has now fully dawned upon the brethren at Butler."—A. C. A., in Central Baptist.

MISSISSIPPI.—Bro. L. A. Duncan, of Meridian, is contributing some readable articles to the Southern Baptist, under the caption of "Early Recollections."—Rev. J. W. Boxeman, pastor at Meridian, writes thus to the Religious Herald: "With a Baptist paper, a Baptist college, a model Sunday-school, two prayer-meetings, four resident preachers, a score of brethren that talk and pray in public to education, and 250 members, the church in Meridian ought to be as a city set on a hill, which cannot be hid."—"This is the centennial year for Mississippi Baptists. In the spring of 1789, just one hundred years ago, Richard Curtis and his party of Baptist emigrants landed in the Natchez country."—Record.

A CHEERFUL WORD FROM OSCEOLA, ARKANSAS.

IN the spring of 1868, there were five, and only five Baptists on this [Mississippi county], the writer and wife, old Bro. J. H. Hill and wife, and another sister, were all. No church-house, no shepherd, entirely surrounded by Pedoes. Sad

reflection. We talked the matter over, and agreed to pray God to help us, and he heard our prayers. We now have grown into an Association, with nine or ten churches, all of which are sound to the core.

Some two years since, during a series of meetings here, my elder brother made a profession of regeneration and joined the church. At the close of the meeting, my younger brother looked sad and lonely, yea, pitiful. I was much concerned about him. He being the only one of ten children who was a non-professor. I gave a little talk, and requested the prayers of all the members for his conversion. This fall we were blessed with another series of meetings, conducted by the same ministers, as before, except Bro. J. H. Borum, who in conjunction with Breth. W. L. Fields and A. J. Kincaid, officiated in the first, and Breth. Kincaid and Fields only in the second meeting. This last meeting was to me the greatest of all meetings; we had thirteen conversions, twelve baptisms, all of whom were men and women, not a boy or girl among them, and among whom was my younger brother and wife. You could not, and I shall not attempt to describe my feelings. I was happy. Our whole family, composed of thirteen, I believe, will meet in the kingdom, never more to part. Why should I not be happy?

Bro. A. J. Kincaid is a good preacher, and did excellent work here. The people are much attached to him. This is an excellent field for him to cultivate. He preached while here on the subject of church communion, a sound logical, Scriptural sermon. Some of the Pedoes did not relish it, and some did. My nearest neighbor, a steward in the Methodist society, was much concerned, and at once began an investigation of the subject, the writer furnishing some of the books, and aiding all in his power. He became satisfied that he was not a member of any church, and that he had not been properly baptized. He therefore, as an honest man, asked the church to admit him to membership, and baptize him properly. The church received him, and he is now a candidate for Scriptural baptism.

Bro. W. L. Fields the pastor of Osceola church, has done, and is doing a great work. From February, 1879, to October 1879, he baptized one hundred and thirty-seven. Fifty-three Methodists and one Catholic, and several Presbyterians. Taking into consideration the fact, that this is a sparsely settled county, has he not done a great work? We are proud of him.

I suppose you are wearied with my scribbles, already, but be patient with me, while I assure you that when we get able we will all support THE BAPTIST, we are poor now. I am one who will pay ten dollars a year rather than suffer it to suspend.

And as my time is out, I herewith hand you five dollars. Send THE BAPTIST to the writer, and to his pastor, Eld. W. L. Fields, the latter to Blythesville, via Osceola, Ark.

Now, I want to state, that at the last meeting of our Association, you were elected to preach the next introductory sermon. The next meeting will be on Saturday before the third Sabbath in September, 1880, in this county. The place is easy of access, and I earnestly ask that you be present, if you are not, we will suffer by your absence. Everybody wants to hear and see you, don't fail. If you will come, I will advise as to the conveyance, route, etc., etc.

Mrs. Hale is quite unwell, have faint hope of her recovery. Ask the members of your prayer-meeting to pray for her restoration to health.

May God bless and protect you and yours, and may the brethren stand firmly to you is the prayer of a Young Guard. J. K. P. HALE. Osceola, Ark.

THE BARREN FIG-TREE

BRO. GRAVES:—IN THE BAPTIST of last week Bro. W. M. Lea, of Ark., raises "another question for Bible students," which he desires some one to examine. He refers to the fruitless fig tree. We read, "And on the morrow, when they had

come out from Bethany, he was hungry: And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and coming to it, he found nothing but leaves; and for the time of figs was not yet. And answering, he said to it: Let no one eat fruit from thee, henceforth, forever. And his disciples heard it." (Mark xi. 12-14.) Bro. Lea asks: Did our Savior approach the fig-tree, in the distance, expecting to find fruit thereon, to relieve his hunger? If so, why did he seek the fruit, when it was not the time for figs; and as it was not the time for figs, why rebuke the tree with a curse, blighting it forever, when the tree stood in harmony with the law of its nature? "as the time of figs was not yet."

Since noticing the apparent difficulties, I have carefully consulted several of the best and most popular commentators on the New Testament, among whom, of course, there are shades of difference in opinion. I will give you the result, however, of my investigation, and if I go wrong I hope some one will correct.

Our Lord, with some of his disciples, had set out from Bethany to Jerusalem, probably before breakfast time, which was not until after nine o'clock, the time of the morning sacrifice. On their journey, growing tired and hungry, they see in the distance, on the road they were traveling, (according to Matthew,) a fig-tree having leaves on it, and giving every appearance of having on it, eatable figs, and they went on, possibly in some haste, if haply, they might find figs thereon. According to Dr. Kitto, the fig-tree sprouts at the vernal equinox, and affords three crops of figs the same year; the first of which, (called the ntimely fig,) appears before the leaf, in the spring, and ripens in June. This first crop having a fine flavor, is eaten while green. The second and third crops are not eatable while green, but are gathered when ripe, and dried in the sun, and then preserved in cakes.

The fig-tree in Palestine, begins to put forth leaves in March. To see the leaf in April, (this incident occurred in April) gave every promise of fruit, to those knowing that according to the nature of the tree, the fruit appeared before the leaves. Therefore, according to Dr. Clark, the tree by its leaves gave promise of what it had not, and the curse which follows, was pronounced, not because the tree was barren, but because it had leaves and was yet barren; its signs were false, its appearance deceptive. It was thus an emblem of the hypocrite, and particularly of the Jewish people, with their high professions, their show of ritual, and formal worship, without the fruit of the righteousness. (See Jer. ii. 21; Luke xiii. 6, 9.) The Jews alone among all the nations professed to be worshippers of Jehovah, but they were barren of fruit. This incident occurred in connection with our Lord's cleansing the temple and the instruction given to the disciples, was naturally on the subject of Israel's falsity, and the coming destruction of their polity. According to Dr. Barnes and others, we are not to suppose that our Lord was ignorant of the true condition of the tree, but he acted according to the appearance of things; being man as well as God, he acted of course, as men act under like circumstances. "If haply he might find anything there on." It is as much as to say, to see if it was what it seemed to be. Whether or not it seemed to Christ, as man, to have fruit on it, one thing is certain, it so appeared to the disciples who were with him, for they knew, to see the leaves, was a sure sign of the fruit. We are not to understand from the language "the time of figs was not yet," that it was not the time of year, that figs were found on the trees; for all the facts go to prove the contrary. It was now April, and the figs appear in March, and green figs of the spring crop are now eatable according to the united testimony of Clark, Barnes and Kitto, for they all claim that figs are used as early as the passover, which was in the beginning of April. Commentators generally agree that it is here meant the time of gathering figs was not yet passed. Some, however, say, it means that the time of ripe figs was not yet come. Either would be correct, because, after figs were ripe, they were no longer gathered from

the tree to eat. They were then gathered and dried in the sun before they were eaten.

II. J. DAVIS. Baptist Seminary, Louisville, Ky., March 27, 1880.

OUR KENTUCKY LETTER.

EDITOR BAPTIST:—In the list of good churches should be placed Bushland at Pleasure Ridge Park, Ky. It has an excellent membership. It is located in a most excellent and intelligent community. It pays the pastor's salary promptly, and keeps some funds in the treasury all the time, for current expenses and benevolent purposes.

The present pastor, Rev. W. E. Powers, organized it about twenty years ago, and has served as pastor ever since. He is an able and energetic laborer in the vineyard, and has a work that he need not blush to own. They take and read THE BAPTIST, and as a natural consequence are sound in the Baptist faith.

They have a good Sunday-school with Bro. John Hope superintendent, who has served in that capacity for five years. This is a better complement to his efficiency than anything I might say. O. L. HALLY. Louisville, Ky., March 25, 1880.

PARAGRAPHS.

Whoever looks for salvation out of Christ, looks for something he will not find.

Are you a Christian, or only in the church? If you are in Christ you are saved, but if out of him you are lost, and may be saved by believing in him; otherwise salvation is entirely out of your reach. Because you are a church member and an honest moral man, it does not necessarily follow that you are a Christian. There are church members and godless professors who will never gain an entrance into heaven. It is one thing to be a Christian, and another thing to be a mere professor of religion.

The atonement of Christ is sufficient to save the worst sinner on earth; it is perfect, and needeth not to be added to. Yet men say you must be baptized in order to be saved. Such deny the work of the Spirit, set aside the authority of Christ, and say in effect that the atonement is not perfect, nor sufficiently strong, that the blood of Christ, in and of itself, is not able to cleanse from all sin, but needs the addition of water to make it effectual. Whoever sets aside the atonement of Jesus Christ, despises his righteousness and refuses to believe in him, but thinks something else will do as well, and believes in works, baptism or any other kind, will doubtless spend an eternity in hell. Nothing less than the love of Jesus in your heart will carry you over life's tempestuous sea and land you in the haven of eternal rest. A. C. M.

PEARLS.

He who thinks he has no need of Christ, has too high thoughts of himself. He who thinks Christ cannot help him, has too low thoughts of Christ.

A zealous soul without meekness is like a ship in a storm, in danger of wreck. A meek soul without zeal is like a ship in a calm, that moves not as fast as it ought.

God makes the earth bloom with roses that we may not be discontented with our sojourn here; he makes it bear thorns that we may learn to look for something better beyond.

Every year of our lives we grow more convinced that it is the wisest and best to fix our attention on the beautiful and the good, and dwell as little as possible on the evil and the false.

Every man ought to endeavor at eminence, not by pulling others down, but by raising himself, and enjoy the pleasure of his own superiority, whether imaginary or real, without interrupting others in the same felicity.

The shortest and surest way to live with honor in the world, is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

Family Circle.

COMMON DUTIES.

WHEN questioning which way to walk... Where I sign of heaven might find... I love the waste of human talk... A pleasant thought stole o'er my mind... Least likely they to see the face... Of truth, who dream, with selfish thought... For their a miracle of grace... By God or angels must be wrought... To not required we far should roam... Or some herculean labor do... It seems to most likely quester home... If we have eyes its light to view... A pilgrimage it does not need... To some far distant shrine, to prove... With weary heart and feet that bleed... The presence of Divines to love... This is my faith - what ever sphere... However humble be our place... Doing our duty we shall hear... Soundest the voice of saving grace... The first disciples of our Lord... Mentoring their nets to Galilee... Heard then the best Redeemer's words - "The gracious mandate, 'Follow Me.'"

FRIENDSHIP IN THE FAMILY.

IT is undoubtedly true that, although many things that render life precious to us are found in the family, friendship, as we commonly understand it, is not often among them. There are strong ties of mutual interest and affection, based partly upon natural and instinctive feelings, partly on the habit of close and constant intercourse, and partly on the duties, responsibilities, and dependencies which these relations involve. But when we look for friendship, either in its poetry and romance, its thrilling intercourse, or its sympathy of purpose and endeavor, it is usually outside, not within, the circle of near kindred. Many reasons may be alleged for this, the most cogent of which is probably the blunting influence of emotional familiarity. Living always together, the members of one family are apt to become monotonous and uninteresting to one another. Having had such abundant opportunity, they rarely have entirely fashioned each other, and that there is nothing more to find out. There is no longer the attraction of curiosity or the stimulus of variety. They are not vividly turned to each other, and their progress in their turn. So there comes to be a tameness and insipidity about home life which is supposed to be inherent in it. The feeling of the uselessness of effort deadens effort, and a lukewarm spirit of calm good-will is all that is even aimed at. That this is the case in numerous families may be proved by the change which they experience on the arrival of any valued guest. New life and energy seem to enter with him and pervade the hitherto listless household; each one feels a new pleasure and an unwonted desire to please, which are equally exhilarating; but, after his departure, they gradually sink back into the old apathetic routine. Of course the eager heart of youth especially cannot be satisfied with this; it must put out its tendrils and cling to something; it craves animated discourse, warm sympathy, earnest purposes, strong emotions, and finds them in outside friendships. Now, while such attachments are not to be indiscriminately discouraged, bringing their own special advantages and pleasures, it is to be sincerely deplored that friendships inside the home are so exceedingly rare, and that the young are so generally growing up in the idea that they are impossible. There are, of course, many honorable exceptions to this, where not only husband and wife have been life-long and devoted friends, but also parents and children, brothers and sisters. Yet the careful preservation of these instances,

and the extreme respect accorded to them, proves their comparative rarity. Probably none of us can recall a few such cases, which stand out in bold relief against the multitudes of households who consider themselves highly blessed if they only succeed in avoiding contention and preserving a tolerable civility among one another. Yet it would seem as if nearly all the materials for earnest and steadfast friendship might be found within a circle already joined by bonds of instinctive affection and mutual interest. There is sufficient similarity of taste, purpose, and position, to win sympathy; and there is sufficient variety of age, sex, and circumstance, to prevent monotony. There is every opportunity for elevating a natural fondness into loftier affection, for developing the germs of respect and love into the rich and full growth of noble friendship. All the more delicate relations of sex are fulfilled in their utmost purity by the friendship of mother and son, father and daughter, brother and sister. Why then should years spent under the same roof so often separate and scatter the affections of childhood, instead of cementing and strengthening them into the rich and steadfast friendships of maturer life?

Probably the chief cause of this is that people rely on the instinctiveness of natural affection as being all-sufficient, without effort. They imagine that family love is strong enough to take care of itself, so they take but little pains to preserve it from the shocks and jars of daily life. And they also suppose that they are so well known to each other that it is not worth while to present their fairer side. In all this they are mistaken. Natural affection offers a fine foundation on which to erect the edifice of a firm and enduring friendship, but it will not rise up of itself. We must build it, stone by stone, if we would possess it. If we have a valued and respected friend, what pains we take to cherish his friendship; how carefully we endeavor to prune away from ourselves that which would displease him, and cultivate those qualities which he admires; how we strive to gratify him by pleasant surprises, and to avoid all that could wound or trouble him? Yet, let the familiar home door shut us in, and how many of us take the same pains? Here we throw off restraint, we air our worse side, that has been sedulously hidden, and allow our better qualities, that have been in full exercise, to fall asleep. How many of us anxiously make the most and the best of ourselves to our own family? How many of us regard the home as the arena for giving, not getting, pleasure, for spreading, not absorbing, comfort? It is the simple working of a natural and inevitable law; that which we sow we shall surely reap. If we cultivate home friendships with the same assiduity that we give to those outside, they will yield us even richer and fairer returns. There is no friendship so pure and beautiful in its nature, so rich and full in its power of blessing, or so singularly rare in its occurrence, as that between parents and their grown-up sons and daughters. Where the parental and filial instincts are supplemented by that higher and more spiritual affection that binds together minds in intellectual communion, and souls in heartfelt sympathy, few deeper or more delightful friendships can be imagined. The guardian and dependent gradually lose themselves in the dear companion and true friend of later life; and youth becomes wiser and more brighter, and both nobler and happier, in this loving and abiding union. If, however, we would enjoy any of the precious friendships of home, we must preserve the delicacy and freshness of each family relation; we must cultivate those qualities which endear us to one another; we must have faith in the power of love, and regard its obligations as our highest privileges. — [Philadelphia Ledger.]

FROM ATMOSPHERES.

THIS atmosphere of the household, which either converts to Christ or perverts to fashion, folly and impiety, is commonly created by the parents. They are responsible for it. If the whole trend of household talk and thought and ambition runs toward money-making, or social convivialities, or general godlessness of any kind, it is the father and mother who give the pitch. Nowhere is it so difficult to make the best preaching or the best Sunday-school teaching effective on character as in the malarious air of such a home. As soon expect to rear oranges in Lapland or grow sugar-cane in Labrador as to rear plants of grace in so godless an atmosphere. The parental influence penetrates through the home with as subtle a poison as escaping gas from an ill-built furnace. As Dr. Estlin has pithily said, in his incomparable book on

"Christian Nurture": "Whatever fire the parents kindle, the children are found gathering the wood. They help as either apprentices or accessories." If the father begins the Sabbath with some secular Sunday newspaper, the family will help him read it. If the parents go irregularly to God's house, the children will hardly care to go at all. "If the mother is a scandal-monger, she will make her children tattlers and savor-droppers. If she directs her servants to say at the door that she is 'not at home,' the children will learn to be polite liars." If the father puts a decanter on his table, the boys will soon begin to practice with the fatal glass. That rich father, who disinherited a son for drunkenness, and in the same will bequeathed his wine cellar to certain heirs, gave a very palpable proof of the home atmosphere which had poisoned the poor boy. Parental provocations and ill temper sour the very air of many households, so that the children can hardly escape being cross, snappish and irritable. How can piety breathe in such an air? How can a family be trained up in the knowledge of God's word, when the Book of books is seldom opened, and the spirit of its instructions is no more known than in the house of a Mussulman? Even in the families of many professors of religion, I do not look for any conversions, for I know that the influence of the most faithful discourses will be destroyed by the malaria of the home. It was the atmosphere of Elkannah's and Hannah's godly house that produced a Samuel. It was the wretched air of Eli's house which ruined Iphani and Phineas. — [T. L. Caylor, D.D., in Independent.]

THE LITTLE FAMILY FOXES.

ONE of the most malignant of the family foxes is discourtesy, and he creeps into households where one would not suppose it possible for him to find even momentary hospitality. People who are ordinarily polite, well-bred and genial, are sometimes guilty of rudeness in manner and speech and action at home, of which they would be ashamed in society. Parents are hasty or fretful in their way of addressing or reproving children, and children forget the respect and honor due to parents. A great deal of unhappiness overclouds homes which might be bright as the morning, but for this wretched habit of brusqueness and incivility which fastens on some unfortunate victims like a second nature. It has its different phases, to be sure. When papa indulges in it, the family are apt to say that he is tired. If it is mamma who is irritable and peevish, it is intimated that she is nervous. Like the lady in a charming little magazine story, it is benevolently supposed that she may have "neural" on the top of her head! When Aunt Kitty or Sister Sophy are short and snappish, it is excused because they were up late last night at a party, and it is only Floy or small Tom who is sent to bed in disgrace for answering impertinently and frowning blackly. A little leaven leaveneth the whole family lump, and it is curious to observe how rapidly and certainly this evil infection spreads. "Quiet people have quiet children," said a plain woman to me the other day, and she was right. Persons who are invariably polite to each other in the presence of their sons and daughters, do not often have to check the latter in a thoughtless or improper manner of speaking, for courtesy, as well as its opposite, is atmospheric and educational. It is worth while, if the fox we are thinking of has intruded into our vineyard and begun his work of spoiling our tender grapes of good-will, of gentleness, and of daily cheer, to think how best to banish him. There are three magic Ps, which have never failed, when properly used, to utterly root and destroy the subtle foe. Their names are patience, perseverance and prayer. If you feel that your family has fallen into the custom of being cross and unamenable, pray first to have your own heart and temper sweetened, then meet angularity and crookedness with invincible patience, and be not discouraged in setting a good example. — [Mrs. Sangster in Christian at Work.]

KIND WORDS.—This is the only Baptist Sunday-school paper in the South. It is published by the Home Mission Board of the Southern Baptist Convention, and edited by Eld. S. Boykin. The Baptist Book House, Memphis, Tenn., is the regularly authorized agent for this excellent Sunday-school paper. Terms: Weekly, single copy, 31, clubs of ten or more, each 60c. Semi-monthly, single copy, 50c.; clubs of ten or more, each 35c. Monthly, single copy, 25c.; clubs of ten or more, each 15c. The semi-monthly and weekly editions contain lesson papers, the monthly does not. Send for specimen copies.

To all Sufferers from Pro-lapsed Organs.

I take this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for the last eighteen years, that I may make it a benefit to my paper by making it a far greater benefit to you. I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and it soon became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis, which soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that is a minister or lawyer is more valuable than gold or jewels,—or be silent forever. I applied to the most eminent physicians, and was but little helped; save the exclusion of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsed uteri, and the professor of the theory and practice of medicine in the University of Nashville Dr. Winston, was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a "dragging down," and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I prepared one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females only. Privately, to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I now made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers. The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in public speakers,—and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and loins, piles, and hernia, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, and known by marked hollows over the tops of the hips. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued sore throat, and all the train of evils that public speakers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others. Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers and public speakers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two three sermons exhaust and give me a sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and and physical energy. I do not believe that any one would ever be afflicted with hoarseness, or piles, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and a sound physical condition. It should be worn by every minister and public speaker to keep the energy and vigor of his youth far into old age, and by every old man to assist him to support the growing weakness of age. Hundreds of old men yearly are using the Brace for such objects with invariable satisfaction. I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitutions, which are caused by pro-lapsed of the muscles which support the internal organs. This is the only mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all trusses do. This is what it does, as thousands who have used it are prepared to testify: It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, piles, hernia, consumption, and that terrible disease,—dyspepsia. It increases the breathing capacity, and thereby gives strength to the body. It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic constiveness and piles when all other means have failed. It invariably relieves all cases of prolapsed uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support. It relieves piles and prolapsed rectum by uplifting the lower bowels from the rectum. It is being used more and more yearly, as its value is known by public speakers and singers, and by those having weak lungs and backs; and by those having stooping shoulders and hacking coughs, the sure precursors of consumption. And many a sufferer has been cured of dyspepsia and liver complaint who had been considered in the last stage of consumption. OUR IMPROVED BRACE. The original Brace, made only for ladies, was too weak for the sterner sex. I remedied it by an important improvement, as the following will show:— Let all Take Notice. This is to certify that the undersigned has invented a new and improved Body and Lung Brace, and that same manufactured for J. R. Graves, M.D., are made different, and are more durable, and an improvement over the present style now in market. The undersigned is the sole proprietor of the same, and is located at the office of J. R. Graves, M.D., No. 117 East Second Street, St. Louis, Mo. No other party in this city or the South sells my Improved Brace, unless he can show a written communication from me. TESTIMONIALS. I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to. The late Dr. Stone, the great Surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e., the uplifting of the bowels, and relief of all causes of pro-lapsed of the internal organs. I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred dollars for it, if she could not get another one of the same kind. S. TORRES, M.D. Hayneville, La., April 18, 1877. All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak

lungs and lumbago they are invaluable. W. C. LAWRENCE, M.D. Crawfordsville, Miss.

TESTIMONY OF PUBLIC SPEAKERS.

From the Governor of Tennessee. The following certificate from Gov. Porter, who has thoroughly tested the merits of our Improved Brace, should be read by all sufferers. It largely, if not altogether, owes his last election to the Brace. Notice what he says:—

Executive Office, Nashville, Tenn., December 21, 1876. Dr. J. R. Graves—Dear Sir: I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that it had commenced its use a week earlier than I did, I would not have been elected at all. The great mass of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, J. B. FOSTER.

MINISTERS' TESTIMONY.

DR. J. R. GRAVES—You made me a present, some three years ago, of one of your Braces, and I have worn it ever since, and kept it for three years without wearing it, rather choosing each day to wear the one that I had bought. Recently, the heavy and debilitating effects of the Centennial, which I had at all, I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, J. B. FOSTER.

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I have been wearing one of your Body and Lung Braces since last August, and I am glad to express my gratitude to you for its great benefits. I am a farmer, and when I commenced the use of the Brace I was unable for manual labor, and had been, in seven years, almost completely disabled by a weak back and general debility, from which the Brace has given me great relief. In riding horse-back, no one has any conception of its worth. Believe it or not, you claim, I would not be without it for \$1000. T. E. HUNTER, Wetumpka, Tenn.

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SEMI-WEEKLY NEWS. A Mormon church has been established in Paulding county, Ga.

Savannah, Georgia, has contributed ten for about \$4,000 to the Irish relief fund.

The Iowa legislature has a bill before it to make drinking at bars a punishable offense.

The rumor that the Duke of Connaught is to become Lord-Lieutenant of Ireland is again revived.

It is reported that the wheat fields in Tennessee are being destroyed by worms and young grasshoppers.

The Supreme Court of Indiana has decided that sleeping-car companies are liable for jewelry lost on sleeping-cars.

The United States ship Constellation sailed from the New York navy yard, on the 27th inst., with supplies for the Irish poor.

The arrival of several hundred Chinese in New York has led some to ask whether it was not the beginning of an exodus.

Nineteen detachments of doctors and nurses have been sent to work in the Russian province of Kharkoff, to combat the ravages of diphtheria.

A war between Bosnia and China is among the probabilities. Russia is using her influence to induce Barmah, to join with Japan and Siam in a war against China.

The Greek Government, in giving an order that the Bible shall be read in the public schools, has specified that the ancient and not the modern tongue shall be employed.

Such was the anxiety to hear Mr. Gladstone, the Liberal leader, at Edinburgh on the 17th, that twenty-five to thirty dollars were offered for a ticket to the hall in which he spoke.

The new Mississippi code places a one hundred dollar penalty on all season keepers who permit card-playing, dice throwing or gambling of any kind on their premises.

A recent ordinance of the city of Charlotte, N. C., prohibits all work on hazardous about freight offices, the shifting of freight trains and all other activities of railroad employees, except what can be conducted with the regular passenger trains.

The Legislature of Iowa has passed a constitutional amendment, (to be ratified by the next Legislature) declaring that no person shall manufacture for sale, or sell, or keep for sale as a beverage, any intoxicating liquor whatever, including ale, wine and beer.

The king of Siam will leave Bangkok early in April to visit the chief capitals of Europe. After a short stay in England he will start for the United States, and the American government will send a man-of-war to Southampton to convey him thither.

Ministers, like the Register, from Birmingham were engaged in digging a well, a sudden current of gas began to blow, and immediately thereafter poisonous gas began to flow, and is blowing at the rate of sixty barrels per day. Great excitement prevails.

Congress has voted an appropriation of thirty-five thousand dollars for the improvement of Duck river, which will make it navigable for small steamers six months in the year as far as Centerville, Hickman county, in Tennessee.

Among the relics which are being collected for the centennial exposition at Nashville, Tenn., next month is a razor formerly owned by George Washington, and a violin, owned by an Edinburg family, given to their grandfather by Thomas Jefferson.

Instead of the concessions expected before the anniversary of the Car of Bosnia's accession to the throne regarding the position of the Jews, there is increased severity. In several provinces Jews who have been in business for many years have been ruthlessly expelled.

The labor troubles in St. Joseph parish, La., continuing, Gov. Willis

ordered a battalion of artillery to the scene of the disturbance. The strikers, not content with stopping work themselves, have assumed the right to interfere with others who were willing to work, and in many cases have seized and whipped the laborers who refused to obey the command of the strikers.

The New Orleans Times strenuously opposes the movement looking to the introduction of Chinese labor into the State of Louisiana. It contends that the State needs to encourage the yeoman farmers and the growth of manufacturing, and that the introduction of Chinese labor would only benefit large farmers, and perpetuate the present laboring class.

Sewer gas and its deadly results has at length begun to attract the serious attention of the civil engineers of New York. Much sickness is directly traceable to it, but many deaths occur because the victims of some local disorder are so weakened by a process of gradual poisoning that they have no strength to resist what would otherwise be but a slight illness.

Lord Radstock, a pious Irish peer who has been preaching Evangelical doctrine for a long time with singular success to the aristocracy of St. Petersburg, has converted General Pashkoff, who in his turn is now cradling a mission on the banks of the Neva by his sermons. The general is one of the wealthiest landowners in Russia and possesses vast estates in the Ural mountains.

The Journal of Science, after a most careful and scientific examination of Edison's electric light, says that "Provided the lamp can be made either cheap enough or durable enough, there is no reasonable doubt of the practical success of the light, but this point will evidently require much further experiment before the light can be pronounced practicable. That Mr. Edison will certainly succeed in the difficulty, however, no one who knows him can doubt."

A special to the Commercial, from Caveats, Ky., says that within the past ten days fully twenty converts to Mormonism have passed through that place on their way to Utah. They came from Laurens county, Ky., where, for a year past, Mormon missionaries have been laboring among the converts. One of the converts was a young and handsome married woman, who left her husband behind.

The citizens of Kansas will vote this fall on a prohibitory amendment to the State constitution restricting the manufacture or sale of intoxicating liquors. The temperance people, led by Gov. St. John, are hard at work in its support through the press and on the stump, but the liquor dealers are as actively in the field, and at a recent convention at Topeka, they voted to raise \$100,000 to defeat the measure.

On Sunday and Monday of last week, the New York and England seven steamers brought nearly three thousand steerage passengers to this port, which is more than twice as many as ever arrived in a like period early in the season. It is this ratio of increase keeps up we shall probably have as many arrivals as we had during the years immediately following the last Irish famine, when the immigration statistics reached such enormous proportions.

The Tribune's Santa Fe special has further news from Mexico. It says that eight instead of six persons were killed by the Indians near Santa Barrata. The party consisted of Santiago Gonzalez, Green Worthless, Juan, two boys at Worthless's rancho and three Mexicans names unknown. Another party of Indians attacked a sheep rancho at Turra Blanco, four miles from McEvan's rancho, on Tuesday, but were repulsed with loss. F. Wheeler, on the way to his rancho was attacked by Indians, but escaped after killing the Indians. These Indians, it is supposed by the residing party, are thrown out by Victoria's main band. The French Government has finally

settled the question of the distribution of the diamonds formerly belonging to the crown of France in such a way as to satisfy the desires of all parties. The jewels having historical and artistic value will be placed in the Apollo gallery at the Louvre museum. Among them will figure the famous "Regent" diamond, one of the largest in the world. The stones that are important from a mineralogical standpoint will be handed to the museum of natural history. Only that part which may be considered as mere commercial jewelry will be placed in the market, and the sum realized will constitute a "museum fund" for objects of art.

Secretary Kivart, in a report to the President on the Venezuela claims, which the latter transmitted to Congress, says: "I have come to the conclusion that no obligation of justice to Venezuela requires from this Government an abrogation of these awards and the institution of a new mixed commission for a re-examination of the claims upon which such awards have been made. On the other hand, a necessary attention to the rights of our own citizens, on whose behalf, only after long years of fruitless application to the justice of Venezuela were we able to coincide a convention for the adjudication of their claims, precludes the remission of their demands to the uncertain commission and precarious administration of a new commission." In conclusion, the Secretary says that if the department should proceed to make the distribution upon all awards, notwithstanding the grave denunciation of Venezuela and of the Congressional committee of 1876 upon a great number of them, it should be done upon a condition, that this Government should insist upon the payment of all these awards, and should make coercive measures to compel their recognition and satisfaction by Venezuela, as fast as at least, as its financial resources should permit. The question should be submitted to Congress for its consideration, and if Congress is not prepared to undertake coercive measures, then the Secretary says there seems no other course for the Government to pursue but to institute a judicial investigation by a competent commission, with adequate authority to determine which of the awards it would decline to further press payment of, and what awards it would insist upon.

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the paper it requires more ingenuity—it should merely dull the surface. Give the drawing two or three coats, letting it dry between each. Apply with a flat, camel's hair brush, and be careful, particularly in the first coat, to bear very lightly on the brush. Finish by giving three coats with the best mastic varnish.—Rural New Yorker.

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THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.

Old Series—Vol. XXXV. MEMPHIS, TENN., APRIL 10, 1880. New Series—Vol. XII No 43.

Our Pulpit.

DIVINE METAMORPHOSIS. BY REV. J. M. PHILLIPS, CRATTANOOGA, TENN.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

EVILS since man became a sinner, two obstacles have been in the way of his salvation.

We have here a comprehensive statement of the process through which the soul must pass, from its entrance into divine life till it is lifted into likeness with Christ.

THE HOLY SPIRIT IN THE LIFE OF THE BELIEVER. BY REV. J. M. PHILLIPS, CRATTANOOGA, TENN.

By the Holy Spirit we are regenerated, and we are in the image of Adam, our federal head and representative.

HOLINESS is inseparable from the heavenly state. There is no other gateway into heaven than through the moral and spiritual characteristics of the soul.

THE SACRAMENT OF BAPTISM. BY REV. J. M. PHILLIPS, CRATTANOOGA, TENN.

Baptism is a sacrament, and as such it is a visible sign of an invisible grace.

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Now Moses and his religion were typical of that of which the gospel is the substance.

It was a religion of symbols and type, the meaning of which the people could not clearly perceive.

The light was heavily veiled, so that they saw as through a glass darkly.

This suggested to the mind of Paul another veil, a veil not of symbols and rites, but one of self-imposed, of unbelief and sinful perversity of heart.

That he wrote—they had been "washed, justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God."

Was it the believers at Ephesus of whom he spoke—they were "some time darkness, but now were light in the Lord," were once "dead in trespasses and in sin, but were quickened together with Christ, and made to sit together in heavenly places with him."

Is it the fiery Peter who writes—the testimony is the same. His highest inscription of praise is to him who, "according to his abundant mercy, hath begotten us again into a lively hope by the resurrection of Jesus Christ."

Is it the beloved disciple—"We know we have passed from death unto life because we love the brethren." Is it the practical James—"Of his own will begat he us, that we should be a kind of first-fruits of his creatures."

All Scripture with one voice unites in proclaiming this change as the great imperative demand of the Christian life.

It is begun in regeneration, it is carried on in sanctification, but it will not be consummated until the day of Christ.

Mark the language of the apostle, "We are changed into the same image from glory to glory." Beginning in the first glintings of light and breaks upon the soul in the hour of conversion, it is carried on in regeneration and sanctification until the divine image is reinscribed in the soul, and the finite touches and embraces the infinite.

A work so great, so grand, so far-reaching in its results, is not accomplished in a day. Justification is the work of a moment, sanctification the work of a life.

The one is done in heaven in the instant of the soul's espousal to Christ; the other is done on earth, in the temple of the human soul.

Justification gives a title to heaven, sanctification gives fitness for it. The one is instantaneous, the other runs through all the intervening years between conversion and the hour of the soul's departure to be with God.

Let us now consider the agent and means through which this gracious change is effected. These are referred to in the text respectively as faith in Christ and the Holy Spirit.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.