

that which was most dear to him, and laid it, as a sacrifice, upon the altar. Nothing was too good for his God. His deity's wants must be satisfied, however hard and cruel they may have been. Here again, we see that exalted something called reason, settling down into a blind credulity. But this is not her only error. Having once departed from the simple path of truth, her feet are swift to run in deeper wretchedness. It is not her only sin to worship as she does her many deities, but sheaven clothes them with the gross darkness which has enveloped herself, and makes them "altogether such as herself." On this account her adoration was better suited to the hoose of harlots than to the temple of truth. Her god like herself was a lascivious god, and lasciviousness was encouraged, and practiced in the name of religion. Religion was the mother of horrors and infamous rites, rendered doubly acceptable, because of their infernal and horrible nature, vividly and forcibly the apostle has delineated these facts in the first chapter of Romans. It almost freezes the blood current and shocks every sense of shame and propriety to think of the wretched practices, rites and ceremonies, perpetuated under the name of religion. An immoral, lying, thieving god is paid the highest honors by an iniquitous and shameless people. An adulterer, or fornicator, pays his worship to a god, the perfect transcript of himself. Indeed all antiquity is black with the horrors of heathen worship. You say heathen worship! heathen rites and ceremonies! Are these trophies of reason? Yes! and the brightest splendors of antiquity are but the triumph of reason led on by the black demon of the pit. Do you hear those cries? Reason has told that mother that her god will not be propitiated, unless natural affection is sacrificed, and that infant turn from her bosom. Hear ye the "Rachel's" weeping for their children? The victim has been thrown to the wild beasts, or is burning upon the altar. The parents in agony shriek and tear their hair, and then a shout, a wild shout of acclamation: reads the air, that it may "cover the agony, and drown the shrieks" of the sad parents.

Is this the worship of God, or of demons? Are these men or devils? Is this the food which will make strong the religious nature? Oh Carthage, shut to thy gates. The charred remains of thy two hundred children sacrificed in a single day cause us to turn aside with sickened beads and aching hearts. Purchase no more of thy poor's children for this terrible purpose. Are these thy triumphs, oh reason? Then let me dress my Bible closer to my bosom. Let me love it more and more. Let me carry it to these darkened souls, for it will show them "the more excellent way," it will teach them true morals and the only true worship. Sad as these things may seem, and imperfect as are the morals taught, there were those who were better than their gods or their religions taught them. While worshipping an unchaste Diana, Lucretia was chaste, but she counted her loss of honor greater than even the loss of her life. Worshipping the immoral gods of Greece, Socrates was moral, in spite of his religion. But at last descended to such a degrading level, as to take his own life. But oh! what shall we say of the generality, shall we expect more of them when a Plato advises them to take to adultery, to polygamy and to kill all their maimed and defective children? Shall we expect to find them established upon the firm basis of "brotherhood," when that worst of legislators, instills into their minds the idea of caste, and teaches the aristocracy that they may take the lives of their slaves? Need we expect to find the common people virtuous and true, when the palace of the Cæsars, though crowned without with magnificence, is within stained with every species of vice and those walls contaminated with all kinds of impurity? When their poets, orators and sages are indecent, and their pages sullied with impurities, what more can be expected of the common people, than, strife, bloodshed, rapine, murder and every disgusting vice. The mind sickens, and the head grows faint, as one reads the records of antiquity. Pity and indignation fill the soul at the same time, and it is loathe to cry out: Oh how could such crimes

vices be allowed? But we cannot dwell longer on this sad picture. It is enough to know that there is a better way. It is pleasing to meditate on the true worship and those lively virtues and graces which the gospel reveals and enforces. The true worship is placed down within the reach of all. Its morality is pure, simple, unchangeable and perfectly adopted to the needs of all. It deprecates the idea of an aristocracy, and fulminates its anathemas against that of caste. Its principles are broad and liberal, and upon them may stand every one, without distinction of age, sex or nation. It obliterates every line of distinction between man and man and makes a broad brotherhood of all mankind. It sweeps away their prejudices by raking them one in Christ Jesus, and secures this oneness by a mystic relation to her Divine Master and by the hope of an everlasting home beyond this vale of tears.

How now reason? Thou proud boaster of this earth! Better acknowledge that you have all this while been in error and darkness. Better sever the bonds which bind you to ignorance, and step proudly into the light of truth. Alone, you will founder on every rocky waste, but with the clear light of revelation to guide, you may sail calmly and securely over the unfriendly waves of earth, until you reach the happy harbor of the celestial world. Oh, ye would-be scientists, remember that to know, in truth, is to get into sympathy with inspiration. By boasting philosophers let reason lead you to the feet of Jesus, for unless you thus are led, you will follow all your lives a false light—an ignis fatuus—a ray of blackness.

Come denizen of the East, of the North, of the South, of the West, from Europe's plains, from Africa's deserts, from Asia's wilds, from American vales, and from Polynesian jungles, come learn, here and now, that human reason, unaided by the light of revelation, is powerless to redeem your soul, to lead to the true worship, to confer lasting honors, to evolve peace from the wrathful thunder of an avenging God. Let a ray of divine inspiration, flung out from the gospel, lead you to that illumined vale, and to that mysterious star which marks the place of Israel, God. But again: 3. Human reason could throw not even a single ray of light on the future. That there was a future, she imagined, hoped, desired.

But that future to her was all dark. Like the figure of a kaleidoscope, her visions of the future were ever changing. But unlike those figures there was really no form to her futurity. It was a chaos broad, deep, and darkness, "without form, and void upon the mee of the deep." Not a single light to lighten the rayless gloom; not a halo to gladden the midnight of her sorrow. 'Tis true they sang of Elysian fields and Tartarrian deserts, and penalties; but these were considered only fancy flights. How ardently did the poet Homer long to pierce the veil which obscured the future from his vision. In vain did he carry the torch of reason into that mystic realm, for when it barely touched its borders, the shadows of death immediately extinguished it.

After giving a beautiful fancy picture of that unseen realm, he makes his hero Achilles prefer a life of toil and wailing on the earth, to anything that shall come after death. Some of the profoundest scholars of antiquity have discussed the subject of immortality, but they could not go beyond conjecture. At best they could not more than reveal the deep darkness which enveloped them with its appalling folds. The apostle Paul, it seems, had great respect for natural theology—he seemed to suppose that, to the heathen mind, was an anticipation of the God of revelation. But when he came to the subject of immortality—the cords were loosed and reason dropped; she was silent. It was no longer reason groping her way from the seen to the unseen, "but now something which the unseen alone can declare." The resurrection of Christ was the only thing that restored to the heathen world the broken harmonies, which existed between soul and body. In it was realized the loves, and fears, and the hopes and joys of humanity, and before it, stern old reason sat bound as with a mystic chain. Here she found the answer to those questions she had ever been

asking; and here was a rock, upon which she might build, and here rest her hopes forever. Before she, fading, followed her loved ones to the graves, because the future was all gloated over with clouds and darkness. Now she takes them in the arms of her love, and leaves them reposing in the bosom of God. Before, she said, farewell, alas! forever, ye partners of my joys and sorrows! No more shall I behold you; no more shall the tears drop, or those hands administer balm. Ye are no more.

Now reason sits before those sepulchres and her face is light with hope. A subbeam is on her brow, and the breeze waft her sweet song of immortality. Once her songs were heavy and full of sadness, but how sprightly now she sings the "song of songs," led by those angel songsters. Oh, reason! what a change for the better has come over thee! Thy night has been changed into day; thy darkness into light; thy gloom into glory. Once thy voice was husky, but now, buoyant and clear; once you played on a broken or unharmonious harp, now thy fingers fly over the harp-strings with the anthems of the free. No more let darkness woo thee! Bid ignorance be gone. Stand ever forth in the liberty of Christ, in the joy of his approval and in hope of a blessed immortality. But I am done with this discussion. Suffer a word more and then I close.

I want to remark that at the worship of reason has not yet ceased. Every age has had its reason worshippers. The eighteenth century worshipped the light of nature. In the nineteenth century Transcendentalism, with its huge proportions arose, and still demands credence. Tyndal, Huxley, Parker and Emerson ask us still to exalt reason above revelation. And what is worse than all, the enemy has come into our own house. Rationalism has found its way into the churches, and spreads its black wings over all, threatening destruction. Its most hideous aspect to-day is its counterfeit of worship. It professes to be extremely religious. It denies the Trinity, divorces Christ of his divinity, mocks at morals, calls sin right and right wrong, spits on the ordinances of the church, breaks the sanctity of marriage, casts the bible from the schools, desecrates the Lord's day, denies the experimental in religion, and then prays us to be charitable, and demands free and open communion and an exchange of pulpits.

After she has trampled revelation beneath her feet, and dishonored her in a thousand ways, then she deigns to put on her beautiful garments, and piteously cries, Hosannah! Hosannah! Behold thy king, oh Jerusalem! Ah! what does all this mean? It means this: Satan is marshalling his foes for the last conflict. Having failed in every other attempt, he now assumes the garb of religion and is about to transform himself into an angel of light. He exalts reason above everything else. Having failed to take the city of Man's Soul at every other entrance, he now rushes to the "Feel Gate," and cries, "hell fire, hell fire!" and the wild keepers open and let the wily deceiver in. It is one of the peculiarities of rationalism, and worldliness, that they do not like doctrines. Oh, no! They say, throw away your old-fashioned doctrines. That which made Sinai useful, and Calvary glorious, is very unpalatable nowadays with many. They want rhetoric, fine periods, in a word, they want reason to revel in the froth and scum of infidelity, and then call it true religion.

Be liberal, say they, be charitable. You will hurt somebody's feelings if you preach that doctrine. You must be tender of the sensibilities of the devil, for this is pre-eminently an age of reason, and rationalism the religion of the day. Let this be known, doctrines are the vitals of Christianity, the suns and stars which shine, God and immortality. He who does not preach doctrines, because they are not palatable to a vitiated reason, does not preach the gospel at all. What, brethren, is our obligation here? Is it not to preach, pray, sing, and live the truth, until it beats back the tide of ignorance and rationalism now deluging our churches? Let us hurl the anathemas of God against them. Let us peel forth in thunder tones the words of Christ and the words of our text: the times of this ignorance God winked at,

but now commandeth every man everywhere to repent. Let us hold fast the form of sound words. Be not turned by every wind of doctrine going the rounds, but stand firm by the old truths; ask for the old truths; contend earnestly for the gospel faith—not dead, dry, historic dogmas, but the living pulsations of an everlasting gospel.

To this we must come ere the viper shall be driven from our houses. We may deplore the situation, we may sorrow over the loss of vitality in the churches, but unless we get down to the conflict in real earnest, and with the old battle cry, Jesus and the resurrection, plunge into the heart of the unsanctified foe, reason will still defy and shame us with her boasted triumphs. Let us now begin the shout of victory. Let us lift up the cross, and swell that maxim to the skies: *in hoc signo vinces.*

SCIENTIFIC FALLACIES
No. IV.
BY REV. A. J. FROST, D. D., (AL.)

PROVIDENCE and Inflexible Law having been considered in the realm of nature, we cannot forbear to point out a few historic illustrations exposing the fallacy that providence is immutable since law is inflexible. Having shown that a thousand variable results may arise from the adjustments of invariable laws in nature, we now proceed to indicate a similar fact in history. The occurrence of events may be according to the immutable law of human freedom; but the concurrence of events may be according to the mutable law of divine sovereignty, and thus God may "bring good out of evil" and "make the wrath of man to praise him, and restrain the remainder thereof." That Joseph's brethren should envy him, and that they should sell him into Egypt, that they should reign that he was dead, were all natural occurrences, but what a concurrence of events was that which placed Joseph in Egypt, in order to "save much people alive." "But as for you," said Joseph, "ye thought evil against me; but God meant it unto good, to bring to pass as it is this day to save much people alive."

The book of Esther is a perfect net-work of natural occurrences and supernatural concurrences. The occurrences give us a general providence, and the concurrences a special providence without interfering with the freedom of a human will, or violating a single natural law. Let Ahasuerus be the most arbitrary of Oriental despots; let Vashti be his modest wife, refusing an indelicate exposure of her person; let wicked men devise means of leading a new queen to the throne; let Haman curse, and Mordecai pray, and the Jews wall, yet "who knoweth whether Esther is come to the kingdom for such a time as this?" Each actor in this drama was perfectly free; but the time each was ordained by God to accomplish his providential designs. Let God arrange the "times and seasons" of human action, and men may do what they please, and he will weave a web of providence which will astonish the world. Choice determines action; motives determine choice; circumstances determine motives, and God arranges circumstances. "My times are in thy hand" whether I desire it or not. "He hath determined the times before hand." "It is not for you to know the times or the seasons, which the Father hath put in his power." When men are fully determined to do evil, God is also fully determined that the time of its perpetration shall be at such a juncture as to accomplish in the end good as well as evil. The occurrence was evil and the highest good. When evil is in the heart and must will come out, God orders its flow in one direction and not another, so that its course can best be controlled, producing the least possible harm and the most possible good. Just as the recurrence of events in nature according to a regular law may be so arranged as to produce a complex result—so the occurrence of events in history may be so adjusted and timed that the concurrence shall work out a multitude of results. God may cause a man to act from mixed motives and so lead him in one direction or he may determine that two motives, one good and the other bad,

shall yield a resultant differing from either; or he may place two motives together in such a way as to defeat the designs of both; or on the other hand to ripen men fast in wickedness and then cut short their career of crime. God can make the motives, the acts, and the lives of men, good or bad, to so concur in times and circumstances, that whatever occurs shall help on his divine plan, and still not touch a human will, nor violate a law of nature or human nature.

The greatest tragedy of all time was such a supernatural concurrence of men and motives, that the natural occurrence of events conspired to help on the redemptive scheme, notwithstanding the opposition of Satan and all his minions. The actors in that awful crime were free and responsible, and yet God was on that field of blood, carrying forward the great work of time and eternity to a successful and triumphant issue. How strangely the divine sovereignty and free agency of man combine in that wonderful passage, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The crucifixion of Christ was the greatest crime and the greatest blessing of all history. Judas the betrayer went to perdition; the dying malefactor went to heaven: each was an illustration of the natural occurrence of events, and the super-occurrence of human action and divine purpose. And thus, all through the Bible history, God makes use of all the evil passions of men, as well as the good, to help on his kingdom. If men will sin, God holds the time of their sinning in his own hands, and the so while they mean evil, he means good, and the very passions of men shall defeat their own ends, and accomplish God's purpose. For example, the vanity of Ahasuerus prompted the feast and the order for Vashti to come in and crown her beauty. Vashti's pride caused her disobedience and consequent rejection. The king's love for Esther was the ground both of her elevation and success in pleading for her people. The Jews were in jeopardy from Haman's pride and anger, were in jeopardy from Haman's pride and anger, the inducement of which led to his own destruction and their salvation. So the hatred of Joseph's brethren; the pride of Pharaoh; the envy of the chief priests; the avarice of Judas, and the cowardice of Pilate; all conspired in the hands of God to defeat the purposes of man, and accomplish the purposes of Jehovah. In the realm of nature, God violates no law when he makes the invariable forces to combine in various ways, to produce a myriad different results; so in the historic realm he violates no law of human nature in so timing occurrence; and recurrences of events as to work out by a divine concurrence his own designs. There is no such illustration of divine wisdom and power as we behold in the fact that God will do as he pleases, and men will do as they please, and yet God's own purpose is accomplished. That is, God acts freely, and his creatures act freely, and yet God makes the very wrath of man to praise him.

While all men by nature are in Satan's hands, yet Satan is in God's hands, and he can manage him and wicked men so as to help on his cause. And thus the fallacy of the statement, that providence is impossible since the laws of nature are inflexible, becomes apparent. Let of mind are inflexible, becomes apparent. Let the laws of nature and of mind be inflexible, even then God will so combine the inflexible laws and the forces of nature, as to make their resultant flexible to his purposes of providence; he will so order the times of historic events that they shall co-operate to one divine end. There are influences and events which in themselves are under human control, but the times of their action are under divine supervision, and they become powerful for vine supervision, and they become powerful for vine supervision. God can delay or hurry on another, so as to change the tide of battle, and mould an empire by the operation. Grouchy is behind time, Blucher hurries on, Napoleon is an exile, Wellington is unprejudiced in gratitude before the Iron Duke of England, and God is over all. "The finger of Providence is on me," said the Duke of Wellington in one of his brief notes from the field

of Waterloo. Study careful the six great battles of the world which have decided the destiny of empires and helped on the race; and you will find that those battles, every one of them, would have turned the world backward on its moral axis had not God timed all events, arranged all the coincidences, forestalled the designs of wicked men, and made all defeat turn into victory. Study the providence of God in great revolutions, in the birth and death of empires, and you will see how feeble is the objection of the scientist, that providence is impossible, because laws are inflexible. So important is the time of an event with regard to its bearing and influence on other events, that the Bible is constantly referring to this fact. "The times of visitation," "the times of reformation," "the times of refreshing," "and the times of vengeance;" all indicate that there are pivotal points in history of the highest importance. Christ could not be hurried. "My time is not yet come," was as impressive as "Father, the hour is come." The great chronometer of time strikes the hour of each event, and thus the scroll of history unrolls. Inflexible laws become flexible when God combines them, and so providence is possible and certain "God is on the field when most invisible."

UNION MEETINGS.

BRO. GRAVES:—God bless the Old Banner. She is coming again, freighted with gospel news and sound doctrine. "Earnestly contending for the faith once delivered to the saints." But I took up my pen to give you my opinion, as regards the tendency of Union Meetings. My conclusions were not hastily drawn, but were, or rather are, the result of honest experiment. I did once in the commencement of my ministerial labors engage in a union meeting. I arrived at the house for worship at candle light, somewhat wearied with overwork. Ministers from each of three denominations were present, viz: Methodist, Presbyterian, and Baptist. And I thought I never saw such a spirit of broad liberty, unification, and brotherly love, manifested in all my life, and was somewhat carried away with the idea. And some liberalist might have said, at last this is the way to worship. I was crossed from preaching upon the ground of physical inability the first night of my arrival, and one of our good brethren of the Methodist persuasion, took the stand, and preached from the text, "We being many are one bread." He presented no Scriptural exegesis, whatever of the text, but an entire misapplication, as though Paul was addressing different denominations, exhorting pulpit affiliation, open communion, and broad liberalism, when it is plain to every Bible reader that Paul was addressing the members of the "one bread," or body, church of Christ at Corinth, and not different sects at that place. But here, sufficient to say, "that I saw that I in this union meeting, and had compromised my peculiar Baptist views, and had met the Pedobaptist not upon my religious principles, but upon theirs. And I am satisfied, I had preached my Baptist views at the next union meeting with the same earnestness that my Pedobaptist brother did his, the meeting would have been thrown into irrecoverable confusion. Then what does this prove? It shows that union meetings can only be held upon the condition that Baptist doctrine be kept in the background. Then by experience, I am convinced that no Baptist minister can consistently, condemn Pedobaptist error, and hold "pulpit affiliations, union meetings, and open communion at the Lord's supper." For when this error is committed, Baptist doctrine are ignored and the great commission to the apostles disregarded, when it says, "Go teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen." I will send you shortly, a remittance for "Old Landmarkism—What is it?" and for a renewal of the "Old Banner," also as soon as I can get it, "The Seven Dispensations," and you work on the "Lord's Supper." And I will be one among the many thousand

Baptists who will pay you any price to write a commentary on the New Testament. And I don't see, my beloved brother, how the baptists could give you up without writing the book. Your last letter against Burruss, caps the climax for Scriptural argumentation against Universalism.

Your brother in Christ,
JOHN Z. E. MATTHEWS.
Valden, Miss., Dec. 23, 1879.

I have the first one to engage in yet, my manner has been always to avoid them. We believe in union, but there can be no real union, in the so-called union meetings; for where there is union, there is harmony, a unity in mind, in practice, and in doctrine.

The Apostle Paul, when speaking of this character of union says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Also our Savior prayed to the Father, "that his disciples might be one." How then, can we as Baptists be in union with the different sects, when we differ in doctrine, and in every sense of the word? There may be a sort of sham union, if we keep the fundamental truths in the back ground: that is if we will say nothing about baptism, and the tenets of Baptists, that part of the gospel which makes converts to the Baptist faith. But when we take a bold stand for the truth, we will be called narrow hearted, ignorant, bigoted folk. That's the kind of union we have, when we preach the truth. But before we can enter into one of these union meetings, with our Pedobaptist friends, we must pledge ourselves to let controversy alone, like as if a minister could preach the gospel without preaching controversy. When God's word is all disputed, therefore the truth cannot be preached, without preaching controversy.

As to the influence of union meetings, the tendency is to weaken our cause, for when Baptists unite their efforts with other denominations, in revival meetings, the whole gospel is not preached. And the result is, the converts are made to think that it is of little importance when they join; whether they join the Baptists, or any society. Whereas, if they had been taught the whole truth, they would have done their duty; for if you can show a genuine convert what God commands him, he will do it. Jesus says, "If a man loves me, he will keep my words."

Hence then in revival meetings, it is the best time to teach the truth, it seems that when converts are in their first love, they will more readily obey the gospel: but how are they to know the gospel except some one teach them. As ministers, it is our duty to teach the whole truth. God will not bless a part of a gospel, we must preach the whole of it before we can expect the blessing of God upon it in the conversion of sinners, and the upbuilding of his cause.

The Baptists of this country have suffered much loss by affiliating with Pedobaptist societies, and compromising the truth with them. When we compromise God's truth, he is displeased with us, and the consequence is God withdraws his blessing from us. The fact is God never designed, that his people should worship with the children of men, for by so doing the pure worship of God becomes adulterated, and in the end we suffer loss. I would remark then, that every minister, and especially Baptist who have the truth, that it is their duty to preach it; not as controversialists, but as a minister that desires the truth to be known and obeyed. For if the world is ever enlightened, and the whole gospel preached, it must be accomplished by the Baptists.
JAS. W. H. COCKER.
Richardson, Tenn.

REV. J. M. ROBERSON.

WHEREAS, Our esteemed pastor, Rev. J. M. Roberson, has withdrawn connection with this church to go to a new field. Be it Resolved, That we the church at Pleasant Grove, look with sorrow and regret at the severing of those ties which have bound us together as

pastor and people for the last seven years. It is with reluctance that we give him up; but congratulate the people amongst whom he goes as having gained an earnest pastor, an able preacher and an enthusiastic supporter of Baptist principles. He has our best wishes for his individual happiness and our prayers that "the Master of the vineyard" may be pleased to make him an honored, useful instrument in his hands wherever his lot may be cast.

Resolved, That a copy of these resolutions be handed Bro. Roberson, also that a copy be forwarded to the Christian Index, to THE BAPTIST, and to the Reflector at Nashville, for publication. Done by orders of the church in conference,
Com. D. T. McNEELY,
C. D. GAINES.
Dirt Town, Ga., Dec 6, 1879.

A WORD OF CORRECTION ANSWERED.

BO. GRAVES:—I ask permission to reply, in behalf of the suffering cause of my Master, through the columns of THE BAPTIST, to Bro. J. Scott Ray's article, headed, "A Word of Correction." Said article is in Vol. XII. No. 18.

In Bro. Ray's article, I am accused of saying that I am in the midst of "Heathens, Deists, Infidels, Universalists, Non-resurrectionists, Methodist and Presbyterian huggers." By reference to my communication, May 31st, page 231, it may be seen that nothing is said of "Heathens, or Deists," nor are Methodists and Presbyterians called "huggers."

I will show, however, before I close who are the "huggers." He says, "we have as good society as any part of the State." I made no attack, as is very plain, upon the social standing of any one. I assailed the false and pernicious doctrinal views of his pastor, in my query, in THE BAPTIST of May 17th, respecting infantile purity, and from this he never tried to exonerate him, but says, "I don't remember of ever seeing a Methodist or Presbyterian preacher in the pulpit with our pastor since I became a member in 1865." I would say to Bro. Ray, clear his pastor of what I charge him, and not of something else. My charge against the minister who made the appeal for Christian unity, in which he called other denominations "branches of the church," and his denial of the resurrection of the body of Jesus and of our bodies, never has been met by the accused, nor will it be, for I am able to prove my accusation! I wish it understood that I don't attack, as he says, "the Baptist brotherhood of Attala county." My work, at present, is confined to those of this "portion," some of whom I will now demonstrate not to be, as he confidently asserts, "as good landmarks as anywhere else."

I will here call special attention to some resolutions introduced by the writer, in conference, in the Carson Ridge Baptist church, of which I am a member. They were introduced, Saturday before the fourth Sunday in May, and tabled until our next meeting. At our June meeting the resolutions were considered. I will now show how "ministers and laity landmarks" treated landmark questions.

The pastor of Bro. Ray's church is pastor of our church also, and was our moderator, and though a "good landmark" went with the anti-landmarkers; and in his sermon which preceded, he appealed to the brethren to crush the resolutions. Here are the resolutions, and as they were never intended for print, I hope all imperfections will be pardoned.

"Whereas, The time has come when Baptist churches should, in view of the Second coming of Jesus, our Savior, without sin unto salvation, be in readiness as a bride adorned for her husband; and

Whereas, In fulfillment of the prophecy of Daniel, which reads thus: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." (Dan. II. 44.) Jesus Christ came into the world, became incarnate, and did set up his church as is evident from his language to Peter, Matt. xvi. 18. "And I say

also unto thee that thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it." Therefore

Resolved, That each, every and all institutions set up by men, claiming to be churches of Christ, since the days of the setting up of Christ's church, which church, according to our understanding is the Baptist church, are hereby denied, by the Carson Ridge Baptist church of Christ, to be churches of Christ, or branches of the churches of Christ.

Resolved, That we hold them, with their ordinances, laws and all pertaining thereto, as human institutions, and will not, in future, as we do not consider their ministers as Scripturally authorized, invite them into our pulpits; and further, will discipline any minister, of this church, who accepts an invitation, and is guilty of pulpit affiliation; and further, will not invite any Baptist minister, who is not a member of this church, to preach in our pulpit, who is habitually insulting Christ, by affiliating with those who are in open rebellion to the commands of the only Lawgiver in Zion."

For the satisfaction of the members, the resolutions were divided into five sections and thus discussed, voted upon, and received or rejected.

1st. Section, That the Baptist church, according to our understanding, is the church of Christ. This section was carried.

2nd. Section, All human institutions, set up by men, claiming to be churches of Christ or branches of the same, are denied, by the Carson Ridge church, to be such as they claim. This was carried.

3rd. Section, That we do not consider their ministers Scripturally authorized, and will not invite them into our pulpits. This was lost by a large majority.

4th. Section, That we will discipline any minister, being a member of this church, who is guilty of pulpit affiliation. This was, by a large majority, lost.

5th. Section, That we will not invite Baptist ministers, who are not members of this church, and who are guilty of pulpit affiliation, to preach in our pulpit. This failed by a very large majority.

Throughout the speeches of those who favored pulpit affiliation, frequent reference was made to the opinions of certain Baptist editors, and the usages of ministers of high standing.

John Wesley's family, of course, was very much interested, and I don't suppose any more of his children would have been there, if it had been rumored that their father (J. W.) would be present.

I did all in my power to cause the truth to be protected, but I and those who are truly landmarks, were out voted—the doors of the church, so far as the pulpit is concerned, thrown open and the Pope of Rome, who, as will be seen by Section 3, is considered Scripturally authorized, may, by a few members, be admitted, if he were present, into our pulpit and the majority could say nothing. What next?

Open communion? Yes and infant baptism may be received, for it is as much a Scriptural baptism as those are Scriptural ministers who practice it.

May God protect those who are the remnant according to the election of grace, is my earnest supplication for Christ's sake.
Attala, county, Miss. T. J. FOWLER.

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, \$1, 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 16c. The semi-monthly and weekly editions contain lesson papers, the monthly does not. Send for specimen copies.

The Baptist.

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

J. H. GRAVES, Editor and Proprietor
J. R. NEARNEY, ARKANSAS Editor, Ardmore, Bradley Co., Ark.
G. W. GLENN, Editor, Office Editor
JAS. S. MATHIAS, Book-keeper and Order Clerk
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Terms, \$1.00 per annum in advance. Send money by Postoffice Order, Registered Letter, Express or Draft, as our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

- 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.
- 2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in name, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come.
- 3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

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

A WORD ABOUT SUSPENSION.

It has no doubt been suggested to many of our subscribers that since this paper is liable to be suspended several months every year, or every few years, it would be better to take a paper published without the yellow fever belt, and therefore not liable to suspend. We wish to make this statement to our patrons:—

1. Though we have been thrice compelled to suspend, while the yellow fever has been an epidemic in this city, and while our subscribers have failed to receive, they have not lost a single number, for we have commenced to complete the volume at the number we have commenced, and we have this volume would have expired February 14th, 1880, had we not suspended; but now this volume will not close until May 20th, 1880.

2. We wish to say, and have every friend and brother say it for us, that we shall make the needed preparations in advance, so that, should the fever reappear next year, or any future year while we publish the paper, that we shall temporarily remove to some point, and issue the paper regularly there will be no more suspension on account of epidemics. There will be no more suspension on account of epidemics, that we assure of that. It was so unexpected that we had the Board of Health was satisfied it would be an epidemic, it was too late to think of moving.

EDITOR AND PUBLISHERS.

THE PRESERVERS OF A PURE BIBLE.

THE question is being constantly asked Baptists and Protestants "if the Catholic church is not the true church of Christ, who have preserved the Sacred Scriptures in their purity until the present time?"

This of course takes it for granted that they have, and that no organization but a true church of Christ could or has preserved and preached a pure gospel during all the ages.

Now we are willing to admit the last assumption without proof, for it stands in the reason of things. No man believes that any organizations, save Masonic Lodges, have preserved and perpetuated Masonic doctrine, rites and ceremonies. The Scriptures are also clear in teaching that the church of the living God alone was the only appointed and authorized guardian and promulgator of the truth as it is in Jesus. Paul declared this to Timothy.

The house of God is the church of the living God, the pillar and the ground of the truth, i. e., the preserver and the promulgator of the gospel. And, speaking of the church at Philippi, he said, "Among whom ye shine as lights in the world, holding forth the word of life." (Phil. II. 15, 16).

To preserve in its purity, and to hold forth the word of life, the gospel of man's salvation was the divinely appointed mission of the church of Christ, and of no other organization.

With our steadfast faith in Christ, who is the author, builder and preserver of his church, we believe that he has preserved his kingdom unblemished and unshaken from the hour he left the world until to day, and that it has been faithful to its mission, and has maintained its sacred trust, for it is self-evident that without the sacred Scriptures in her possession, and a faithful conformity to their teachings, she could not have remained pure herself, or taught a gospel that would save others, and

the world to-day would be without either a church of Christ or pure Bible—a gospel of salvation.

Without the least testimony of history that the churches of Christ had faithfully transcribed and multiplied copies of the Scriptures from generation to generation, we should feel constrained to believe that they had so preserved them. But we are not without such testimony, though the space assigned to this article will only allow of but a single citation in proof.

The ancient Waldenses were the communities that history declares to have been "the witnesses of the truth in all ages, even during those ages of universal darkness and superstition," that they kept pure the gospel.

Moreland, a Pedobaptist historian, in his History, p. 14, states this fact:—

In the preface to the French Bible, and the first that ever was printed, they say that they have all that ever had the full enjoyment of that heavenly truth contained in the Holy Scriptures, ever since they were enriched with the same by the apostles themselves, having in fair manuscripts preserved the entire Bible in their native tongue from generation to generation. (By D'Anvers, p. 340).

If it is allowed, then, to testify in their own defense, it is established that—

1. Communities of Christians have existed from the days of the apostles until the Reformation in corrupt, never having fallen away from the truth, or symbolized with those corrupt bodies known as the Greek and Latin Catholics, that originated in the third and fourth centuries; and—

2. That these communities or churches of pure Christians, called Cathari and Puritans, because of their strict adherence to the teachings of Christ, and Waldenses, because they principally lived in the valleys of the mountains, have ever preserved the entire Bible in fair MSS., in their own tongue. That the claim of the Catholics is false, can be easily demonstrated by calling upon them to produce a copy of the pure word of God, in English, such as they now preach to the world.

It will be found not to be the word of God, but a grossly corrupted copy of the true word, leading the sinner directly to the church and the priest for salvation, and not God and alone to Christ.

Let any one who reads this enable himself to settle this question and defend the truth by producing a copy of the "true Bible," a translation made and used solely by Catholics, and marking the perversions that characterize it from Matthew, to Revelations.

The great and essential doctrine of personal Repentance toward God and man alone in Jesus Christ for salvation, is deliberately blotted from their Bible, and the penance appointed by a priest of that church substituted in its place.

One at all acquainted with Christianity knows full well that this one change subverts the whole plan of salvation as effectually as it would to rob it of the atonement by Christ.

I have space but for a few of the abounding instances:—

The Catholic book they call the Bible makes John the Baptist teach the Bible to do penance, without telling them what acts to perform for penance, instead of urging them to repent of their sins! "Do penance, for the kingdom of heaven is at hand." (Matt. III. 2).

How did they know what to do? "I indeed baptize you in water [more faithful than Protestants in translating this correctly in] unto penance?"

But the Catholic Bible blasphemously makes Christ himself command the people to do penance! "From that time Jesus began to preach, Do penance," etc. (Matt. IV. 17).

And mark this:— "For I tell you, unless your justice abound more than that of the scribes and Pharisees, ye cannot enter into the kingdom of heaven." (Matt. V. 20).

Who that knows what the word of God is, will presume to affirm that this is the gospel of salvation?

Their book affirms that the twelve apostles were commanded by Christ to preach penance! "And going forth they preached that men should do penance." (Mark VI. 12).

But Peter said unto them, Do penance and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." (Acts II. 28).

It is known to all that Catholics, like Campbellites, understand "for the remission of sins" to mean, in order to, or to procure, the remission of sins—that baptism, joined with penance, is the law of pardon, without which there is no promise of salvation. Here, then, are two overt acts depending upon the will of the priest or minister, sinful men like Campbellites, which must be submitted to or there is no salvation. That priest may be my personal enemy, and prescribe a penance I may not be in a condition to perform, or the minister may refuse to administer baptism—in either event I am lost, though God, and Christ and the Holy Spirit may be willing and anxious to save me! My salvation is thus placed in the hands of wicked men, and depends upon works!

But again:— "And God having winked at the times of this ignorance, now declareth unto men that all should everywhere do penance." (Acts XVII. 30).

And this, too, is the ground the Catholics put into the mouth of Paul, and they make him declare that he preached the Catholic doctrine of penance, instead of repentance toward God and faith in Christ!

But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the Gentiles, did I preach that they should do penance and turn to God, doing works worthy of penance." (Acts XVI. 20).

We have space to pursue this subject no farther in this article, but what we have suggested is sufficient to give our brethren the key to a proper vindication of the faithfulness of the witnesses of Jesus, and to disprove the false assumption of the Catholics by which they are deceiving so many. We can produce the statements of the Waldensian Baptists, who preached a pure gospel and suffered martyrdoms 500 years before the birth of Calvin or Luther, every word of the New Testament Scriptures could be recalled by the memories of the inmates had they been lost, so carefully and religiously did they practice committing them to memory. A thousand times more thoroughly drilled and familiar with the Scriptures were our "historical ancestors" and their children, than are Baptists of this age or the children of Baptists who have all the advantages of modern Sunday-schools, which we regret to say has abolished the practice of committing to memory the word of God, a practice so dear to old Baptists.

Will not every minister and member cut out and save this important historical fact stated by Moreland, for they will certainly have use for it?

LANDMARKISM.

A brother in Kansas says in a private letter: "Here on this border land we feel deeply the pernicious influence of 'Landmarkism.' It constantly injures us by disgusting men of sense and intelligence, driving them from us at a fearful rate."

Now genuine Landmarkism is nothing more nor less than the steadfast and consistent carrying into practice the Scriptural principles and doctrine held by that persecuted and despised people called Baptists, and those men of sense and intelligence then are driven away from Baptists because of their aversion to Baptist principles. Must we renounce or compromise our principles? Did Christ trim his teachings so as to be acceptable to scribe and priest, and Pharisee? Was it not said of the apostles that they turned the world upside down?

The many friends of the genial and most worthy young man, Joe N. Hays, who is everybody's friend, will regret to know that he has left the State of his birth, and located in Arkansas. He has gone to Blytheville to locate, where he has purchased a farm. We commend him to the people of that section, and say that that he is in every way worthy of their commendation and esteem, and that it is with regret that we him leave. Good luck and prosperity is the wisest wish of his many friends.
F. M. J.

THE TREASURY OF DAVID.—This is a valuable exposition of the Psalms, by Rev. C. H. Spurgeon. Four volumes. Price \$4 per volume. Address Baptist Book House, Memphis, Tenn.

THE QUESTION TO BE SETTLED.

WE copy two paragraphs of an article that appeared in the Western Recorder some weeks ago, signed "Senex," which goes to establish the fact that the question of this age is—What are the prerogatives of a SACRIFICIAL CHURCH?

Is not each local church the divinely appointed guardian of the ordinances? If so, they must be under her absolute control. She must fellowship the Christian character of those to whom they are administered, and they can be given to no one unless the church is satisfied with his qualifications. Her officer, who is only her servant, in this case has no personal dictation in this matter.

If the ordinances do not belong to the church, but to the kingdom, then the members of the church have no business to meddle with them—cannot administer them. But ministers of Christ are officers of local churches, and not of the kingdom, and cannot, therefore, administer them!

But mark the crude unscriptural views of this master in Israel:—

"Since many have taken in hand to discuss Dr. Weaver's baptism by Dr. Boyce, it seemed good to me also to state some things which may throw light on this subject.

"I have been a Baptist preacher, for these many years, and have always been under the impression that when my church licensed and ordained me to preach, that license included the duty as well as privilege of baptizing. But I am now told by some of our writers that this license from my church is not sufficient; I must get the consent of some other church whenever I wish to baptize a person.

"I have always been under the impression that Baptist churches were independent bodies; but this new doctrine takes away the independence of my church. What says the commission, given by our Savior? "Go teach all nations, baptizing them," etc. Here they are much commended to baptize as to teach. How say some then that Dr. Boyce, an ordained teacher in Israel, had no right to baptize Bro. Weaver without the consent of some church?

"Senex" was never ordained to preach what he pleased, but only the gospel as understood by the church ordaining and the church employing him to preach. If in her estimation he departs from sound doctrine, his church must silence him.

"Senex" was ordained to baptize for any church that might need his services—not on his own account anybody and anywhere he might see fit.

BREVITIES.

Prof. J. D. Coleman, of Bethel College, Ky., has been fined \$450 and costs for shooting one of the students who provoked him by continued and unnecessary ringing of the college bell.

"We see it stated that the faculty of La Grange College, Mo., have conferred upon Rev. Leo M. Woodruff, late of Quincy, now called to Des Moines, the degree of Doctor of Divinity."—Ex. We thought that this was the province of the Board of Trustees.

We publish this week a sermon preached to our paper by Eld. J. L. Smith, of Greenfield, Ohio, late graduate of the Newton Theological Seminary, of Massachusetts. He was a patron of this paper during his stay at the seminary, and left it a strong defender of the principles it advocates. We feel a lively interest in his success as a minister of the ancient faith.

Dr. John Brown put the subject before his students in this light: "Young gentlemen, ye need three things to make you good ministers: learning, grace, and common sense. As for the learning, I will try to set you in the way of it; as for grace, ye must always pray for it; but, if ye have not brought the common sense with ye, ye may go about your business."

"Is it in any degree essential to valid baptism that a church authorize the administration of the ordinance to the particular candidate?"—Baptist Record. Is it in any degree essential to a valid ordinance that a church authorize the administration of the ordinance to the particular persons present? Has a Master Mason the right, by virtue of his office, to administer the initiating rite of Masonry to whomsoever and wheresoever he pleases, without the action of the Lodge in the premises?

"An independent Catholic church has been started in New York, of which Rev. J. V. McNamara, formerly a Catholic priest, was installed as bishop, on the 16th ult. In his address the new bishop said the Roman church "was a sham and a fraud, and a means of getting money from the poor." Dr. Phillip Schaff, Dr. Prime, and several other prominent clergymen countenanced the movement by their presence on the platform." Perhaps the finger of God is in this, and through this independent move the arms of the papacy may be broken in this country.

"S. H. Ford, D. D., is conducting in the secular papers a sharp controversy with Dr. Betts, Rector of Trinity Episcopal church. Dr. Betts preached a sermon upon Baptism as schismatics from the true church, to which Dr. Ford takes serious and well-grounded objection. If we are to have a controversy at all, Dr. Ford is well adapted to carry it on, on behalf of the Baptists."—Ex. We endorse the Doctor for this conflict. The attack was made publicly upon Baptists, let it be vigorously repelled, and "the war carried into Africa." We should be pleased to see the articles.

Recent reports show that of the 2,400 organizations of Young Men's Christian Associations throughout the world, 1,000 are in America. This American group own fifty-six buildings and property valued at \$2,500,000. All the millions drawn out of the treasuries of the churches, and instead of being spent in the preaching of the gospel, expended in costly buildings and luxuriously furnished rooms. A Baptist has no right to divert one cent from the church into any other channel. "To him be all the glory in the church," says Paul.

The Southern Baptist Convention has thirteen missionaries and thirty-seven native assistants in the foreign field, who report 102 baptisms during the past year. It raised during the year for the general work \$27,071.16, and for the Rome Chapel \$3,407.12. It expended for Italian Missions \$7,920.45, African Missions \$3,175.95, Missions in China \$9,568.66; total \$20,664.96. For the year ending May 1, 1879, ten of the Northern States gave to the Southern Baptist Convention, mostly for the Rome Chapel \$1,406.25, and up to November 1, of this year, five of the above States have given for the same object \$1,570.34, making a total of \$2,976.59. These are items our ministers would do well to save and use when pleading for Foreign Missions.

OUR PULPIT.

THE use made of the sermons in this paper ought to encourage our ministers who write sermons and want them to do good, to furnish them for the paper. Bro. C. M. Sherrouse, of Franklin parish, La., writes:—

"Since last August I have been reading selected sermons from THE BAPTIST (I have filed all my copies since 1878) to good congregations on Sabbath afternoon, who hear with respectful attention and marked interest. Not being a preacher myself, I thought I would thus obtain an audience for the preachers of our pulpit. Thus far nearly all have been pronounced by members of "our audience" as most excellent sermons.

While praying that good may be accomplished by the public reading of these sermons, I hope it may enable me to secure a few subscribers for the paper in order that they may reap the benefits of the other most excellent features of the paper, and, best of all, thereby help the veteran Baptist editor of America in a twofold sense—financially, and in the dissemination of Bible truth.

Bro. S. wishes a sermon on sanctification to read to his congregation. His reason begins as follows: "As early as possible please give us your views, through THE BAPTIST, on the subject of sanctification. The topics of our country are most wonderfully "stirred up" on this subject by the teaching of a Methodist preacher who visited our section this fall. At a meeting in our vicinity a great many, both old and new converts, were induced to profess sanctification. Some of them had professed conversion more than twenty years ago, and others were converted during the meeting. The "warmer in charge" who had been preaching about seven years, became an attendant at the "mourner's bench," or "altar," for nearly a week before he obtained the great blessing, and was so secured it without much trouble or waiting. This new preacher taught the necessity for a second dip or plunge into the ocean of sanctification, in order to perfect cleansing—the first for conversion, the second for sanctification! conversion or regeneration was treated as a matter of little consequence! We must not be satisfied with that, but continue to mourn and seek for perfect cleansing or sanctification. Some of the converts to this new doctrine have gone back on it and confess themselves mistaken and cannot understand it.

Give us a sermon on sanctification from your own pen, or one that you fully endorse, and I will read it to "our audience." Two other Methodist Episcopal sanctification preachers are to commence a meeting of days in our neighborhood this week, and I should be glad to have "our pulpit" represented on the subject soon after the close of the meeting, while the people are "warmed up."

We request Dr. C. R. Hendrickson, of Jackson, Tenn., to furnish the sermon on sanctification. Hundreds of others will be delighted to read a sermon from his pen on sanctification. Good will be accomplished by it in Louisiana.

SCAFFOLD RELIGION.

RECENTLY in one day six men in different parts of the United States suffered capital punishment. Nearly all did good Catholics, having made their confession to priests, and were convinced that they would leap from the scaffold through purgatory into heaven. How does it come that five million Catholics (about one-ninth of our population) furnish at least three-fourths of the murderers? Does not a religion that teaches that man may defy God and man his fellow men, and then through the intervention of priests get a pardon, offer a premium on crime? Thus it seems so.—Ex. et cetera.

And does it not amount to the same thing for Protestants and Baptists to teach that men may live lives of wickedness and crime, or even unreligious, rejecting the offers of the gospel, and yet in their last sickness, with death as near as a gallow, call on a minister and make a confession, and after a few prayers declare themselves "Safe in the hands of Jesus."

"Does not a religion that teaches that man may defy God and man through life, and then through the intervention of the prayers of ministers, on a dying bed, go to heaven, offer a premium on crime?"

QUESTIONS.

Brother Graves:—If a church receives into her fellowship a member who was baptized by Campbellite preacher, and retains said member for years, and then dismisses said member as a Baptist in "good standing," and said member unites with another church on the faith of said letter, what would be the duty of this last church on being made familiar with the above facts? Please answer this query in THE BAPTIST, and oblige your friend and brother

D. H. RICHARDSON.

Henrietta, Clay county, Texas, Dec. 8th, 1878. Remarks.—The duty of that church is very plain. She should reject the application of the applicant as unbaptized in her opinion, though he bears a letter from another church. No church can impose her irregularities and errors, or unbaptized members upon another sovereign church.

If the church has received a person as baptized upon the credit of another, and finds that church has imposed upon her, she should reconsider her act receiving the unbaptized person, and give him a letter stating the fact that she has withdrawn her fellowship from him because he is in her opinion unbaptized.

Is baptism valid that has been administered by a regularly ordained Baptist minister, but no church authorizing the act, or no Baptist present to witness the administration?

Please answer the above query and oblige a pastor. J. T. JENKINS.

Searcy, Ark., Nov. 1879. Remarks.—If we understand the design of Christian baptism, it is the appointed act in which we make a profession of our faith before the world, before many witnesses. It is a public, not a secret duty, and must be publicly performed. We should vote against a secret baptism as contravening the intent of the rite. The ordinances belong to the church, and not to the minister. No Baptist minister is authorized to baptize when he pleases, by virtue of his ordination. His ordination only qualified him to administer church ordinances when called upon by any church to do so. Can a minister administer the Lord's supper without the action of some church?

SABBATH SICKNESS.

THIS remarkable disease has not yet been treated in books of pathology. It is diagnosed thus:—

1. This disease is of the intermitting kind, attacking the patient by violent paroxysms, which return every seventh day. The paroxysms return every Lord's day, and hence it is called "Sabbath sickness," but by the faculty it is technically known by no other name than *Felix Domini Morbus*.

2. It partakes somewhat of the nature of ague, especially as it is attended with a great degree of comeness. This coldness is first apparent early in the morning of the Lord's day, and in many cases seizes the patient before he has left his bed. But it begins in the region of the heart, and it is attended with dullness of the head, followed by yawning and lethargy.

3. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he is indisposed to walk to the house of God.

4. In some cases this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

5. In other cases there has been uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a play-house several hours at a time, or stand in the street in the cold several hours to listen to a political harangue.

6. Persons affected with this disease never mourn on account of their confinement from public worship.

7. These persons often surprise their neighbors with great activity and health on the day following, however unfavorable the weather may be.

8. Most of the faculty agree that there is a low, feverish heat, technically called *febris mundi* or fever of the world, which may be detected in the patients during the intervening days of the week.

9. There also seems to be a loss of appetite for savory food, and a want of relish for *Panis Vitæ*—bread of life—which in this case is the indispensable remedy for this disease.

10. Persons affected with this disease generally have a disrelish for private religious exercises of the closet and the reading of the Scriptures.

11. It is also contagious—neighbors take it from neighbors, and children from parents. Now if any of the many distinguished doctors made this year, who are fresh from their books, or any of the very many old ones, who have had long experience, will send us an infallible prescription for this dread disease, we shall feel under great obligations to them, as will thousands of disheartened pastors all over the land.

Historical Department.

Under this head we shall publish the best historical matter that we can gather from all sources, which we deem reliable. Our people should be better informed as to their own history, and little by little, in this way, we hope to do it. We require contributions from all.

Table with 2 columns: Title and Price. Includes Standard Baptist Histories, Orchard's History of Ancient Baptists, Orchard's History of English Baptists, Ray's Baptist Succession, Origin and Historical Succession of Baptists.

THE ORIGIN OF THE DUNKARDS.

MR. J. H. MOORE gave, in the Brethren at Work, the "most complete" and "correct" account of the "Origin and History" of the Tunker churches, in which he claims—

"That all the Dunkards of America have sprung from the little band of eight souls, who started up in Germany in the year 1708, and that, too, in a portion of country where no Baptist had lived in the memory of man, and even now none exist there." "They all were baptized by trine immersion, organized themselves into a church, and chose Alexander Mack for their first minister."—Brethren at Work, Jan. 1, 1877.

V. I. Johnson, of Sidney, Iowa, writing to the Central Baptist, examines the question of the old Jewish Sabbath, and condemns the practice. He adds: "History informs us that about the year of Rome 707, it was discovered by astronomical calculation that there were errors and irregularities in the ancient method of subdividing time into 10000s. So he added two months more to the year, making fourteen instead of twelve months. This change was inaugurated upon

the hypothesis that there are just 365 days in a year. The Julian calendar, thus fixed, continued in force for 1,600 years, when it was demonstrated that this arrangement was ahead of the true cycle of astronomical events, about eleven days. The British parliament, in the year 1752, abolished the Julian calendar, and changed the beginning of the year, from the first day of March to the first day of January. Now then, if the fifth day of October had been Sunday, and was set forward ten days, the fifteenth could not have been forward ten days, the fifteenth could not have been the seventh day of the week, but some other day of the week, or had the fifth day been any other day, say the twelfth, the ten days superadded would so disarrange the time as to make it impossible for the same days of the week to be the same as before the change thus made. So we see we have lost the time when the old Jewish Sabbath was kept by the Jews, and do not keep it, as they kept it."

WHAT IS WANTED.

PEOPLE want in you a Christianity that is Christian across the counters, over the dinner-tables, behind the neighbor's back as to his face. They want in you a Christianity that they can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for it. They want fewer gossiping, slandering, gluttonous, peevish, contentious Christians. To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous and unquestionable sense of honor, without evasion or partisan-ship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned.—Ex.

THE QUEEN OF THE COOK-BOOKS.

The Fifth Thousand of that best of books on Cookery and Housekeeping—The Queen of the Cook-Books—The Standard Cookery and Practical Housekeeping.



is now in press. It has blessed thousands of homes, and will bless thousands more. Common sense, practical, united with the richness of the rich, and in every variety of plain people. Price in waterproof binding, with red edges, \$1.50. This book is sold only by agents, but we have made arrangements with the publishers to club it with THE BAPTIST. Any one sending us \$2.50 will get both the paper and book.

MISSION AGENTS OF BIG HATCHIE ASSOCIATION.

The following brethren were appointed by the Executive Board as agents in the churches following their names to collect mission funds.

- The Board earnestly urge the churches to make special collections for Associational missions in January and June. All collections for this purpose to be forwarded to the Treasurer of the Association, J. W. Justice, Memphis, Tenn. S. M. Provence—Brownsville. J. R. Graves—First church, Memphis. J. W. Justice—Central church, Memphis. J. W. Lipsy—Germantown, Collierville, New Hope, Eudora, and Prosperity. S. H. Phillips—Ebenezer, Alexandria, LaGrange and Grand Junction. T. J. Hant—Antioch. J. W. Shelton—Aramat. J. B. Canada and W. R. Wall—Beaver Creek.

- L. H. Milliken—Bethel, Bolivar, Bethlehem and Lafayette. M. Davis—Egypt. J. B. Canada—Fishersville, Oakland and Hebron. G. W. Griffin and J. J. Tharp—Macron. W. L. Anthony—Fulton. N. H. McFadden—Mt. Lebanon. W. H. Barksdale—Chelsea church, Memphis. J. H. Borum—Eton, Enon and Dyersburg. W. G. Stamper—Grace, Pleasant Plain, Society Hill, Walnut Grove and Bethesda. J. P. Kincaid—Woodlawn. E. C. Faulkner—Elam, Ripley and Hebron. A. J. Kincaid—Saleem, Big Creek, Mt. Pisgah, and New Bethel. A. G. Parrott—Covington, Ridge High, Bethel and Brighton. Jas. W. Carlin—Westland, Denmark, Zion and Maple Springs.

THE BAPTIST FOR 1879-1880.

40000 Copies Wanted! THE SERIALS that will appear through the coming six months. I. The Letters on Universalism will appear regularly until finished. II. "Popular Scientific Fallacies Exposed," by Dr. Frost of California. These will be a rich feast to every thinker. Every minister should be posted, for he will have them to read. III. The 7th Utterances, by the Editor. This series has entered upon by far the most interesting part of this dispensation, the Friday of the World's Great Week. There will now be considered all the prophecies that remain to be fulfilled before the coming of the Lord.

- 2. All the events predicted to take place in connection with and immediately following the Coming. 3. Saturday of the World's Week—the Millennium and the teaching of the Scriptures concerning that age—who will remain upon the earth—the employment of the wicked. 4. The Apostasy at the close, and the fate of the wicked. 5. The Final Judgment—who are to be judged, and the end of the wicked. 6. The Conflagration. 7. The new heavens and the new earth—the home of the Redeemed. 8. The consummation of Christ's Redemptive Work and Government with the Father—the giving up of his kingdom to God. 9. The 7th Age, Ages of Ages, the World's Eternal Sabbath OUR HEAVEN. IV. A valuable Historical Article in each number of the paper. V. The Pulpit will be filled each Sabbath by some one of our ablest and most successful preachers. This feature alone will be worth many times the subscription price of the paper to every subscriber. VI. The Family Department and Children's column will receive especial attention. VII. News from the States, which for the past year has been so raised, will be continued. VIII. In the Editorial Department all the great issues and questions which agitate and deeply concern the welfare of the denomination will be discussed, and the Educational and Missionary interests of the State will be advocated. IX. Able correspondents will be engaged throughout the South-west, and a Semi-Monthly Letter from California from Dr. O. C. Wheeler, will interest every reader, and no reasonable effort or expense will be spared to make THE BAPTIST both of value and interesting. X. It will continue to be, as for thirty years past, a source of constant exultation to the saints. XI. The subscription price of the paper will be reduced from \$2.70 per annum to \$2.50. To all who will renew, and to all who will subscribe during the month of JANUARY. XII. Six months subscription will be taken at \$1.50. A De-Salee Effort Proposed. We should be disheartened indeed, if after working upon this paper for thirty-three years, we had not secured at least 1000 warm friends. Would it be too much to ask one of these to procure us 5 new subscribers before the year 1880, and thus to procure us 5000 new subscribers before the year 1885, and thus to procure us 25000 new subscribers before the year 1890, and thus to procure us 125000 new subscribers before the year 1895, and thus to procure us 625000 new subscribers before the year 1900, and thus to procure us 3125000 new subscribers before the year 1905, and thus to procure us 15625000 new subscribers before the year 1910, and thus to procure us 78125000 new subscribers before the year 1915, and thus to procure us 390625000 new subscribers before the year 1920, and thus to procure us 1953125000 new subscribers before the year 1925, and thus to procure us 9765625000 new subscribers before the year 1930, and thus to procure us 48828125000 new subscribers before the year 1935, and thus to procure us 244140625000 new subscribers before the year 1940, and thus to procure us 1220703125000 new subscribers before the 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BREVITIES.

Bishop Haven of the Northern Methodist church died on the 5th inst. at Boston, Mass.

We welcome the *Baptist Courier*, of Greenville, S. C., to our exchange list. It is an elegant paper in size, style and general make-up. Success to it. Our editor-in-chief, Dr. Graves, preached at Euftana, Ala., last Sabbath, to large congregations.

Mr. Burrus's Letter has been received and forwarded to the editor, now in Florida. The Letter and Reply will appear at an early date.

Bro. Bowman, of the Central church, was greeted with an overflowing house last Sabbath. His pastorate begins with every evidence of future success. He has made a most excellent impression upon all who have heard him preach.

Our monthly sermon from Bro. J. M. Pendleton will appear in next issue. A prominent brother and constant reader writes: "I am indeed gratified that Bro. Pendleton will occupy 'Our Pulpit' monthly. His first sermon was just the thing, and I know that the others will be also."

A deplorable accident occurred at a fire at 285 Main street, last Tuesday. The front walls of the building suddenly fell, and buried three brave firemen beneath its ruins, killing two and injuring the third. Peter Meath and El Leonard, were the names of the killed, and Anthony McCarthy was seriously injured.

A QUERY FOR BIBLE STUDENTS.—At what time or on what occasion are we warranted by the Sacred Scriptures to believe that Christ was seen by more than 500 brethren at one time? Who will collate and send us all the appearances of our Lord after his resurrection, in their order and references to the record of them?

There has been a considerable rise in white paper, and our expenses have thus been considerably increased; but we still propose to send THE BAPTIST for \$2.50 per year, and ten cents of that goes for postage. Will our friends help us just now, and, by increasing our list, save us from loss? A new name from each reader will do it.

The Executive Board of Big Hatchie Association urged upon the churches to take up collections for mission work during this month. The whole matter of raising funds now rests with the churches, and will not an earnest effort be made to do something just now. The Board cannot employ missionaries without money. Forward all amounts to Dr. J. W. Justice, treasurer of the Board, Memphis, Tenn.

A patriarchal minister of Christ, S. G. Jenkins, of Silver Run, Ala., we see has recently resigned his churches on account of age. He has preached to one church thirty-eight years, to another thirty-six years. Those churches should see that he has a comfortable support till the Master calls him away. We should be delighted to take his hand. He has long been a faithful friend and valuable worker for this paper, while he has been a patron to his State paper. May his last days be made glad with the precious hopes of the gospel.

Prof. Toy's letter of resignation, with his acknowledgment to the Board that his "views of inspiration differ considerably from those of the body of my brethren," appear in the *Baptist Courier*. No friend of sound Scriptural teaching in our Seminary can for a moment blame the Board for accepting his resignation. According to our views of inspiration, i. e., if we know what the Scriptures themselves teach as to what inspiration is, we decide that Prof. Toy virtually denies the inspiration of our Sacred Scriptures. His views of inspiration are so low as to deny that the writers of the New Testament, even the apostle Paul, was so guided as to prevent him from forgetting and making mistakes!

NEW QUARTERS.—THE BAPTIST and Book House have removed into new quarters on Second street, yet in the same block—but the front rooms of the second story, at the head of the stairs. We are comfortably fitted up in a home-like manner, and we most cordially invite all our patrons, friends and Baptists generally, visiting the city, to

call at THE BAPTIST headquarters. We have a room expressly to receive any baggage you may wish to leave when looking about the city. Remember 227 Second street, second story, first door at the head of stairs, and call and see us brethren, and look over the nice bright books upon the shelves of our book store—books for the family, books for the church, for the Sunday-school, and books for your own little ones at home.

WHAT CAN I DO?

THE natural language of the renewed heart, is, "Lord, what wilt thou have me to do?"—It is natural for us to desire to make some returns for great kindness—if shown us—and if we cannot repay, at least to manifest our gratitude. So with the Christian. He knows that he cannot, in the least, repay the goodness of God, but he will desire to do his will, in order to show his sense of obligation and his gratitude. For this reason it is his meat and his drink to do the will of God.

Reader, do you ask, what I can do to honor God and to advance the cause of Christ? You can do much.

"You can watch over your own growth in grace."

You can study God's word—meditate on his character—and call on his holy name in prayer.

You can endeavor to exemplify the spirit of the gospel, in your life and conversation.

This you can do for yourself, that you may become a "living epistle, known and read of all men."

But you can do something more. You can be of some service to the church. You can be in attendance at its meetings for prayer, and business, and pious worship.

You can speak a word of encouragement to the desponding, and endeavor to reclaim those who are stepping aside from the path of duty.

You can contribute the due proportion of your time and money towards sustaining the church at home and abroad.

Yes, and this is not all you can do—you can do something for the unconverted.

You can invite your friends and acquaintances to go with you to the prayer-meeting, and to the Sabbath congregation.

You can say a word to them about their souls; you can put a tract into their hands adapted to their wants; and in the Sabbath-schools you can labor directly for the salvation of the young.

You can, by your money alone, do a vast amount of good towards arresting error, and promulgating the truth, by putting into circulation such books as are calculated to give them light. Thousands of Christians are yearly being led to see and to abandon their errors through the influence of books and tracts.

There is much, very much, that every lover of Christ can do, every day. THE WILL TO DO IT, is all that is needed.

SACRAMENTAL GRACE.

THE sacramentalism of the "Book of Common Prayer," of the Protestant Episcopal church is ripening a fearful harvest. From a protest of several Episcopal ministers it appears that at meetings held in Baltimore last February, advanced doctrines were set forth, such as these: that "the immediate effect of baptism is to form within us the human nature of Jesus Christ, his body, soul and spirit;" "that it (grace) is poured into us as oil into the lamp by the priest in baptism, and that every mortal sin empties out the grace," and "that grace is and can only be poured in again by the absolution of the priest given upon confession to him;" that ministers "are priests in the full Romish sense of the word, and that they are the exclusive dispensers of absolution of the grace by which alone the soul is made alive, sanctified and fitted for the vision of God;" that auricular confession "ought to be practiced and that it is a necessary part of priestly absolution;" that "in the holy communion, the right minister, be he Judas Iscariot or St. John the divine, brings down upon the altar the body and blood of Christ, by these efficacious words: This is my body; this is my blood." etc.

That the priests are the divinely appointed

dispensers of the grace of salvation which is received through the ordinances which that churches teaches are sacraments of salvation, is the unmistakable teachings of the prayer-book, and the above is but the natural outcome of such a doctrine.

NEWS FROM THE STATES.

LOUISIANA.—Bro. S. C. Lee proposes to issue the *Baptist Messenger* at Farmerville, weekly, at an early day.—The Baptists at Natchitoches are putting forth efforts to build a house of worship. They need help. Contributions can be sent to Eld. V. G. Cunningham. This is one of the old towns of the State, lacking only three years of being two centuries old. It is an important point, and should have a strong church.—Eld. W. C. Frieley held a meeting at Bastrop last month, and twelve united with the church.—We sincerely sympathize with Bro. T. J. Humble, of Columbia, in the death of his little daughter, Altha. She died Dec. 10th.

MISSISSIPPI.—The meetings conducted at Oxford by Dr. W. A. Montgomery have been blessed with the most glorious results. At the close of the fourth week there had been eighty conversions. The students in the State University have been deeply interested, and many have found the way of salvation. Let prayer be made for the still further results from Bro. Montgomery's labors at that point.—Eld. J. D. Anderson goes to Byhalia to take charge of the church there. Bro. Harris served them last year, but he resigned to return to the University at Jackson. We are glad to see Bro. Anderson settled with them.—Eld. A. V. Bowe, of Durant, becomes the pastor of the Kosciusko church for 1880.—Rev. B. C. Lampley, of South Carolina, has been called to the care of the church at Tyro.

KENTUCKY.—Eld. J. B. Solomon, of Sharon, Pa., has accepted the call to the pastorate of the church at Owensboro.—Rev. Judson S. Taylor spent ten years in Kausas, but, losing his health, returned to Kentucky to live and die in his native State. He has rapidly recovered, and has been doing some valuable service in the pulpit, having witnessed in the last three months 160 hopeful professions of religion.—Recorder.

TEXAS.—Eld. S. M. Hayden, of Jefferson, has been called to the care of the Broadway church, Galveston.—Dr. Chaplin, of Austin, has been called to the care of the church at Brenham.—Our church here, under the pastoral charge of Bro. L. D. Young, was much revived, strengthened and enlarged during a revival meeting last fall. Our Sunday-school, conducted by Bro. F. H. Church, is one of the most successful in this Western country.—C. Andrews, Oakville.—Last Sunday night Bro. Penn closed his meetings with the Broadway church, Galveston. He baptized about thirty during the meeting, and about twenty were received by letter and restored, making about fifty accessions to the church. The brethren there are much revived, and feel confident that they can sustain a pastor. Bro. Penn spends the holidays at his home in Jefferson, attending to some business matters, and then is to return to Houston, and begin a meeting here. The meeting in Galveston, taking everything into consideration, was quite a success. We hope that the cause will continue to prosper in the Island city.—*Baptist Herald*.

TEXAS.—The State Convention adopted the following resolution at the session in November: "That we hail with delight the appointment of Rev. S. W. Marston, of Missouri, as Secretary of the Freedmen's work of the Home Mission Society, and that we cordially invite him to labor in our State, and promise him our active co-operation in his work." We hope he will make some appointments in West Tennessee, as there is great need of it among our colored churches.—One hundred and fifty colored students are attending the Normal Theological Institute at Nashville, conducted by Drs. D. W. Phillips and Lyman B. Teft.—Under the inspiration and management of Dr. W. P. Jones, a member of the First Baptist church, Nashville, an asylum for the colored in-

mate has been erected, which rivals any institution of the kind in the Southern States, and is most admirably conducted.—James Waters, Dr. Jones is the president of our State Convention. The Baptists of Tennessee are the friends of the colored people in their midst, and manifest it in many acts of substantial kindness.—Bro. J. W. Harris was incorrectly reported, in a late issue, as to the number of persons he baptized last year. It was 94 instead of 86. He has returned to the University at Jackson to pursue his studies.—Eld. A. J. Brandon has resigned the care of the Rock Valley church, in Nelson county. Eld. J. T. Oakley succeeds him.—"Both as a student and a preacher he has been deservedly popular, and we shall look for large results to crown his ministry," is the way Bro. Caperton, of the Recorder, speaks of the new pastor of the Central church, Eld. T. J. Rowan.

MISSOURI.—The Third church, St. Louis, Dr. G. A. Lofton, pastor, has just paid off a debt of \$8,000, which had been carried for several years. Speaking of this church, the *Central Baptist* says: "Passing from material to spiritual, we learn that during the three past years the membership has been increased some 300, including about 175 additions by baptism. The numerical strength of the church, during that time, has gone up from about 800 to nearly 500, notwithstanding the establishment of Garrison-avenue church, which is now flourishing under the pastoral care of Bro. Armstrong. The formation of the last named church took about forty members from the Third.—Eld. J. M. Goodson, of Carroll county, died recently.

FROM THE WEST.

EDITOR BAPTIST.—The re-appearance of the paper after another visitation of the plague upon your city, calls forth the expression of profoundest gratitude for the providential protection of yourself and family from its foul ravages. May your ill-fated city be spared another such pestilence.

With much pleasure we greeted the return of the old visitor, laden as it is, with so much solid and wholesome matter. The weekly sermons and Bible expositions constitute quite a library within itself. The articles of Dr. Frost, upon Popular Fallacies, are rich indeed. His last articles upon the Laws of Nature, are the deadliest blows to Infidelity and Atheism, I have ever read. We were not aware that the theological talent of the "far West" could crack so loud.

The giant State of Texas is moving fearfully on; and if there isn't a general "smash up," it will not be for want of the combustible elements of wild adventure, wrecklessness, disappointment, internal broils, and confusion, and dry weather. For such an amalgamation evidently exists in super-abundance.

The past year records rather a disastrous history of failure and disappointment. We had two moderate seasons of rain in this section during the year: on the 5th of May, and 14th of November; hence, quite a failure in crops.

The large prairies and fields, so generally verdant, have been disrobed of their richness, and clothed with the dreariness of mid-winter. The water streams, wells, and springs, have in great measure dried up, and in many instances, the water distressingly scarce. The prairie stock are in poor condition, and most of them carried to other parts to keep through the winter.

With many people the real wants and comforts of life are lacking at their door. Immense numbers have left the country, for more favored regions, and very few coming in.

The country is still infested to some extent with the clerical tramps, vague theorists, and religious fads of modern import. Though otherwise unfavorable, the past year can record a good harvest of spiritual things. In all parts of the State, success has more or less attended the efforts of the Christian laborers, numbers have been gathered into the churches, and it only awaits the future to test the vitality of the increase.

There are so many modern inventions of reli-

gious machinery, to make religion easy and popular, that it is not wonderful, that so many get into the churches, only to be a burden and trouble, till they are "got out."

As to atheodoxy and calumny, we suppose the hundred thousand Baptists, and the thousand preachers of Texas, will compare favorably with her neighbors. The foundations of her theological structure were fixed by pioneers of the old fashioned sort, and cemented with a landmarkism that can defy the puny beggings of modern liberalism.

We are closing the fourth year of our labors in the State. We still devote our time to the service of two churches, with which we first became identified. Our labors have been blessed, though the passed year materially hindered, by feeble health, caused by our taxing our strength in the beginning of the season.

We anxiously await the serial upon the Dispensations. The Lord bless you and yours.

Milford, Texas, Dec. 31, 1879.

FROM MISSISSIPPI.

DEAR BAPTIST:—I do thank God, Bro. Graves, that you are yet alive. There have been so many good words spoken in favor of my paper, for that I must call it, for I do love it, and shall try to increase its circulation. I endeavor to send you some items of interest. I hope you and all the readers of this Banner remember when I asked you and all the brethren and saints to pray for my sister and brother that they might be converted, and your prayer have been answered in part. My dear and only sister has been converted and baptized and two of her children. Whereof I am glad and all our family.

We commenced a series of meetings here in August, continued twenty or thirty days, meeting two or three times a week, as the weather would permit—the result was, forty-seven added to the church only two stone throw from one of the Pedo's houses. We triumphed in Jesus!

As soon as we started a protracted meeting in the Baptist church, the Methodist started, and to my surprise, while our meeting was going on, they wanted us to stop our meeting, but as I was one of the preachers I determined to continue the work.

So some of them came over to hear me and I took that text in Corinthians, "Beloved brethren be ye steadfast, etc." The Pedos did not like it, but I felt that the Lord was on my side. And the Methodists broke up without a convert, and we won all of their members, save one. We baptized them and the Methodist preacher also! So we may renew the old cry, "still they come." To God be all the glory. H. W. SMITH. Garner Station, Miss.

METHODIST BIGOTRY.

BY ELDER W. A. JARREL.

THE following facts are given me by Dr. Smith, a man of unquestioned veracity:—

Several years ago the following took place at Barnesville, Ohio: There was no Baptist church in the town, but there were a few Baptists living there. Eld. Reese, a Baptist preacher, began preaching in the place. For one or two appointments he got the Methodist meeting-house; but as soon as they saw he expected to organize a Baptist church in the place, they refused to let him have the house longer. The Methodists had two "local preachers" in the town. One of them was named Allen Green, the other James Round. At Steubenville, Ohio, about fifty miles from Barnesville, lived a "big gun" among the Methodists, and very popular, called Eld. Waterman. Eld. Reese, being shut out of the meeting-house, held his meetings in a grove, the weather being warm. One Sabbath, at a funeral, one of the Baptists announced: "Eld. Reese, Baptist, will preach in the grove at two o'clock this afternoon." All invited." Soon as this announcement was made, the two Methodist preachers, Green and Round, were observed whispering to each other, as though something special was up. Soon as they closed their whisper-consultation, Allen Green cried out:

"Attention of the people a moment! I have just learned Eld. Waterman will preach at the Methodist church at 2 o'clock this afternoon. All invited." A large crowd, at the appointed time, gathered at the Methodist meeting-house, but no Eld. Waterman present! One of the same Methodist preachers filled the appointment. The next day one of the Baptists of Barnesville wrote to Steubenville, where Eld. Waterman lived, to learn where he was that day. He received as the answer, "At Redstone," which was from fifty to seventy-five miles from Barnesville. On receiving the letter, the Baptist asked the Methodist preacher making the announcement "where and how did you learn Eld. Waterman was coming at the time you announced?" The reply was, "No matter; it is none of your business!"

This is only one of many illustrations of the bigotry, proselytism, trickery, and boasted "charity" of Methodism. "Anything to beat the Baptists;" union meetings, open communion—anything to beat Baptists.

SELECTIONS.

MANY KINDS OF MINISTERS.

There are a good many kinds of ministers. There is the fossil minister—who was cut and dried in some seminary, and is always the same. The seminary does the best for a man when it teaches him the sources of his life and sets him to developing himself. There is the formal minister. He is not likely to be the man to form and preside over a live church. I have myself seen formal ministers. It is a great mistake to suppose that because a man is solemn he is earnest, or because a man is mirthful he is not earnest. I do not say that this type of minister will be best suited to take the lead of a live church. Then there is the fluent man, who can talk to any limit without saying much. This is not the type I recommend to you. The flippant minister degrades religion. It is one thing to talk naturally out of a full heart, and another to speak lightly and flippantly of sacred things.

The minister should be a live man, a manly man, a fearless man, a human man, a strong man, a great man. Not necessarily great in intellect, but great in inspiration in his conceptions of truth and duty. Great in his aims, in patience, gentleness, forgiveness. He must use great instrumentalities. The great instrumentality must be the Bible, with its offers of salvation free to all.—Dr. John Hall.

The Evangelical Alliance, as we understand it, is a Pedobaptist organization, in the interest of what is termed Liberalism, or anything or nothing, so you do not believe that the Bible teaches anything. What have Baptists who believe that Christ meant what he said to do with such an organization? If the Evangelical Alliance is right in its doctrines, aims and objects, we are wrong. If it succeeds in its plans all Baptist churches will have to be disbanded—destroyed. We regard the whole thing, however, as a sort of Bewanee or highfalutin preachers can meet together and display their fancied importance, and talk about what they don't understand.

The *Church Times*, which claims to be the organ of the Ritualist, says:

"Our quarrel with the Roman Catholic is chiefly on matters of detail; but our quarrel with Protestantism is about first principles."

Exactly, so! This is just precisely what we claim, and we are glad to see that a Ritualistic organ has the honesty to admit so frankly, a truth, which cannot, in fact, be denied, that in principle they are Romanists and anti-Protestants, and merely differ from the Romish church in non-essential details. But when a Protestant Episcopal church organ states such facts as these, does it not convincingly demonstrate the necessity for the existence and position of the Reformed Episcopal church?

It is never worth while to create doubts in order to show how cleverly we can quiet them.

Family Circle.

THE LITTLE BROWN SEED. "I'm of no use," said a little brown seed; "Where shall I go and how? I'm little and brown, with nobody's love, And ugly head."

VALUE OF PRINCIPLE.

IT was once a problem in mechanics to find a pendulum which should be equally long in all weathers, which should make the same number of vibrations in the summer's heat and in the winter's cold. They have now found it out.

A PERFECT HOME.

THE most perfect home I ever saw was a little house into the increase of whose altars fires went no costly things. A thousand collets served as a year's living of father, mother, three children.

PETTY WORRIES.

WHAT a blessed thing it is that we can forget! To-day's troubles look large, but a week hence they will be forgotten and buried out of sight.

book, and daily put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a fly to settle on you, and plague you; and you lose your temper, (or rather get it,) for when men are sarcharged with temper they are said to have lost it; and you justify yourselves for being thrown of your balance by causes which you do not trace out.

POOR AND PROUD.

YOUNG men out of business are sometimes hampered by pride. Many young men who go West take more pride than money—and bring back all the pride and no money at all.

FEARIS.

Nothing can be true love to God which does not shape itself into obedience. There is frequently more love in a frown than there could be in a smile: "As many as I love, I rebuke and chasten."

In all evils which admit a remedy, impatience is to be avoided, because it wastes that time and attention in complaints that, if properly applied, might remove the cause.

When Christ implants the well of living water in a man's heart, it will have not merely a refreshing influence, but a cleansing and purifying effect. If there be none of the latter, the absence of the living water may well be argued.

All boasted wisdom out of Christ is folly; all imaginary righteousness out of Christ is guilt; all assumed sanctification out of Christ is sin; all fancied redemption out of Christ is slavery.

Fear to spend what we have, nobly and on fit objects is a mean kind of thing; but fear to squander and to waste is wholesome and righteous. Economy is not miserliness; and there is a grandeur about moderation which is wanting in excess.

As the thoughts are, so will the acts be. We can elevate the condition of labor by allying it to noble thoughts, which confer grace upon the lowest as well as the highest rank. For no matter how poor or humble a man may be, the great thinkers of this and other days may come in and sit down with him, and be his companion for the time, though his dwelling be the meanest hut.

Children's Column.

WE have several letters from the young folks this week, more than a column full, and if the interest increases we will soon have to give another column, and then a full page—won't that be nice? Several miss the Clarade; Little May Huey, of Vienna, La., solved it—"Hare, Bell"—and the prize went forward for Christmas—here it is, for some have forgotten it:—

CHARADE.

Upon the mountain side I lie, A hand the force and giant; My arm with timid sleep runs by, Nor needs me as it lies.

Master W. E. Carson, of Love's station, Miss; Misses A., by one letter the name of the superintendent at Thomsville. He should pay more attention to his spelling. When you write after this, examine every word by the dictionary, and it will improve you. Here is a letter from little Lou Graves—the first she ever wrote for publication. We are right thankful that we have a little girl who takes an interest in the children's column. We do not help her in the least.

DEAR BAPTIST:—As I see so many are writing for the children's column, I thought I would write and answer the first enigma. I think Josiah began to reign in his eighth year. Bitham was the white Pharaoh-Necobon put Jehoahaz.

Jemima is the name of Jacob's first daughter. Engade was the name of the cave. Festus was the man who King Agrippa and Bernice came into Caesarea to salute. Fellow was the name that the maid called Peter. Enon was the place where John baptized, because of much water.

Reuben was the city of refuge. Issachar was Jacob and Leah's fifth son. Ebenezer was the place where the Israelites were defeated. Simon was the soldier that bore the cross of the Savior on the way to the crucifixion. Which, I find, spells the name of J. R. Jeffries. Well, as I am a little over 12 years, and this my first attempt in writing for the press, I will close. LOU GRAVES.

Here is one from Lillie Deming, of only eleven years:—

DEAR BAPTIST:—I write a few lines for the children's column. I am a little girl eleven years old. My ma and pa belong to the Baptist church at Toon's. I am going to school in the country; I am studying Swinton's history, geography, grammar, arithmetic, dictionary, and analysis. We will have an exhibition at the commencement of the summer. I would like to know where I can get a book containing charades that would be good for the exhibition. The name of that superintendent I made out to be J. R. Jeffries. Very respectfully, LILLIE DEMING. Toon's, Tenn., Dec. 18, 1879.

The clerk of our Book House will inquire for the book and give you the title.

J. R. Habassy. G. W. Greenberry.

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J. R. Habassy & Co., Proprietors. MEMPHIS, TENN. This house has been organized for the purpose of supplying the denomination and the trade with all the standard Baptist publications and Sunday-school literature published anywhere, and at publishing prices. New and revised editions of old and valuable works will soon be brought out; and arrangements have been made to bring out several new books next fall.

Partial Catalogue of Books.

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THE INFIDEL'S DAUGHTER. Revised and corrected by J. M. Martin. This is a simple but charming story. It illustrates very fully and ably the principles which Baptists hold and teach; and while just the book to place in the hands of the young, it will be found to be a valuable reader for every day. Price in cloth, 25 cts.
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THE DEAF HEAR. PURE TEA. HARPER'S BAZAR.

FARM AND HOME.

DEEP PLOWING.

Agriculturists have considerably modified their theory and practice on the subject. Circumstances alter cases; and it has been found that the depth of the soil has much to do in determining the depth to which the plow should run—especially a turn plow.

Practically there is somewhat of a conflict between the demands of the plant on the one hand for a deep, mellow bed through which the roots may readily descend, and the moisture (in time of drouth) ascend; and on the other hand the advantage of having the rich soil near the surface, where the influences of sunshine and air may have full play.

A compromise is found in stirring the soil without inverting it deeply.

WINTER PLOWING OF LIGHT SOILS.

Where there is no considerable vegetable matter to be turned under to decay, there is no intrinsic advantage in plowing sandy soil until just before planting time. Of course it will be necessary to commence plowing, long before the planting period, that all may be in time for the seed.

Stiff clay lands when turned over early, are apt to be benefitted by the frosts which occur in January and February; but light clay lands do better if prepared late—just before planting. Stable lands, well tilled waste places, and other foul soils should be plowed early.

A Remarkable Cure.

One of the best testimonials in the efficacy of any medicine ever published in this paper is that of Mr. Charles S. Preston, of Toledo, which will be found on the second page. He which will be found on the second page. He which will be found on the second page.

The Best and Only Remedy.

H. H. Warner & Co.—Gentlemen:—I have known of the remedy now called Warner's Kidney and Liver Cure, for the past eight months, and can personally testify to its efficiency in kidney and liver troubles. I can truthfully say that in my opinion it is the best and only remedy for such troubles ever brought before the public. Yours very truly, COL. J. N. K. MOCHESNEY.

BUYING TOOLS.—The winter is the time to buy tools.

Every farmer should, at this season of the year, determine what implements he will need for the next year, and make arrangements for procuring them. If a mower is to be bought, let him take time by the forelock, and look into the merits of each kind of these machines, and buy intelligently; do not walk until the grass is ready to cut, and rush and buy the one nearest at hand. By sending to the various manufacturers, circulars with full directions, and illustrations, can be obtained, together with prices, etc. If a plow is needed, do all the work of selecting it, before the busy season is

at hand, that it may not be "on the way" just when the best week for plowing is passing. In the peace of winter, prepare for summer war.—Am. Agriculturist, Jan. 1.

A Wise Decision.

"Deacon Wilder, I want you to tell me how you kept yourself and family so well the past season, when all the rest of us have been sick so much, and have had the doctors running to us so long." "Bro. Taylor, the answer is very easy. I used Asper Bitters in time and kept my family well and saved large doctor bills. Three dollars' worth of it kept us all well and able to work all the time, and will warrant it to cost you and most of the neighbors one to two hundred dollars apiece to keep sick the same time. I guess you'll take my medicine hereafter." See another column.

MILK DAIRYING.

The farmers of New York are trying to force city dealers to give four cents a quart for milk. Farmers near Atlanta get from seven to ten cents, according to the quantity sold to a single customer. Land in New York is worth four times the price of lands in the vicinity of Georgia cities and towns. Farmers, make a note of this. We have tried selling the surplus milk from one cow, sending a gallon daily, to the village—one mile—reserving two gallons for the family use. The returns, in cash, were at the rate of \$146 per annum!—Index.

Paralysis.

Which so often arrests the steps of business men and hand brain-workers after they have passed middle life, might in most cases be prevented by an occasional use of "Compound Oxygen." Nature usually gives a timely warning of the approach of danger from this direction, and they are wise who heed it. Get our "Treatise on Compound Oxygen," and learn all about this new cure. It is sent free. Address Dr. Starkey & Paine, 112 Grand st. Philadelphia, Pa.

KEEPING BUTTER WITH BORAX.

The Italian Minister of Agriculture gives an account of experiments which have been made at the Experimental Station at Florence, to the effect that butter, kept perfectly sweet from buttermilk, purposed not freed from upwards of three months by the addition of about eight per cent of borax. It is stated that the borax should be dry, in fine powder, and thoroughly mixed with the butter. A friend of ours is experimenting with both borax and boracic acid, in butter, and will in due time report results.—American Agriculturist.

Eat Just What You Please.

Sendville Jefferson, O., March 7, 1873. Messrs. Craddock & Co.: I can safely say that I have received more benefit from Dr. James' Castor Oil than I ever expected. Now I eat just what I please and digest it well. No more headaches, sick stomach, or pain in the back. Your pills are a never failing remedy for constipation, and I shall always keep them at hand, — mail me two boxes more. With gratitude, CAROLINE GRAYTON.

POULTRY NOTES.

A practical Southern farmer is forcibly reminded of the advantages of our sunny climate, when he reads the elaborate directions for the management of poultry in winter which are going the rounds at this season. The size of the roost poles, the ventilating and heating arrangements, the cabbage and onions that must be stored up for egg-producing food, are

discussed with dignity becoming our frost-bound friends up North. Many of these suggestions, however may be profitably adopted, even in the South. In our own experience, when an increase in the daily harvest of eggs was desired, an infallible resource, was charred corn (on the cob) fed to the hens. It is surprising how soon the combs will increase in color, and the glad cackle be heard. We also found that plenty of range is almost indispensable. Fowls are very fond of animal food and it is necessary for health and profit. Worms, bugs and other insects, are the natural and most acceptable form.

Clean water for drinking is very important. Lime in some form is absolutely necessary. Pounded bones, mixed with the food, is a very convenient form of lime for this purpose—better than oyster shells. Hens for laying should not be kept longer than two years, though when older they are generally better for brooding, being gentler and, we think, wiser.

HOUSEHOLD.

REMEDY FOR BURNS.—Dry saleratus applied to a burn will afford speedy relief. A SIMPLE REMEDY.—Raw potato, scraped, and applied directly over the eye, which has become inflamed from having something blown into it, will afford great relief.

TO WASH VELVETEEN.—Wash in cold water and do not wring; but shake thoroughly, spread on the line as much as possible; when partially dry take down and shake again.

TO PREVENT MOTHS.—Scrub your floors with hot brine before tacking the carpet down, and once a week scrub your carpets with coarse salt.—Mrs. L. C. Morehouse, Annacan, Ill.

USEFUL TO MOTHERS.—The white of one fresh egg, dissolved in six table-spoonfuls of cold water, given in small quantities, frequently, to a child ill with cholera infantum, has been found of great benefit.

GRATING NUTMEGS.—Grating a nutmeg on the stem end, may cause it to break, and appear coarse and bad, while if you turn the same nutmeg about and begin grating on the opposite end, it will be all right.

TO PROVE YEAST.—If you are uncertain about your yeast being good, put it into a teacup of batter—flour and water mixed—and let it stand in a warm place fifteen or twenty minutes; if it is good the mixture will be foaming, otherwise it will remain an unchanged batter.

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Post Office.

M. M. Harris, Louisiana.—Thank you, Kid John, Arkansas.—Keep your work, we appreciate your work. Name correct now.

S. W. Cowden, Tennessee.—Received; all right. John P. Bowen, Tennessee.—Thank you, Tell Bro. Oliver that he is correct, and we credit him for the extra 50 cents.

G. F. Granberry, Mississippi.—The gift is as acceptable now as then. We sent pairs to Pleasant Hill; can you get them from there?

W. R. Bush, Arkansas.—That little, as you term it, helped much. Will hand your letter to Bro G on his return from Florida.

J. G. Doyle, Arkansas.—Thanks for the club, and thrice thanks for your kind words. The effort you mentioned will not amount to much. Look out for announcements.

C. H. Ards, Louisiana.—All right now. We waiting for a reply to our letter, mailed you the day your first was received, without the M O enclosed.

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AN INDIAN FIGHT. City of Mexico, December 10.—General Trevino telegraphed Decem. ber 22, that the Apache Indians had defeated two hundred American troops near the Mexican line, and that an expedition had marched from the City of Chihuahua against the American Indians, who had invaded the State of Chihuahua.

Col. Bels has defeated the Revolutionists in Tepic, inflicting a heavy loss upon them.

It is with pleasure that we call attention of our readers to a very attractive advertisement, headed "Found at Last," in another part of this paper. When such much as Fred. Pendleton, Free, Graham, Dr. B. A. M. Henderson, Dr. Wilbur, and a score of others like them, give to a remedy their name and personal influence, absolute and implicit confidence can be placed in the remedy. Therefore we unhesitatingly advise all who are afflicted with Catarrh, Neuritis or Nervous Headache, Neuralgia, etc., to send to the Proprietors, DeWitt & Mitchell, North Third Street, Bourbon Co., Ky., for some of their Agents, and use this wonderful remedy called "Doan's Sun Cure" and be cured. The Proprietors are sterling, honest Christian gentlemen, and we heartily recommend them and their goods to all.

Hollenberg's Music House. H. O. Hollenberg of the great Southwestern Music House desires to inform his friends and patrons in Mississippi, Alabama, Arkansas and West Tennessee, that his store is connected with a fresh and splendid assortment of pianos and organs of the most renowned makers, such as Chickering and Steinway, Mason and Hamelin, Bartlett, New England, and is ready to fill all orders in the music line with his customary promptness and satisfaction.

No form of beauty has more devotees, especially among the ladies, than flowers; but in order to have these beautiful gems of nature in perfection, it is necessary to procure good seed, and also to be in the possession of some knowledge as to the proper manner of sowing the seed and cultivating the plant. This and much more very useful information is contained in D. M. Ferry & Co.'s beautiful Illustrated Descriptive and Priced Seed Annual, which they offer to send free to all. See their advertisement in our column.

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