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THE BAPTIST.

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

Old Series—Vol. XXXVII.

MEMPHIS, TENN., MARCH 26, 1881.

Now Series—Vol. XIII. No. 41.

Our Pulpit.

UNION SUNDAY-SCHOOLS.*

A SUNDAY-SCHOOL PAPER READ BEFORE THE KANSAS RIVER BAPTIST ASSOCIATION, SEPT. 15, BY REV. LEVI MORSE.

THE subject assigned me for discussion at this time is, "Ought a Sunday-school to be under the control of one denomination to insure the greatest results? Or will the union plan succeed best?"

The question is an important one. But to express a bare opinion as to which is the best, will not meet the difficulty which often arises in certain localities. If all the professing Christians in a given locality were of the same denomination, there would be no difficulty in choosing between the two plans. The school would be denominational as a matter of course. But if, instead, the professing part of the community are divided up among the various denominations, then it becomes a question of considerable importance as to which plan—the denominational or union—will secure the best results.

We are aware that there are arguments which can be urged on both sides of this question; and we are also aware that there are arguments which can be urged on both sides of this question; and we are also aware that there are arguments which can be urged on both sides of this question.

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but if they can, let them be established and maintained.

On this point we doubtless differ somewhat among ourselves. One might contend that we can so unite, and others that we cannot. Now, when we look at human nature as it is, and human prejudices and errors as they develop, the world over, even among professing Christians, we must conclude that the union of different denominations in teaching the Christian religion to the young is a difficult thing. Hence it is that there has been so much friction in the working of union schools. Each denomination, or, at least, the representatives of some one, or more, seeks to control the school, either to secure the continued superintendence, or the majority of the teachers, in the interest of their own section, or to control the kind of reading for the school. And if in this they are opposed, as they should be, then there is discussion. We think that, as a general rule, the so-called "union schools" are disunion schools, and that there would be more real union if the schools were under the control of one denomination. Some union schools, so-called, get along by changing the superintendent occasionally and employing teachers from all the denominations represented in the community, and by adopting the so-called union books; but they rarely work harmoniously together for any considerable time.

As a rule, we believe that in order to attain to harmony among themselves, they will have to pass over the controversy. "I'll be still if you'll be still" must be the agreement; "this God's word is not still, but condemnatory of such a covering up." Says God, "He that hateth my word, let him speak my word faithfully." (Jer. xliii. 23). Now you can see that whoever withholds a part of God's word found in the lesson he is teaching, is unfaithful to God and to the class. And when about to depart, he cannot say with Paul, "I am pure from the blood of all men, for I have not shunned to declare unto you the whole counsel of God." As a conscientious Baptist, I could not teach in a so-called union school, unless I could have the liberty of teaching the lesson as I understood it from the word of God. And why? Because my first and chief obligations are to God, as revealed in his word, and then to my own conscience. Says God, "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20).

KEPT BY THE POWER OF GOD.—If we would be kept by God's power we must yield to his power. He who would be kept from any sin must consent to abandon all sin. No man can be allowed to select the sins which he will abandon. No man can be allowed to choose to follow the sin which he counts respectable, and expect to be kept from the sins which he esteemed disgraceful. There are many men who would be glad to be kept from some disreputable sin, but they are unwilling to turn from all iniquity. They who put themselves into God's hands for keeping, submit soul, body, will, and everything they have and are to the divine keeping; and in them the promise is made, "submit yourselves to God; resist the devil, and he will flee from you."

Man must have a master. If he will not yield to God he must yield to Satan. It is only when he has accepted the Lord as his Head and King that he is safe under his protection from the wrath and fury of the adversary.—Armory.

No enemy can do us equal harm with what we do ourselves whenever and however we violate any moral or religious obligation.—Channing.



Made from Grape Cream Tartar. No other preparation makes such light, airy hot breads, or luxurious pastries. — ROYAL BAKING POWDER Co., New York. 1881.

LANDMARKIST "FACTS."

No. III.

MR. GRAVES loses his whole argument for this Landmark theories upon certain formal statements which he calls "facts taken for granted," or, as he calls them on the next page, (18), "admitted facts." We propose examining these statements a little, and inquiring whether they are truly "admitted facts" or "facts to be taken for granted." In a former article I showed how unwarrantably he has confounded terms that differ when he makes kingdom—church—churches—all mean the same thing. Grant a reasoner the premises he asks for, and he may construct an argument that shall seem very plausible and conclusive. Prove the premises false, and the whole argument is demolished.

His "first fact" is thus stated: "Christ while on earth did set up a kingdom, and build a church, unlike any institution that had ever been seen on earth, *save the type*."

Now is it a "granted or admitted fact" that Christ while on earth did set up a kingdom? It is certainly not an "admitted fact." Many earnest and learned students of Scripture contend that the kingdom of Christ has not yet come, is not yet established, and will not be until his spiritual reign shall be extended over the earth. That he is King by right all do admit; but that he is King in fact, reigning universally over willing and loving subjects, many deny. Some argue that his kingdom will not be set up until he comes the second time to reign over the nations as he now does over the saints. Which of these various views is true, is not here the question, but that they are widely held and advocated, takes Mr. Graves's statement completely out of the category of "admitted facts." This is not, then, a "fact to be taken for granted."

Again: Is it an admitted fact that Christ while on earth did "build a church?" There are very many who do not believe that "Christ while on earth" organized a church at all, in any such sense as Mr. G. uses the word. Many hold that there was no organized church till after the Pentecost and that the church at Jerusalem was the first gathered. Others hold that the first church was organized at Antioch. Still others that the churches were a growth, a development, gradually becoming perfected during the whole period of the inspired apostleship. Whichever of these views is true, Mr. G. has no logical right to call his statement an "admitted fact." It is not admitted, and must therefore be proved before it can properly be made a foundation premise for an argument.

Further, Mr. G. says that "this kingdom and church is unlike any institution that had ever been seen on earth, *save the type*." (All the italics I use are Mr. Graves's). Now what does this mean? He tells us on page 30 that this type is the "Jewish Theocracy." In what sense, pray, is the Jewish nation a type of a local Christian church? Remember that kingdom—church—churches—Mr. G. uses interchangeably, and all in the sense of a local organized church. Is it a fact that the Jewish nation is the type of a local Christian church? So argue Romanists and high churchmen, and upon this notion introduce priests to offer sacrifice, the Jewish ceremonial ritualism and vestments. This is the stock argument for making the church co-extensive with the nation, answering to the Jewish type. This is the foundation argument for infant baptism, as a substitute for circumcision according to the Jewish type. Is this sound Baptist doctrine? Must the local Christian church answer as antitype to the Jewish type? No! It is a doctrine which sound Baptists have always repudiated. They do not take the Jewish Theocracy as a type after which the Christian congregation is to be modeled. This surely is not an "admitted fact."

Mr. Graves's "second fact" is this: "That Christ set up but one kingdom and built but one house, which he designed to be called in all after ages, the house of God—the church of the living God—the pillar and the ground of the truth."

Now which of these statements are "admitted facts?" That he set up but one kingdom? But

there is a sense in which all the kingdoms of earth originated with him. "Without him was nothing made that is made." In the 23d (Messianic) Psalm we read: "The kingdom is the Lord's; he is governor among the nations." Paul (1 Tim. vi. 15) calls "our Lord Jesus Christ, the blessed and only Potentate, the King of kings, and Lord of lords." See also Rev. xvii. 14 and xix. 16. Was our Lord but one kingdom? Nay, verily, he has many. He is rightful Sovereign of this whole earth. "His kingdom ruleth over all." The time is promised when "great voices in heaven" shall proclaim, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." "On his head are many crowns."

Again: Is it an admitted fact that "Christ built but one house," in any such sense as Mr. G.'s theory requires? He argues that "house" means a local visible organized church. If that be true, then our Lord has built a great many. If Mr. G. gives up this ground, then he is forced to admit that the aggregate of the churches in all ages is the one house which Christ builds, and this is not a single organized church except in the sense in which Romanists and Methodists and others call all their separate congregations one church, as Catholic church, Presbyterian church, etc., and this is a sense which Baptists strenuously deny.

Again: Is it an admitted fact that "Christ designed his house to be called the house of God—the church of the living God—the ground and the pillar of the truth?" It is not a fact at all in application to local churches, for none of these have ever been so called. In the sense in which Mr. G. wishes us to understand his terms, as solely applicable to visible churches, not one of his statements is a fact at all, much less an "admitted fact."

We need go no further in scrutiny of these alleged facts. They are all of the same confused character.

The fallacy of Mr. G.'s reasoning is plain enough, upon examination. He applies general terms to local churches where they will not at all fit, for of no visible organized church can it properly be said, This is the kingdom which Christ set up—this is the house which he builds—this is the church of the living God—this is the pillar and the ground of the truth." If Mr. G. now says these are parts of the kingdom—sections of the one church—component elements of a vast aggregate—he abandons his entire premises, and the whole structure, so far as based upon them, tumbles into ruins.

What Dr. Alexander Carson said in closing his discussion on baptism with President Beecher, seems to me to be peculiarly applicable to Mr. Graves: "He may be a very ingenious man, and a very pious man, and in many respects a very clever man, but he has not a head for the philosophy of language; and I say this with as little bad feeling as I say that the three angles of every triangle are equal to two right angles."

J. L. BURROWS.

DR. GRAVES'S REPLY TO DR. BURROWS'S NO. III.

Bro. B.'s entire article is based upon misstatements of my positions throughout, owing to what shall I say? Carelessness, or to the mental trouble Mr. Carson ascribed to Edward Beecher? In my first article I protested that Bro. B., owing to his deep-seated prejudice against "Old Landmarkism" and its author, that when excited amounts to a mania, is wholly disqualified to review the book, of which fact this article is but additional proof. Froude is far better qualified to review "Bunyan's Pilgrim's Progress."

I. Bro. B. impresses his readers that I have asserted in my book (p. 17) that three facts were granted and admitted by all; which every one, unblinded by prejudice, will see that I do not even intimate, nor can my language be tortured to intimate it. I do not say that anybody grants or admits that the three statements are facts, nor do I say they are, nor do I attempt to prove they are; but I head my chapter with the line, "Facts taken (i. e., assumed by myself only) for granted." I knew when I penned those lines that Bro. B., in common with all Presbyterians and

Methodists, did not grant or admit them. It is, however, a satisfaction to know, 1. That I can, against any one, demonstrate them to be facts; 2. That all Old Landmarkers admit them; and, 3. That the overwhelming majority of Baptist and millions of professed Christians grant and admit them to be indubitable facts. These are the three statements, which are so manifest and self-evident, that, as a reasoner, I took them for granted—assumed them to be facts, and proceeded to reason from them as facts; but of course only with those who did admit them.

First Fact.—That Christ, while on earth, did "set up a kingdom" and "build a church," unlike any institution that had ever been seen on earth.

Second Fact.—That Christ "set up" but one kingdom and built but one "house," which he designed to be called, in all after ages, "the house of God," "the church of the living God," "and to be the pillar and ground of the truth."

Third Fact.—That Christ did not found his kingdom of provinces or parts in deadly antagonism to each other, and all in open rebellion to his own authority, laws and government—a kingdom constitutionally "divided against itself"—or construct his divine "house," which he designed for his own glory and praise, of heterogeneous and discordant materials; so that from their very nature, they could never be "fitly framed together," and become one homogeneous, compacted whole, but ever and necessarily "a house divided against itself."

These are the three facts which I announce that I take for granted. Who will say that it would be of the least use to attempt to prove them to one of the least general acquaintance with the word of God who could deny them? I simply take them for granted, and from them I proceed to reason all who admit them, and draw certain conclusions; but, be it distinctly understood, I *nowhere say or intimate that all persons grant them to be facts.*

2. Bro. B., in his first paragraph, asserts that in a former article he showed that I had confounded the terms kingdom, church, churches, "making them all mean the same thing." Bro. B., in his eager haste to condemn me, forgets that he admits, in that self-same article, that I do not confound them, or make them the same things, for he says: "Mr. Graves does not leave us in any doubt as to his views on this subject, 'The churches of Christ constitute the kingdom of Christ.'" (See my last article).

Now he will permit me to say, grant a hostile reviewer the unwarrantable constructions he may put upon the language of his author, and he can make him appear a knave or an idiot. I have not said what I am represented as saying. Of this I have a right to complain, and in the name of common justice, to protest.

3. In noticing the facts which I took for granted, my reviewer said:—

Now is it taken for "a granted or admitted fact" that Christ, while on earth, did set up a kingdom?

The reader will notice that Bro. B. quotes five words as from my book, viz., "a granted or admitted fact." Will he be kind enough, by mail to indicate upon what page he found those words connected in my book, before I write again? I have looked in vain for them. Unless Bro. B. gives me the page, I must conclude that he picked up one word on one page and another word on another, and put them together to make me say what I never thought. In answer to his question, "Is it granted or admitted?" etc., I reply, It is granted by nearly all Baptists, and by hundreds of thousands who are not Baptists. In my book I have no argument with those who do not admit my premises.

4. Bro. B. asks, "Is it an admitted fact that Christ, while on earth, did build a church?" Yes, by the overwhelming majority of Baptists, and millions of others—by all who do not hold that the church of Christ was set up in the family of Abraham, and, perhaps, a few "liberals." I have never intimated it was admitted by everybody.

5. Bro. B. in his fifth paragraph, says—Remember that "kingdom—church—churches—Mr. G. uses interchangeably, and all in the sense of a local organized church."

Now I do not remember where I ever so used these terms. I know that I never thought they were so used, and I would be under great obliga-

tion if Bro. B. will refer me to the page where I so used them, that I may correct myself. He certainly owes it to himself to point it out. It is true, and I may have said, that so long as Christ had but one local church on earth, that one church constituted his kingdom, as one province once may have constituted the kingdom of Great Britain, and as it once did the empire of Babylon. It will be granted by all considerate men, that that kingdom with but one province was, to all intents and purposes, a kingdom, as it was when it consisted of one hundred and twenty. So soon as the churches multiplied, one church was no longer the kingdom, but all the churches.

But I do not remember where Bro. B. admits that I do not so use those terms, but clearly state that they are not the same. (See my last reply). My reviewer asks for information, viz.: "In what sense, pray, is the Jewish nation a type of a local organized church?" I say not of a local church, but of the visible kingdom which Christ set up. Should the editor offer me space for a separate article to give Bro. B. this information, I will most gladly furnish it, but, meantime, I refer him to a valuable work, "Bible Types," by Rev. J. P. Everett, ch. 11; also to Clark's (G. W.) notes on Matthew III. 2: "Their own theocracy was typical of it," i. e., Christ's kingdom.

Bro. B. must remember that I have never intimated that the Jewish theocracy was a type of one local church—never; and had he only read my book he would know I have not. But I do agree with approved typologists that the kingdom of Israel was a type of the kingdom which Christ set up. (Dan. II. 41).

I am not responsible for the ignorance of those who make a type typify a figure, or who confound succession with antitype! Manual circumcision typified spiritual circumcision (Col. II. 11), not baptism. The fleshly family of Abraham typified the members of his spiritual family—the true children of God. The human priest under the law did not typify another human priest, but Christ the divine and only true priest; and this is "sound Baptist doctrine."

6. Bro. B. asks if it is an admitted fact that he set up but one kingdom. I answer, it certainly is, by all Baptists so far as I know, unless Bro. B. denies it. The prophets never foretold of but one kingdom that Messiah was to set up. Christ's Herald announced but one kingdom—"the kingdom of heaven has come." Christ never claimed that he had but one. "My kingdom is not of this world," i. e., not like those of men. (See also Luke xlii. 30 and xlii. 42; Matt. xx. 21). "But," says Bro. B., "there is a sense in which all the kingdoms of earth originated with him;" and this is proof is, "without him was nothing made that is made!" We leave this overwhelming proof without comment! Bro. B. can as easily prove Christ the author of all sin. He quotes the xlii. Psalm:—

"The kingdom is the Lord's; he is governor among the nations."

The reader will notice that the verb "is" is in italics, which means that it was supplied by the translators. That the proper verb is, *shall be*, and not "is," in both clauses, is manifest from the context, for the passage is a prophecy. Read from the twenty-second verse:—

All the ends of the world shall remember and turn unto the Lord! and all the kindreds of the nations shall worship before thee. For the kingdom shall be the Lord's; and he shall be governor among the nations. And they that be fat upon the earth shall eat and worship, etc.

With this glorious prophecy agree the last passages quoted by Bro. B. Let the reader consult Rev. xvii. and xix. The kingdoms of this world in no proper sense are Christ's by obligation, but they will finally all be his by conquest, in that day when he will take unto himself his great power and reign, when the kingdoms of this world will become our Lord's and Christ's; and then will the many crowns of all kingdoms be placed upon the brow in mockery once crowned with thorns, and the scepter of universal empire be placed in the hand once nailed to the cross, and he will be crowned "King of kings and Lord of Lords;" but that day is not yet; the coronation day

of our Redeemer is yet to come, and blessed are those who are longing and waiting to see it.

7. I take it for granted that Christ built but one "house," a figurative term for "church" organization, which I believe he designed to be the model and pattern of all subsequent ones to be established in earth and authorized to bear his name. We may, therefore, properly say of each Scriptural church, this is none other than the house of God—literally, a house of God. So in our version, which I quoted, the revisers translate 1 Tim. III. 15: "That thou mightest know how thou oughtest to behave thyself in the house of God, which is the church of the living God—the pillar and ground of the truth." A literal translation is, "In a house of God, which is a church of the living God, a pillar and ground of the truth."

Bro. B. absolutely denies that a local church has ever been called the "house of God," church of the living God, pillar and ground of the truth. We see above that it is so called, and therefore Bro. B. disagrees with Paul as well as with me. But he disagrees with the latest and best critics also. Dean Alford says: "If the church is eternal is the house of God, then any portion of it may clearly partake of the title and dignity."—*Comm. in loco*. Jamieson, Fausset and Brown: "Each church is in miniature what the whole aggregate of churches is collectively."—*Comm. in loco*. But these men being Pedobaptists were the born advocates of the universal church theory, which has no real habitation or name in Baptist ecclesiology.

8. And, finally, Bro. B. says:—If Mr. G. now says these (?) (What? Kingdom, house, church, pillar, ground?—which are the grammatical antecedents of his "these?") are parts of the one church—component elements of a vast aggregate—he abandons his entire premises, and the whole structure, so far as based upon them, tumbles into ruins.

Well, it is a satisfaction to know that I have never said so, and do not now say so, and never, while in my right mind, expect to say so; and the most astonishing thing connected with Bro. B.'s review is, that he should, with my book before him, in one breath, affirm that I say so, and in the next admit that I leave him in no doubt as to my views on this subject, that I say, "The church of Christ constitutes, not one great, universal, invisible church, but the kingdom of Christ"—in this disposition of its constitution in the age to come. I do not treat.

Bro. B. closes this article by applying to us the language Dr. Carson used with reference to Dr. Ed. Beecher: "He may be a very ingenious man, and a very pious man, and, in many respects a very clever man, but he has not a head for the philosophy of language."

My brother finds it vastly easier to borrow a sharp saying from Dr. Carson and apply it to me, than to refute one of the arguments of the book he has been reviewing for months past. We may have "no head for the philosophy of language," but, nevertheless, we do understand the distinction between church and churches, and between church and kingdom, between church communion and inter-communion of churches, between the communion table of a *Campbellite Society* and that of a *Christian church*.

J. B. GRAVES.

FROM COLD WATER ASSOCIATION.

DEAR BAPTIST:—Although we have been silent in our responses to your columns for some time, it was not because of any depreciation of your merits, but because we disliked to occupy that room which, perhaps, could be more profitably occupied by others. But since we ceased our communications with you, some of our very intimate friends, in private epistles to us, have solicited us to renew our efforts in this direction. And as we take our pen to give you a little script, embracing the scene of Byhalla and vicinity. It is with sadness we chronicle the seeming misfortune that has recently befallen our fellowship in the Baptist church at this place. Two more lights have recently been blown out, two more laborers called from labor to refreshment. The first was Sister Dora Segs, who, after lingering some

months in the fond embrace of husband, children, connection, and friends, while gradually wasting away by consumption, departed this life on the 29th of February. She had been a believer in the merits of the Savior for several years, and "belonged to the Baptist church" for some time, but her connection with us was not established until last September, and she was never permitted, so far as I am aware, to enjoy the benefits of her relationship with us after she joined us. Having been seized by this enemy of mankind, she became more and more enfeebled, until the messenger of God bade her "come up higher." She expressed herself as realizing that she was established upon the true foundation, and was ready and willing to be absent from the body and be with Christ, with the single exception that she hated to leave her little children upon the cold charities of the world, to be raised by others. This good sister leaves a devoted husband, three children, a church, and a host of friends to mourn her loss.

The second was Sister P. A. Howard, whose relations with us is of ten years' duration, and although her residence is only fifty yards from the church, her opportunities to enjoy church privileges had been rendered valueless by years of affliction. She had been a sufferer for twelve years of a malady best known by those of her sex; and sometimes for months she was not able to turn over in the bed, and sometimes it was for years she could not go out of her room. No one but herself knows how much suffering she endured. But during her entire affliction of twelve years, she was comforted by the constant devotion of her loving, faithful, patient, untiring, Christian husband. He said if she ever had a wish that was not gratified, he did not know it. During the last five years of her affliction, she also had the attention of her Christian mother, whose care and patience with her child were unwavering. Sister Howard waited for death a long time before he came to her relief, and when he did come he came, perhaps, in an hour when she least expected him. She doubtless thought, as she suffered from year to year, that every year would be her last. But how deficient is human knowledge, and how feeble is human understanding! For it was but a short time before fate changed the balance against her that she had bright hopes of her recovery from her afflictions, and her ~~continuing~~ in this illusion invigorated the wish of her husband until it developed into the hope of her restoration. For it was but a few weeks since that by a little assistance she could get up and walk to the fireplace, and sit for some time and enjoy the conversation of her family and friends. This was a source of consolation to her, for there were frequently months in succession that she could scarcely bear anybody in her room longer than it was necessary to answer her calls. All of these were resplendent rays of hope to the anxious husband. Said he, "I feel almost like a newly-married man." But how quickly the scene changes! While she thus tried to gain strength by exercising a little, she contracted a fresh cold, which assisted her malady in hurrying her to the grave. It was only Sunday morning, at 3:15 o'clock, March 6, that she passed from this into the land of spirits. And on the evening of the same day her remains were deposited in the cemetery, and the greatest manifestation of sympathy and universal interest ever exhibited in Byhalla, were shown the family on that occasion. As her remains were being borne to the cemetery, where the largest concourse of people was assembled that has been collected together in Byhalla on any occasion this year, the Baptist bell gave the signal, and the Methodist bell also responded in union. Bro. and Sister Howard were both consistent Baptists, and for this unsolicited kindness of the Methodists of Byhalla, he will ever feel grateful. He said, (referring to the sounding of the M. E. bell), "That speaks volumes to me." Sister H. leaves a tender husband, a kind and affectionate mother, two brothers, two little girls, and a host of relatives and friends to mourn her loss. God bless little Kate and Bessie. Kate is in her seventh year and Bessie is in her fifth. They are sweet, good chil-

SICKLY CHRISTIANS.

THERE are many sorts of Christians, distinguished by various moral qualities and by many names. Some are strong and some are weak; some are of great faith, and others are of little faith; some are more babes and require a milk diet; others are of more age and are solid food. We judge them by their digestive capacity. The venerable John classified the disciples of his time as little children, young men and fathers.

The Apostle Paul, in his epistle to the Corinthians, speaks of a class that were noted for their weakness and sickness. His language is: "For this cause many are weak and sickly among you, and many sleep or die." Paul here speaks literally, not metaphorically. The cause to which he refers is moral, but the effect is physical. The cause is found in the abuse of the Lord's supper; they eat and drink unworthily, not discerning the Lord's body; they are guilty of casting indignity upon the Lord as represented in the Supper, and, in the very act, eat and drink their own condemnation. "For this cause," says the apostle, "many are weak and sickly among you." But this class of Christians was not confined to Corinth; they are found everywhere and in increasing numbers. And this sickness is very peculiar, so much so that it is not noted by our medical writers, and no remedy has been prescribed for it, at least none within our knowledge.

And what is very singular, this sickness is paralytic, and manifests its worst features on the Sabbath. Men will go to their business, it matters not what, and drive it with tremendous energy till Saturday night. All the week long they glory in their robust health, and boast of their fine physical condition, but, when Sabbath morning dawns, they are too unwell to get up, and, by church time, they utterly collapse. They are too weak to go out to God's sanctuary. The pastor enquires for the absent brother, and learns that he is sick, and determines to call on the morrow to express his sympathy and pray with the sufferer. But, on Monday the sick brother is at his store or workshop, and says he was never better to all his life.

This Sunday sickness plays havoc with our congregations, and is most disheartening to ministers. On an average it is safe to say that not more than one-half of the members of our churches attend regularly our Sabbath services, and, upon inquiry, it will be found that the absentees excuse themselves upon the ground of sickness—they have the headache or a bad cold, or it is too hot or too cold, or too wet for their delicate health.

Churches that have two hundred members will find but one hundred present on a beautiful Sabbath morning. Instead of full houses to inspire and strengthen the pastor, there are a hundred empty seats to depress and discourage him.

And this state of things is all over the land. It exists in New York, Chicago, San Francisco and New Orleans. Of two millions of Baptists in this country, one million next Sabbath will be absent from God's house on account of this singular disease. And, then, this sickness is not confined to Baptists; it exists among all other Christians, blighting their hopes, discouraging their ministers, and hindering the cause of God. If Paul were here to-day to look over the millions of professed adherents to Christianity, with what impressive emphasis would he say, "Many are weak and sickly among you, and many sleep."

But this sickness not only develops itself on the Sabbath, but manifests its peculiar virulence on the evenings of the weekly prayer meeting. The prayer meeting, generally, indicates the spiritual tone of the church, but the attendance is the merest fraction of the entire body. And here, again, the excuse for absence is mostly weakness, fatigue or sickness. Now, when we come to look at this matter in its length and breadth, it should awaken serious thought.

The apostle evidently looked upon this sickness, not as accidental or merely natural, but as God's judgment for a moral wrong committed in the act of partaking of the Lord's supper. He speaks of it as a divine chastisement.

And this Sunday sickness that keeps vast numbers from the public worship of God is not a mere pretense. Its origin is found in moral causes. It arises largely from alienation from God, a disrelish for heavenly communion, a decline of faith in divine things, a falling back under the dominion of worldliness, and a separation from Christ, the life of the soul. "The weak and sickly" of our churches are in a perilous condition, and should take the alarm lest their sickness end in death.

BREVITIES.

Sister Helen M. Cook, of DeWitt, Mo., sends us \$1.00 for the young ministers, and adds her prayers that God will aid us in collecting funds for these noble young men. Will not all the sisters do as much, and if they cannot send \$1.00, or anything, just pray for the young ministers?—We say to Bro. J. W. Givin, Middle Tennessee: We think not. Have sent catalogue and copy of paper. We should have at least 1,000 new subscribers from Middle Tennessee this year. —To Bro. Arnett, of Grand Junction: We have published our opinion several times, in this paper, that the sin against the Holy Ghost is deliberate, willful lying—the sin of Achan. —Both editors of the Georgia Index are out, in the same issue, in elaborate articles, the spirit and influence of which is to deprecate all attempts on the part of historians to trace a succession of churches of Christ or the continuation of his kingdom on the earth, and to make those appear foolish, if not fanatical, who contend that Christ's visible kingdom has undoubtedly stood from the days of John the Baptist until now. We are of the number who both believe and advocate the theory, and there are with us the names of the most distinguished Baptists and scholars withal who have lived on this continent. Christ said that his kingdom should stand unbroken and unmoved, and we do not cast a doubt upon his declaration. It is not true that where the Spirit is there is a church, but "ubi ecclesia, ibi Spiritus" is true. —Kind Words, published at Macon, Ga., for our Sunday-schools, while not printed on so fine paper, and not always illustrated by as fine cuts as the Philadelphia Young Reeper, is by far its superior in every other respect, and, in fact, superior to any Northern Sunday-school paper that comes to this office. Only 50 cents a year, and every family should have it. We congratulate Bro. Boykin upon the excellent work he is doing on the Sunday-school lessons. —Spring work for Tennessee Baptists: Secure a liberal subscription for our Associational and State Boards, and by no means forget our foreign missionaries. Three new missionaries are needed in foreign fields, and the men can be found to go—the means alone are wanted, and those means are in the hands of God's stewards, his living children. —The predictions all favor a bountiful crop year for the thrifty farmers, and we feel like prophesying a year of glorious revivals all over the West and South. Let not the churches depend upon professional revivalists, or high pressure meetings, but upon the faithful preaching of the gospel by their pastors, seasoned by their prayers and personal work. —One thousand new subscribers to THE BAPTIST is a little item of spring work that will not in the least interfere with any other work for the Master. Who will inaugurate a move to place THE BAPTIST in each Baptist family in the State? We have a magnificent offer to make to the first pastor who will report it accomplished: A copy of the Revised New Testament for himself and each member subscribing, (at \$2.50), and his own paper one year gratis. This new translation—which will be truly valuable—is now being advertised at \$10 per copy, and none sold for less; but we shall be able to secure copies of the American edition for at least \$1.00, or less, for quantities. —We hope you never will be able to do without THE BAPTIST, Bro. Harris, and with a little effort our list could be doubled at Rensselaer, Miss. Won't you help make it? —We think Christ commanded the apostles to wash one another's feet, Bro. T. R. Mullins, to teach them that they were always to be the equals of each other. He did not deliver it to them to give to the churches, for they never

did that, and of course did not understand Christ that the churches had anything to do with foot washing. —Yes, Bro. Slocum, we must find a Sabbath this spring and come down and visit you. What is the day of your meeting? —We say to Bro. Martin, of Alabama, that if there is the slightest heart-throb of Arminianism within us, we do not know it—it was crucified with Christ. He never clothed us with his "all-righteousness" until the last shroud of our own was stripped off and cast away. —Our readers will be pleased to know that the influence of this paper and the books of the Baptist Book House are felt for good in New Brunswick.

VISIT TO TEXAS IN MAY.

BRO. GRAVES:—In your trip to Texas, take Grayson county in. If you will tell me how many days you can take, I will, by conference, with the brethren, arrange a programme for our county. The church and parsonage in Sherman will be open and ready to receive you.

J. H. CANON.

Sherman, Texas, March 8, 1881.

We have been promising for three years past to visit Northern Texas, and we are now strongly inclined to decide to do it the coming May and June, "after planting and before weeding," and visit the brethren by preaching once a day at several points where the largest number of brethren can most conveniently assemble. Bro. Canon—and how strange it will be to take his hand on the borders of Texas!—and the brethren may select four points in his county, and we will fix the time when we hear from other brethren. We do not wish to visit towns altogether—we shall come on no agency this time, no money to raise for any purpose—we want to see as many of the large country churches as possible, where the largest number of Baptists can be gathered. Should any churches desire the five lectures on "The Church and its Ordinances," and will communicate with us, they can be arranged with three or four.

THE NEW REVISION OF THE BIBLE.

THE New Testament revised by English and American scholarship will be published in both countries in the course of a few weeks. Great expectations are entertained by many, and the first edition, it is said, will amount to five hundred thousand, while several publishing houses will put forth cheap editions. The demand for the revision will be unprecedented, as English Christendom has been well instructed as to the desirableness and necessity of a better and truer vision of the Scriptures than that in common use.

Some very able and scholarly works have been published showing grammatical and typographical errors and mistaken translations which demand correction. The wonder is that these Pedobaptist authors have been so long coming to the knowledge of the truth. Twenty-nine years ago the Baptist Bible Revision Association had a meeting in Odd Fellow's Hall, Memphis, where very able addresses were delivered by Drs. Macloy, Lynd, Waller, Duncan, R. Campbell, Judd, Armitage, Thomas and others, covering fully the ground now traversed by the advocates of revision. The arguments to day add nothing to the learning, logic and power of the arguments in 1852. And yet at that time the Pedobaptist world rose in arms against the Baptists of the Bible Union and Bible Revision Societies, and even many Baptists were frightened out of their wits.

The Baptists at that time were in advance of the Pedobaptist churches as to the necessity of revision, and they are still in advance as to the principles on which the revision should be made. Fidelity to God's truth, was the principle of the one; compromise with clashing denominations the principle of the other. Perfect and truthful translation was demanded by the one regardless of consequences; transferred or veiled words concealing their real meaning, that none might be offended, was required by the other. The principle of the Bible Union demanded as perfect a Bible as human learning allowed. The principle of the Canterbury Revision make an imperfect Bible a necessity. Ten years ago Dr. Schaff, now Chair-

man of the American Revision, said to Dr. Wychoff in the Bible rooms in New York, "There is still a necessity for the Bible Union." This we received from Dr. Wychoff himself.

We expect much from the new revision. It will correct many errors, remove slight blemishes, take away obscurities from many passages, and in some important respects still be inferior to the revision of the Bible Union. Perhaps, in the course of another twenty-nine years, Pedobaptists may reach our standpoint, and be willing to let the Holy Spirit say in English what he said to holy men of old in Greek; but, until they do reach that point, they will not allow English Christendom a perfect Bible.

Baptists alone with their principle of absolute faithfulness in translating God's word, irrespective of consequences, can ever give the world a pure and perfect Bible. And they ought to do it; it is their right as the divinely constituted custodians of revealed truth, and it is not their place to cringe and ask permission from those whose principle is demand concealment of any law or ordinance of God.

QUEST.

A Baptist minister living in the bounds of Western District Association last year immersed one or more candidates who had been received by a Presbyterian Synod. He did it to oblige the minister, Abner Cooper. What do you think of such an act?

REMARKS.—We think as Dr. Bright, of the New York Examiner and Chronicle, thinks: He says: "It is not in accordance with Baptist usage for a Baptist minister to baptize any person whose experience has not been related to and approved by a Baptist church. The usage is still more emphatic against administering baptism to a person who intends to unite with a good enough for a person to have his membership in, his pastor is good enough administrator to give him baptism. At any rate, we do not see how a Baptist pastor who respects himself and his principles can give baptism to one that means to violate those principles as soon as he is baptized."

BRO. GRAVES:—Will you please relieve my own and the minds of many others on the following points, viz: If Pedobaptist ministers have as much right to our communion table as they have to our pulpits, or to put the point in a clearer light, if all ministers who are qualified to occupy the pulpit, are also qualified to commune, and all of our ministers being qualified to occupy any pulpit when invited to do so, have they not an equal right according to the above position, to partake of the Lord's supper in any church where they are authorized to preach? Again, has a minister the right to administer the Lord's supper where it would be wrong? I ask these questions for the truth's sake. Please answer and oblige yours.

A. T. SIMS.

Forest Home, Ala.

REMARKS.—Bro. Sims troubles himself with his nullities. When a man is a little lost he can not see the road he has been traveling. We were once lost, and traveled round and round for half a day. 1. Pedobaptist ministers have no right to preach the gospel. 2. Baptist churches cannot Scripturally—i. e., legally give them the right, because Christ has withheld it from every Society not a church, and from every unbaptized and unordained minister. Pedobaptist societies, no more than Masonic Lodges, can ordain or confer the authority upon any man to preach, and baptize, and administer the Supper. 3. It is not true that any minister who has a right to preach in your pulpit has a right to unite with you in celebrating the Supper any more than he has in voting in your church, because voting, like the Supper, is a church privilege. We can see how a pastor not a member can administer the ordinance of the Supper without participating in it, just as easily as we can see how he can administer the rite of baptism without voting upon the reception of the subject to membership by baptism. He may serve a church as a minister without participating in the rites and privileges of the church. But there was no trouble in the apostles day, for each church had its own elder or elders, and the pastor was a member of the church to which he administered the Supper. Had not our churches better go back to the apos-

tole pattern rather than to legislate a change in the ordinance to suit their irregularities.

INTERCESSION OF SAINTS IN HEAVEN FOR THE LIVING.

DR. WINKLER, of the Alabama Baptist, is not satisfied with the position we took as disposing his theory that saints in heaven intercede for God in heaven are now interceding for living friends on earth. We suggest that the Doctor now attempt what logically devolves upon him to do,—

1. Produce a passage in proof that there is a saint before the throne of God in heaven, where our Great High Priest is interceding for us.

2. That they are jointly officiating as priests with Christ for the living on the earth.

If he cannot find Scriptures undoubtedly teaching these doctrines, he certainly is not justified in teaching them in prose or poetry. With our brother try the own? for if the manliness who can and those passages, our brother is that man.

The Catholics cannot be reproached for desiring the intercession of Mary, the mother of Jesus, if the "Intercession of the Saints" can be established.

THE MINISTEBIAL EDUCATION BOARD.

THIS Board is entrusted with a most important work—that of aiding young ministers in preparing for future active and efficient service. These young men are to fill the places of those who are dying off—pastors, missionaries, teachers, editors, professors—and more, they will have to meet new questions and assume new responsibilities, growing out of the new spirit of the coming age. And yet nearly all the young men that have

the ministry in view, in colleges and seminaries, or hope to enter these institutions, are poor and dependent. In a large acquaintance, extending over many years, we cannot call to mind one solitary student for the ministry whose father was a rich man. We know none such to-day. God, for the most part, chooses the poor of this world who are rich in the faith to bear the burdens and reap the rewards of the Christian preacher.

These young men help themselves as they have opportunity, teaching school, making crops, working at their trades or such jobs as come in their way, but it is at the expense of lost time, desultory study, broken habits, and long-delayed preparation. A little timely help, in the way of a loan or a free gift, is of immense advantage to one who is anxious for uninterrupted study, or to enter upon his life work as early as possible.

The design of the Board is to help this class, after satisfactory examination. But it is a painful fact that the Board can assist but few, while the applications are many. There are some excellent young men, of fine talents and undoubted piety, now at the Southwestern University, who must now at the Southwestern University, who must receive an immediately or leave to return no more. Will the churches of Tennessee allow this?

Will they not say to these young men, "Wait here, pastors and leaders, stay, and we will give you bread? Any sum, great or small, sent to Bro. D. W. Hughes, at Jackson, will be put where they will do the most good."

THE SUNDAY-SCHOOL BOARD.

THIS Board of the State Convention, located at Chattanooga, in connection with the American Baptist Publication Society, in Philadelphia, has appointed Rev. W. A. Therrell, late of Jonesboro, as State Sunday-school missionary. This is a good appointment, and we commend Bro. Therrell to the confidence and co-operation of the churches generally. The Sunday-school work in Tennessee is in a very low condition. More than half the churches have no schools; children are growing up in ignorance, or else are wandering off to other churches that have more intelligence, enterprise and piety. Not only should we, as Baptists, aim to have a Sunday-school in every church, but in every destitute neighborhood also. These mission schools, when properly organized and cared for, become, in a vast majority of cases, the pioneers of gospel churches.

Now that we have a Sunday-school missionary, the first thing to be done is to sustain him. The existing Sunday-schools should make a monthly

or quarterly contribution of a stated sum, that the Board may be able promptly and regularly to pay the missionary's salary. Then he will be able to give his time and energies to his appropriate work, and not become a mere collector of his own salary, to the humiliation of himself and friends. Let us now take hold of the Sunday-school work, and show that we mean business.

THE DISCUSSION.

I HAVE been a close reader of the discussion on Universalism, that is now about its close, but have not given any expression to the impressions and convictions of my mind relative to it. I should have preferred its publication consecutively, that a better connector might have been kept between the several letters; but I know this was not possible under the circumstances.

To say that I have been pleased with the ability with which you have met and refuted this lam that is fast becoming the bane of the land, does not express it. I have been edified, benefited and instructed.

While I have been thus pleased with your part of the discussion, I have looked upon that of Mr. Burruss as a great bundle of fallacies and inconsistencies. He is certainly a complete prodigy. How any man could have arranged in his mind such a medley of truth and error, is mysterious indeed. I have, in several instances, been completely disgusted with the low estimate which he puts upon God's character, and his most outrageous perversion of God's Word.

Burruss's last letter on the last proposition seems, if possible, to exceed the rest in point of impudence, perversion and inconsistency. I was forced to conclude, after reading it, that his satanic majesty certainly could not have a more efficient agent than he; for such teaching could have so other tendency, if accepted, than to utterly establish and perpetuate the error in his mind.

May God long spare you to defend the truth and oppose all phases of error, is the earnest prayer of one who has ever loved and appreciated you for the truth's sake.

A. P. FARRAR.

Roger's Prairie, Leon county, Texas.

REMARKS.—We think the non-Scripturalness and utter absurdity of Restorationism is fully set forth in that discussion. The "Book House" has published a thousand copies of the discussion letters on each side, to send for a copy, and to circulate a few among their neighbors. Single copies, 10c; by the doz., \$1, by mail postpaid.

Correspondents and Collectors for 1881, for the Executive Board of the Bible Union Association:

John Baleman—Alexandria church, Lafayette and Shreveport.

W. L. Anthony—Fulton church.

A. P. Campbell—Shreveport.

J. R. Bales—Hermantown.

B. J. Bales—Hermantown.

W. L. Bales—Hermantown.

W. L. Bales—Hermantown.

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WAS TROAS IN ASIA, AND WAS THERE A CHURCH AT TROAS IN THE FIRST CENTURY?

THE recent decision of the Synops upon the first prize question offered by the Bible Class has raised a new issue—namely, that Troas was not in Asia, and the Synops have their decision upon these two statements of Conybeare and Howson.

Troas is the name either of a district or a town. As a district, it had a history of its own. Though geographically a part of Mysia, and politically a part of Asia, it was usually spoken of as distinguished from both. (Vol. I. p. 280).

In this place it is evident that Mysia is excluded from Asia, not because these two (Mysia and Phrygia) districts were not parts of it in its political character of a province, but because they had a history and traditional character of their own sufficiently independent to give them a name in popular usage. As regards Asia, it is simply viewed as the Western portion of Asia Minor. (Vol. I. p. 276).

Having publicly taken the position that Troas was in the "Asia" of the New Testament, unless we can show good authority for it, we will be placed before our readers as "taking for granted what is really not true."

We want no better authority than the pages of the above distinguished commentators afford to establish what every historian and commentator, known to us, admits.

We do not understand Conybeare and Howson as denying that the city of Troas was a city of Proconnesian Asia in the days of Paul, but as asserting it.

They say in the first extract that "Troas was the same of either a district or a town." We all know that Luke spoke of Troas as a town. They say that "as a district it was geographically a part of Mysia, and politically a part of Asia, it was usually spoken of as distinguished from both." Certainly not by Luke or Paul, or any inspired historian. In a note explanatory, these commentators say: "We may compare the three principal districts of the province of Asia, viz: Phrygia, Lydia, Mysia to the three Ridings of Yorkshire," etc. Is not each Ridings as well as Yorkshire itself in England? And, if the Holy Spirit should forbid a man to preach in England, would not the prohibition extend to the three Ridings of Yorkshire?

In the next extract they say that Mysia "in that place is evidently excluded from Asia, not because these two (Mysia and Phrygia) districts were not parts of it in its political character as a province, [for they actually were] but because they had a history and traditional character of their own sufficiently independent to give them a name in popular usage." They say that "Mysia," "Asia," and "Bithynia" were in that day used in two ways—popularly and correctly, and in their exact political meaning—and they think that Luke spoke of them in the former—i. e., in their vulgar sense, and not in their exact sense! We must be excused for believing that the Holy Spirit put the exact and proper words into Luke's mind, and, wherever in the New Testament "Asia" is used, what was geographically and politically known at Rome as Asia was meant. These authors elsewhere state that the Asia of inspiration embraced Mysia, of which Troas was the chief town.

"The Asia of the New Testament is the western portion of that peninsula, which in modern times, has received the name of Asia Minor." (Vol. I. p. 280).

In the extract above this fact is also admitted. "As regards Asia, it is simply viewed as the Western portion of Asia Minor." This includes Mysia, and, of course, settles this question.

Livy, Strabo, Cicero, specifically mention Mysia with other provinces as constituting Asia. Authorities could be multiplied, establishing the fact that Troas was a town in Proconnesian Asia. (See Alford, Smith's Bible Dictionary, Winer, Well's "Seven Churches in Asia," Barnes, et al.).

But Jesus was not laboring under a mistake when he declared that Pergamos, a chief city of the province of Mysia, and only a few miles from Troas was in Asia. He addressed the seven churches that were in Asia, and Pergamos, the chief city of Mysia, is mentioned as one of the

seven, and Troas was only a few miles from Pergamos; and, if the former was in Asia, the latter certainly was.

"Asia, as always in the New Testament, is the Proconnesian Province so called." (Alford).

If any one thing is made out and agreed upon by the highest critical authorities, it is that the whole of Mysia, including Troas, was "in the Asia of the New Testament," and, therefore, Paul at his first visit was forbidden to preach there; and, at his second visit, which was his last, so far as we have any account, he did not gather a church.

The next question is—

Was there a church at Troas in the first century?

We submit to the class an extract from an exhaustive article in the *Christian Review* (Baptist) for 1853, which we have extracted for our forthcoming book, "Inter-Communion," etc. If its positions can, by any one, be shown untenable, we would be exceedingly gratified in having them pointed out before we give them permanency in a stereotyped publication.

[From the *Christian Review*.]

There is no evidence that he [Paul] or any other apostle ever gathered a church there. On the contrary, there is ample testimony, that during the first century, no church is recognized as existing in this emporium, the seat of the ancient and classical Troy. The references in the New Testament to the labors of Paul, evidently intimate that when at Troas, he was only as a point of transit, or brief sojourn, for occasional preaching, while on his way to places where he had a destined mission. Thus, for example, in 2 Cor. ii. 12, Paul says: "When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence to Macedonia." However lavishing this field of labor may have been, Paul had a definite purpose, in going onward to another place.

No proof exists, that a church was formed at Troas during any part of the Apostolic Period, or during the First Century. All the churches in that part of Asia Minor, then called Asia, are expressly named in the earlier church writers, or in the New Testament; and the seven churches to which the seven epistles in the Apocalypse were addressed, were all, we have reason to believe, which existed in that province when the Apocalypse was written.

In this district, which embraced the site of Troas as the most important position in the north-western coast, there were seven churches, each in a separate locality, but none is ever mentioned as having been formed in Troas. These, besides the seven named in the Apocalypse, were the churches at Colosse, Hierapolis, Miletus, Magnesia and Tralles. The district then embracing the seats these churches, was called by the name of Asia, both in the usage of John in the Revelation, and in contemporary secular history, so that we can be at no loss to ascertain what is the region intended, when John, for example, speaks of "the seven churches which were in Asia." (Rev. i. 4.)

The name of Asia, which in later times has gradually come to be applied to the whole of the largest three grand divisions of the eastern continent, was in the apostles' days, limited to that narrow section which the Romans called Proconnesian Asia, from the title of the officer who governed it. It embraced only that narrow margin which had the Mediterranean for its southern border, and for its northern, that long range of the Taurus mountains which runs midway through the peninsula which in modern times is called Asia Minor. The region then called Asia; in the New Testament and in profane history, was even less than half of that small corner of western Asia which lies between the Black and the Mediterranean seas. It did not then include Judea, or any of the lands in which churches had already been formed, lying toward the eastward in that quarter of the globe. It was applied entirely to that small district which was then a Roman proconular province.

The name, originally applying to this narrow section, was afterward successively applied to the remaining portion of this peninsula, of what is

called Asia Minor, and thence gradually to other portions of the continent, till finally extending eastward from Asia Minor, it was extended to all the regions in that quarter of the globe; till in modern times the generic term of Asia, includes all the continent extending eastward to the Pacific ocean. But the strict and local use of that name, in the first century, wasenable us to show that there was no such church as the one supposed, at Troas, during the days of the apostles.

We have here also the explanation why John was divinely directed to address his epistles only to those seven churches named in the Apocalypse, and to none besides; and it is from the simple fact, that no other churches were then existing in the province known as "Asia." The other five churches elsewhere mentioned in the Scriptures, or in ancient history, existed in this same province, but not at the time of the writing of the Apocalypse, when there were only "the seven churches in Asia." But Troas, which was the most northern bulwark or outpost of this Asia, had no church, either before or after the date of John's epistles. The cities containing the seven Apocalyptic churches lay in a district forming a kind of half moon or semicircle, facing toward the Egean sea, of which Ephesus would be about the center, at the mouth of the river Cayster. Beginning at Ephesus, as the center, the sweep of observation extends upward or northward, on a radius to Smyrna, and thence to Pergamos. At this point the half-circle may be conceived as beginning to sweep or bend around through Thyatira, including Sardis within the compass, and thence ranging on through Philadelphia and Laodicea, lying off like the ends of a radius, from Ephesus as a center. This is the proper and geographical view, in which John contemplated this circle of churches from his exile abode in Patmos, which stood off some fifty miles from the main, and whose lofty peaks are to be seen from the city of Ephesus, the place which stands at the head of the list of churches addressed in his epistles.

Now, Troas stood off about as far from Pergamos as the latter was distant from Smyrna; and if there had been a church in Troas, there was an obvious need of its being mentioned along with the rest. We have the best reasons why the seven Asiatic churches in John's epistles, should be named; and equally good reasons why the other five churches in "Asia," should not be named by John; but there is no reason why the church in Troas should not be somewhere named, if such a church were in existence. It is known that Colosse, to which one of Paul's epistles was addressed, lay only fifty miles east of Laodicea, and one hundred and twenty southeast from Smyrna. All the rest of these seven churches lay at distances, no two of them nearer than twenty-five, and no two farther apart from each other, in the order of succession, than seventy-five miles. Troas was thus entitled to be named in its proper position in this order of places, if there had been a church in that city to be addressed.

(To be Continued.)

ITEMS.

The *Baptist Banner*, Georgia, Bro. J. M. Woods, editor, will reappear at Gainesville, Ga., on the first of April proximo. Why cannot the *San* and *Banner* unite, and make one strong Baptist paper?

We have got a cradle in our house—
And we have something in it—
A freakish, wayward, wile-one babe,
Not huzer than a mischievous.

Churches or Associations wishing the services of a young minister during the summer months, as pastor or missionary, can be put in correspondence with one by addressing this office.

The review of Mr. Averill's pamphlet, by Bro. Lee, has commenced in the *Texas Baptist*, and the first article is disastrous to Mr. A.'s assertions. Mr. A. was immersed by a set of Unitarians in New York, and has no other baptism. Can it be that any Baptist church in Texas will accept his official act?

We are informed by Bro. J. D. Anderson, Secretary of the State Mission Board, that the State Board at Nashville has appointed Eld. J. J. Porter as missionary for the western portion of

the State—i. e., West Tennessee—and that the Board desires to hold a meeting of conference with all the Associations of West Tennessee, at Milan, on Saturday, April 2.

A young man, late senior student at the University, Jackson, Tenn., wishes a school and church in a neighborhood in Tennessee or Mississippi, where a good school would be appreciated. We will take pleasure in putting parties in correspondence with him, and several other parties who are qualified both to teach and to preach.

Bro. Jos. H. Borum is just recovering from a severe cold and an attack of bronchitis, by which he has been confined to the bed and house for five weeks past. At one time his life was quite despaired of. He writes that his spiritual enjoyments were never greater, or hopes of heaven brighter. Thus God blesses sickness to his children.

APPOINTMENTS IN MIDDLE TENNESSEE.—It has been arranged for us to preach at Smyrna, Marshall county, on Saturday before the third Sunday in April, and the day following, April 16 and 17; at Big Springs on Tuesday (19) following; at El. Bethel on Wednesday, 20th. Other appointments for rest of the week will be made in due time.

We hear of some twenty members excluded from a church in Mississippi, because they avowed their belief in the Lord's supper as a church ordinance.—*The Baptist, Memphis, Tenn.* You must have been wrongly informed. Will the *Baptist* record tell us whether such an outrage has been committed in B. State? It will facilitate matters, if Bro. Graves will give the name of the church to which he refers.—*Religious Herald.* The name of the church given us is Terry, near Jackson.

We are a Baptist—just a Baptist, nothing less, nothing more.—*Arkansas Evangel.* There now, Dr. R. J. Graves, we have found the man you ask us to look for. In your next edition of "Old Landmarkism—What is It?" proclaim that the *Religious Herald* is not alone in its opposition to your heresy; but that a new *Evangel* has appeared in Little Rock, that is a Baptist, nothing less, nothing more; and, of course, that being so, it has nothing to do with Landmarkism, new or old.—*Religious Herald.* Poor *Herald*, this is not so much as a *True* you vainly catch at. We wrote the book called "Old Landmarkism" to prove that Landmark Baptists were Baptist—just Baptists, nothing less, nothing more. Bro. Sealey, the senior editor of the *Evangel*, for years either correspondent or editor of this paper, is an out and out Landmarkist—i. e., just a Scriptural Baptist—nothing more. No paper but an outspoken *Baptist* paper will be favored by Arkansas Baptists.

NEWS FROM THE STATES.

Alabama.—N. R. Ake, writing to the *Alabama Baptist* of affairs at Tusculum, makes this mention of Bro. J. M. Phillips and his work as pastor, which will be read with interest and pleasure by his many friends in other States: "Since Bro. Phillips came as the shepherd of this flock the grace of God has descended richly upon us. The church has gone to work in earnest, and accessions to the membership are being constantly made. Plain and practical in every word and deed, Bro. Phillips re-echoes the heart and soul the very best portions of his congregation. Patient to the moment at every post of duty, he marshals his best forces and triumphantly over every foe. Bled with the grace of God in his heart and a noble, consecrated wife to sympathize with and cheer him in every work, his labors are those of love and happiness. May God deal graciously with him, and spare him to us and the church through many long years of usefulness."—Rev. J. J. Stamp, missionary of the State Board in Muscle Shoals Association, has located at Moulton.

Arkansas.—Rev. J. B. Sealey, late Arkansas editor of the *Baptist*, has taken an editorial position on the *Evangel*, published at Dardanelle. Bro. Sealey was a vigorous, peppy, and the best man in securing his voice upon the State paper. We wish him and his co-laborer, Eld. R. R. Womack, abundant success.—The church at Hope proposes to sell its parsonage and church building, and erect a new house in a more eligible place. Bro. Colahan is succeeding nicely.

Georgia.—The Savannah News, of the 9th inst., says: "Rev. H. L. Simpson, a well known colored preacher, died last night, in the fifty-first year of his age. He was pastor of the Second African Baptist church, and had been a resident of this city for over nine years. His remains will be taken to his former home in Ontario, Canada."—The Sunday school Convention of the Stone Mountain Association will meet in the Central Baptist church, Atlanta, on the 1st, 2d

and 3d days of April.—The Elberton church recently received seven members.

Kentucky.—Dr. W. B. Woolfolk is assisting Dr. Weaver, of the Chestnut-street church, Louisville, in a series of meetings.—Rev. Thos. Lammie, of Crittenden Association, died recently.—Bro. M. D. Jeffries, of the Seminary, has accepted a call to the Blackburg church, Claiborne county, Va. Bro. J. will close his studies in the Seminary in May.—*Recorder*.—Elder W. H. Ryals, of Virginia, has been called to the pastoral care of the Olivet church, Christian county, for two Sabbaths in each month.—Eleven persons have been added to the F. M. church, Lexington, as the result of a meeting by the pastor, Rev. Lansing Barrows, assisted by Elder Pratt. Bro. Barrows is spoken of as "the finest orator in the Kentucky pulpit."

Louisiana.—The brethren at Columbia hope to have their church building completed by the first of July.—"Sabine parish has voted on the whisky question, six of the wards went against license, and two wards voted license."—*Baptist Messenger*.

Mississippi.—Bro. E. C. Gates has accepted the care of Greenville and Lake Washington churches. May the Lord bless his labors.—*Recorder*.—The Educational Committee of the General Association of East Mississippi are prospecting for a suitable location for the school to be founded under the auspices of that body.—The Baptists of Oxford are contemplating erecting a handsome church edifice at an early day. The record says over \$100 have been secured for the purpose, and that the new building enterprise is an assured success.—"We rejoice to learn that the Baptists of Mississippi have bought back what was once the building of the Yalobusha Female Institute, at Grenada. Before the war that institution, under the leadership of such men as W. S. Webb and G. C. Granberry, was a great power in our denomination. When the editor of the *Recorder* was connected with that institution, from 1860 to 1862, there were always in attendance from 25 to 300 students. He will never forget the day when he "baptized with Christ by baptism" twenty-eight young ladies, members of the Junior class, and daughters of the best families of Mississippi, Arkansas, Louisiana and Texas. We should greatly rejoice to know that the institution had regained its former prosperity."—*Western Recorder*.

Wisconsin.—A new church has been organized at Warwick, Vernon county, with a membership of forty-one. Elder E. H. Owen has been called to the pastorate.—The church at Prairieville proposes to erect a new house of worship. The contract for the building has been given out.—The Third church, St. Louis, of which Dr. G. A. Lottin is pastor, has continued, up to date, this year, \$22 to Foreign Missions. They will raise, it is thought, at least \$100 before the meeting of the Convention in May, which will make the total contribution \$222.

South Carolina.—The church at Lancaster, Elder G. W. Gardner, pastor, received thirteen additions the two first months in the year. Townville Baptist church, Anderson county, is supplied by Rev. J. R. Earle, Harvard, Ga.

Tennessee.—The meetings conducted at the First church, Nashville, by Rev. A. B. Earle, are interesting in interest, so we learn, and the prospects are good for a gracious refreshing from the Lord.—Every church in the State should see to it that their pastor is provided with the necessary means to attend the Southern Baptist Convention. The meeting in May will be the most important, in some respects, ever held. The great question of how to reach the mass of our membership in the interest of missions will be thoroughly discussed by the ablest men in the denomination, and much more will be said and done that will greatly benefit both pastor and people.—Rev. C. C. Brown recently held a meeting at Home, Greene county, with good results.—The Eastanna Baptist Sunday-school Convention meets next Tuesday, East Tennessee, to-day. Dr. W. A. Montgomery, of Chattanooga, and Dr. N. B. Goforth, president of Carson College, with other able speakers, are announced to discuss important features of the Sunday-school work.

Texas.—The Mission Board of the General Association decided in favor of Waco as the place of the next annual meeting of that body, in July.—The *Texas Baptist* mentions Bryan, Marshall and Greenville as important vacation pastorate. It also mentions them as able and willing to support a pastor.—Dr. Hardwick preached his first sermon as pastor at Waxahatchie last Sunday.

Virginia.—John H. Deane, a prominent Baptist layman of New York City, recently forwarded a thousand-dollar check to Richmond College.—Rev. John A. Hardaway, of Amelia, goes to Petersburg to take pastoral charge of the Mission chapel. He will enter upon his work the first of April.—Dr. Buckland, of the *Religious Herald*, secured \$650 for the John Memorial Hall during his recent trip North.—Dr. Henry McDonald, of Richmond, will hold a series of meetings with the church at Hampton in April. A new church edifice is to be erected, at a cost of seven or eight thousand dollars. Rev. R. F. Eaton is their pastor.

THE MOST VALUABLE PREMIUM OFFERED.

THE most valuable premium we have ever offered for new subscribers to this paper, is the *Billy and Lure Brace*, price \$10, for ten new subscribers at \$2.50. We have said and given away as premiums more than 1,000 in the last three years—474 last year alone, all giving the utmost satisfaction. We have not the space in these columns for the testimony of ministers and public speakers and ruptured persons, and old men and ministers broken down in the back, unable to ride to their appointments, or to stand up to preach a sermon, who write us they can ride without the least trouble, and stand and speak for hours with-

out fatigue with the brace, and feel that they have a new lease of life and time to labor. A letter before us, from Eld. John Neighbors, Amity, Ark., wishes to thank his brother, W. R. Bush, for the present of one, which he says he would not part with for fifty dollars in gold. He had well nigh broken down, and this good brother thus remembered his pastor. There are five hundred, if not one thousand, ministers doing good service for the Master as pastors and evangelists to-day, who would be laid aside and their voices silent, was it not for the Body and Lure Braces. We are preaching through these.

This is what we wish to say to Baptist ministers:—

WE WANT TO GIVE AWAY 1,000 BRACES IN 1881, and for each brace we want the recipient to get us up ten new subscribers (\$2.50). So near a gift, we call it such, for a few hours judicious work will do it.

The protracted meetings will commence in July—work which has ruined so many voices and broken down so many ministers, and, there is not a minister, young or old, but needs one for the summer work, if not constantly. Now is the very best time to get the ten subscribers—more money by far now than there will be in July.

GET YOUR BRACE NOW!

SELECTIONS.

THE RULES.

When people are sick in body, they usually want to do something for the disease. They ought to be as wise when mentally sick with that unerring malady, the blues, and do something, with an active emphasis on the do. Too many, I fear, when in low spirits, are tempted to take something. A dose of morphine, a glass of wine, a good cigar, an exciting novel, or an amiable holiday, seems so pleasant to take. But they do not cure, they only aggravate the ailment. The harmonious and simultaneous employment of head, hands and heart, is the availing remedy. Plan some sensible work and execute it. Take hold of the plow or hoe, saw or hammer, pen or yardstick, needle or broom, and stir your blood by stirring something to some purpose. When there is no positive bodily disease, one can do much toward dispelling one's dismal blot of murky misery, by helping to put a bit of clear blue sky of happiness over somebody's head.

If you are sick, do not whine nor sigh nor drizzle a "continual dropping" of complaints. Gird yourself with the spirit of a man and bear your infirmity. Bring your wandering gloomy gaze within the compass of to-day. Christ has commanded: "Take no thought for to-morrow. Trust God to-day."

It is wrong to give away to the blues. If they rise from bodily indisposition then fast a little if need be, exercise wisely, and quit your misbegotten habits. Live according to God's laws in all things.

If your spirit is wounded with some deep sorrow, do not repine. Go to the loving Christ who was a "man of sorrows," and who can enter into all our sore afflictions. Trust, love, obey. Find something for hand and heart to do. Never despair. Christ, reigns, and his hand that "in faithfulness" has surely chinked, can richly comfort, in due time.—*Golden Rule*.

In an article in *Harper's* for January describes J. Ross H. Lowell's first wife—to whom he was married in 1841, and from whom death separated him in 1881—a most lovely lady, and who made his home, it is said, "ideally beautifully." On the day of her death a child was born to Mr. Lowell, and this became the occasion of that poem, "The Two Angels," which so many have so long admired. It was addressed to Mr. Lowell, as the two following stanzas, when the circumstances are known, would almost suggest:—

"Then at thy own O friend, and not at mine,
The angel with the amaranthine wreath,
Passing, descended, and with voice divine
Whispered a word that had a sound like Death.
"Then I felt upon the house a sudden gloom,
A shadow on those features fair and thin,
And softly, from that hushed and darkened room,
Two angels loved where but one went in."

The Young South.

MISS NORA S. GRAVES, Editor.
To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

I SEE you are all going to school and studying hard; for you can count only three more months before that "awful examination." I well remember how I use to dread it, and how hard I had to study in the spring to prepare for it, just when I felt most like throwing my books aside and being free as the birds that sang about me.

But what a good time we will have this summer, when school is out and books are laid aside, for answering enigmas. Nearly all have promised to work harder, so I expect our Post Office will be full to overflowing every week, and imagine there will be quite a race for that Prize Book.

Miss Maggie Caldwell, of Leeper's Creek, Tenn., wishes to join our circle this week, and sends as her letter of introduction answers to five acrostics, and two original enigmas. Her answers are as follows: Mamie Ivey's, I am the way; Olive Quinn's, J. R. Graves; George Robinson's, Abithoppel; Mary Harrington's, L. Jellies, and Willie Owen's, Graves. All correct, except Miss Mary's, and I think Miss Olive will also have to look that one over again.

From such a letter of introduction we shall naturally expect much from you, Miss Maggie. Do not disappoint us.

Miss Fannie Bussey, of Monticello, Ark., sends us answers to Miss Ora Pasley's acrostic, J. W. Graham, that of George Robinson, Abithoppel, also an original acrostic which I give you this week.

It is with a great deal of pleasure, I add each new name to our list of workers.

DEAR AUNT NORA:—We received THE BAPTIST last Monday, but I have been going to school, and did not look out the enigmas until to-day. I think I have solved the four enigmas in THE BAPTIST of March 5th, 1881. I think the answer to Miss Mary Babbs', is M. N. Merry; George Robinson's, Abithoppel. I think if he will look he will find that he left out the 7th question. The answer to Miss Mary Harrington's, is L. Jellies. Willie Owen's, Graves. I will say to Miss Lula Freeman, she will find who found the mules in the wilderness in Gen. xxi. 24, and who built the ivory house in 1 Kings xlii. 89. I will bid you and the little cousins good bye, for I am taking up too much room I fear. Your little friend,
OLIVE D. QUINN.

Prattville, Ark., March 13, 1881.

DEAR AUNT NORA:—Will you please admit another little girl into your charming circle? I am a little girl, eleven years old, and go to Sunday-school. I am going through the Bible with mother now. I think I have solved Olive D. Quinn's acrostic. It is J. R. Graves. As this is my first letter to the Young South, you may say it in the waste basket, if you think proper. With much love, I am your friend.

ALICE PAGE.

Page's Mills, Marion Co., S. C., March 6, 1881.

DEAR AUNT NORA:—I thought I would write to the Young South for the first time. I live in the South where they raise cotton and corn. My name has a plaining mill, where I have been working this week. You must tell your readers to make out the enigma which I send. Please excuse my writing.

LESTER C. HARRINGTON.

Bastrop, La., March 14, 1881.

DEAR AUNT NORA:—Papa has taken THE BAPTIST a year, and I like it very much. I am so glad to see the Young South. I think I have worked Olive D. Quinn's enigma. I want you to tell me if it is a correct answer. It is J. R. Graves. It is the first one I have ever worked. We have a Sunday-school a mile from our house. I live in the country. I want to become acquainted with you. I think I would like you, because you try to please. With love to you, I remain your little friend,
KATE SMITH.

Valdron, Mo., March 6, 1881.

Your answer is correct, Miss Katie, and as you have succeeded so well in this, your first attempt, I hope you will try and send us answers to all the enigmas and thus let us become acquainted.

DEAR MISS NORA:—I think I have solved Olive Quinn's enigma. It composes the name of J. R. Graves. I am very glad you published my letter. I am going to school now; when the school

is out I can write you more letters than I do now. I go to Sunday-school. Rev. A. J. Kincaid is our pastor. So I remain your little friend,
WILLIE A. OWEN.

Covington, Tenn., March 12, 1881.

DEAR AUNT NORA:—I am a stranger to you, but wish to be introduced into your company of little cousins. I have solved some of your enigmas, but have never sent you the answer until now. Grandpa takes THE BAPTIST, says he has been taking it for more than twenty years, and likes it very much. Papa takes it also. He is a Baptist preacher. His name is Wm. P. Dorrill. I like the paper splendidly, especially the Young South. I am fourteen years old. I think the answer to Olive D. Quinn's acrostic, of Feb. 26, says the name of the most distinguished Baptist is J. R. Graves. With love to you and all the little cousins, I hope to be your friend.
LIZZIE DORRILL.

Palona, Leake county, Miss., March 10, 1881.

P. S.—I forgot to say hurray for Cousin Mamie. She got a nice book for her pains, but I want to get this one.

We shall be strangers no longer, Miss Lizzie, if you say so, and if you try you can get the prize book this year. All the enigmas are easy and interesting, as they are made by the little cousins. Be sure and send me all the answers you find.

MISS MAGGIE CALDWELL.

Prattville, Ark., March 13, 1881.

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fact with very pernicious company, and evil communications corrupt good manners. 3. Dancing will require me to use and permit freedoms with the other sex, of which I should be heartily ashamed, and which I believe to be wrong.

4. My parents and friends would be anxious about me if I were out late, keeping company with, they know not whom.

5. Ministers and good people in general disapprove of dancing, and I think it is not safe to set myself against them. If a thing be even doubtful, I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure and lovely, and of good report.

7. I am told that dancing is a great temptation and snare to young men, and I do not wish to have anything to do with leading them astray.

8. Dancing unites the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Savior.

9. There are plenty of graceful exercises and cheerful amusements which have none of the objections connected with them that lie against dancing.—*Central Methodist.*

WHAT SHALL I BE, MOTHER?

BE a man, my son; be firm and brave.

If safe from temptation, try others to save.

Be gentle and courteous, honest and true.

Doing always to others as you'd have them do you.

Be calm when provoked. Let not passion have sway.

Let your griefs on the morrow for the work of to-day.

What shall I be, mother?

Be a soldier, my boy. Begin now in youth

To fight in good earnest the battle for truth.

But rule first your spirit, greater by far

Than taking a city laid carge of war.

Be frank and outspoken, and fearless in views.

Be true to them not rarely before those who abuse.

What shall I be, mother?

Be a student, my love. Consider your mind

A trust lent you, to furnish with wisdom reduced.

Be a lover of books, but still more of thought.

Be not governed by wishes, but ruled by "I ought."

For duty alone can keep you steadfast in right.

From which you'll not swerve if you keep it in sight.

SEWING-ACHES.

JESSIE sat down by her mother to sew. She

was making a pillow-case for her own little

pillow.

"All this?" she asked, in a discontented tone,

holding the seam out.

"That is too much for a little girl who has a

work-basket of her own," said her mother.

"Yes," thought Jessie, "mother has given me a

work-basket, and I ought to be willing to sew;"

and with that she took a few stitches quite diligently.

"I have a dreadful pain at my side," said Jes-

sie, in a few minutes. "My thumb is very sore,"

she said a few moments after. "Oh, my hand is

so tired!" was the next. Next there was some-

thing the matter with her foot, and then her eyes,

and so she was full of trouble. At length the

sewing was done. Jessie brought it to her

mother.

"Should I not first send for a doctor?" said her

mother.

"The doctor for me, mother?" cried the little

girl, as surprised as she could be.

"Certainly. A little girl so full of pains and

aches must be sick; and the doctor we have the

doctor, the better."

"Oh, mother!" said Jessie, laughing, "they

were sewing aches. I am well now."

I have heard of other little girls besides Jessie

who had sewing aches and pains whenever their

parents had work for them to do. This is a disease

called "sickness," and I hope none of my

little readers are all else with it.—*Maggie.*

PROCASTINATION.

HERE is a lesson in rhyme which our little

friends should read and bear in mind, when

they are tempted by that great thief of time, pro-

crastination, which, if permitted to, will soon be-

come a master from whose yoke they will find it

hard to break:

"Some little folks are apt to say

"When asked to do a task to-day:

"I'll do it off at to-day to-day—

"I cannot matter much."

"Time is always on the wing,

"You cannot stop its flight;

"Then do at once your little tasks,

"You'll happier be at night."

"What time is it still put off,

"What time is it still put off,

"And see not by to-day enough,

"It comes at many a one."

Is there a word in the English language that

contains all the vowels? There is, unquestion-

able.

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contains all the vowels? There is, unquestion-

able.

To all Sufferers from Pro-lapsed Organs.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down

SECULAR ITEMS.

DOMESTIC.

Mahone is reported to be worth \$2,000,000. He is the wealthiest man in the country.

Gold's new Pacific express commenced business throughout Texas on Thursday.

Wm. F. Fryman has been elected to the United States Senate from Maine, to succeed Edmund.

Ex-governor Eaton will probably be the Democratic nominee for Governor of Connecticut.

A large number of German farm hands are at Castle Garden waiting for employment.

James Black (colored) was hanged at Marion, S. C., on Friday, for the murder of Eli W. Dean. He had been reprieved twice.

Twenty-six national banks have deposited \$2,250,000 United States bonds security for circulating notes.

It is rumored that Assistant Postmaster General Traver is to be given a seat on the Court of Claims Bench.

Ex-Secretary Sherman has presented each member of the Ohio Legislature with a portrait of himself.

Grana, failing to net the \$4,000,000 necessary for the Nicaragua project, will probably resign the presidency of the World's Fair Company.

At Washington, the Senate will continue to consider the bill for a distilling duty on spirits, in the light of the present market.

With a population of 400,000, the State of New York has 250,000 negroes, or about one-third of the population.

A Carriage (No. 10) was a runaway, passed over a considerable portion of South-west Avenue on Thursday night, accompanied by rain and hail.

Just across the Missouri line, it demolished some fifteen buildings, mortally wounding two persons and severely injuring six others.

The large Tabernacle was completely destroyed. Several buildings were blown down at Joplin, but at Carthage the damage was slight.

FOREIGN.

A Panama paper announces the nomination of Dr. Francisco Garcia Calderon as provisional president of Peru.

A Dublin dispatch says that the celebration of St. Patrick's day throughout Ireland was very quiet.

An order has been issued by the Austrian government prohibiting the exportation into Austria of swine, pork, bacon or sausage from the United States.

As at present arranged the formation of the Czar will take place at Moscow, at the expiration of the period of seven months, the Imperial party remaining in Moscow until the end of the year.

The *Freeman's Journal* regards the proposal for the appointment of a Papal Nuncio at the Court of St. James as one of the most dangerous intrigues ever attempted by England against the nationality and faith of Catholic Ireland.

The revolutionary proclamation discovered at Bismarck's domicile declares that the Philistines will continue their work, and warns the new Emperor to beware of his father's fate.

Minister Noves cables that the French government has agreed that all pork loaded upon ships before the passage of the French decree concerning pork imported from the United States shall be admitted into France subject to inspection, and with a little delay as such examination permits.

A letter collected says when the custom officer boarded a vessel loaded with oil cake from New Orleans, a box was discovered containing several thousand cartridges.

It is stated that it was originally intended to discharge the cargo at Queens, N. Y. The police took charge of the cartridges.

Michaelhoff is the name of the young man arrested on the 15th instant at the house where Bouwauk obtained the bomb.

He is a peasant from the province of Smolensk. Papers found in his possession mention both Catharine canal and Little Garden street.

in the neighborhood of the home of the Emperor's assassin.

An unprecedented number of birds were seen in the city of St. Louis, Mo., on Tuesday.

On Tuesday, the 15th inst., the population of the city of St. Louis was estimated at 100,000.

The last day in the city of St. Louis was estimated at 100,000.

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to whip it in with long, even strokes of the beater. A few minutes later throw in more sugar and keep adding it at intervals until it is all used up.

Beat until the icing is of a smooth, fine, and firm texture; if not stiff enough, put in more sugar; use at least a quarter of a pound of sugar for each egg.

To spread it, use a broad-bladed knife dipped in cold water.

PAUM Pudding.—One pound of raisins, one of currants, one of suet chopped fine, and add three-quarters of a pound of brown sugar, rind of one lemon, (chopped thin), one-half nutmeg, five eggs, one-half pound mixed candied peel, one half pint of brandy; mix well the dry ingredients; beat the eggs with the brandy; pour this over the other things and thoroughly mix; to be boiled in a basin or mold, for six hours at the time of making, and six hours when wanted for use.

ICE FOR CAKES.—Whites of four eggs, one pound of pulverized sugar, with lemon; break the whites into a broad, cool, clean dish; throw a small handful of sugar upon them and begin to whip it in with long, even strokes of the beater. A few minutes later throw in more sugar and keep adding it at intervals until it is all used up.

Beat until the icing is of a smooth, fine, and firm texture; if not stiff enough, put in more sugar; use at least a quarter of a pound of sugar for each egg. To spread it, use a broad-bladed knife dipped in cold water.

COTTON SEED FOR YOUNG STOCK.—"As a rule, the farmer who breeds and rears his own stock is sure of his profits; and he who is only a feeder of cattle, and if he can not easily be otherwise." For house-hold animals are more likely to have been kept regular, progressing from their birth, so that not only do they come earlier to market, but altogether we find them more profitable and profitable articles.

This is from a paper read before a meeting of the Kingwood Agricultural Association, England, on "Rearing Young Stock." During a discussion above mentioned paper, one speaker said: "As to delectated cake, he very much questioned the wisdom of its use for animals under one year old. He had known animals, both lambs and calves, killed simply by the use of cotton cake. Whether delectated or undelectated, cotton cake was a very different thing for young animals to digest. It had a bad effect upon the stomach, and it killed a great many. From what he knew of the use of it, he should advise every farmer present to be very careful in using it for any animal under one year old." Another speaker said: "If you want to kill your calves, then use cotton cake; I lost eleven last season from that cause."

CHEESE MADE FROM POTATOES.—A foreign paper says that cheese is made from potatoes in Thuringia and Saxony. After having collected a quantity of potatoes of good quality, giving the preference to a large white kind, they are boiled in a caldron, and, after becoming cool, they are reduced to a pulp, either by means of a grater or mortar. To five pounds of this pulp, which ought to be as equal as possible, is added one pound of sour milk and the necessary quantity of salt. The whole is kneaded together and the mixture covered up and allowed to lie for three or four days, according to the season. At the end of this time it is kneaded anew, and the cheeses are placed in little baskets, where the superfluous moisture escapes. They are then allowed to dry in the shade, and placed in layers in large vessels, where they must remain for fifteen days. The older these cheeses are the more their quality improves. Three kinds are made. The first and most common is made as detailed above; the second, with four parts of potatoes and two parts of curd milk; the third with two parts of potatoes and four parts of curd milk. These cheeses have this advantage over other kind—they do not engender

worms; and they keep fresh for a number of years, provided they are placed in a dry situation and in well closed vessels.

Hens and Eggs.

Light Brahmas, says a writer in the *Kansas Farmer*, as a rule, lay 150 eggs in a year. They will lay 100 of that number between the first day of December and the first of June. My pullets, as a general rule, commence laying at six months old; that is, if they are hatched in March, they will commence laying in August and continue to lay all winter with proper care. Now I do not state this as mere guess work, but from actual experience with this breed of fowls for several years. The Leghorn fowl will lay the largest number of eggs in a year of any fowl I know of; but if they lay in the winter season you must have a very warm place for them. They will lay 170 eggs in a year or twenty more than the average Brahmas, but they will lay the largest share of this number in the summer season, while the Brahmas are attending to some other duties, either sitting on her nest or bringing up her numerous family. The Leghorns, being non-sitters, can put in their spare time laying the extra twenty eggs, which usually are worth five or six cents each.

One other point I wish to make is that Brahmas eggs will weigh seven to a pound, while it will take eight of the Leghorns. This, of course, does not make any difference in their market value so long as they are sold by the dozen, but for home use it certainly does. I am well aware there are those who think that it is all in the feed, and not in the breed. I know that the feed of the proper kinds and served up in good shape has a good deal to do with it, but not so much as some believe. You may have the best of breeds, and leave them to get their feed the best they can and roost in the trees, and I am very certain they would not sell out many eggs if the weather was anything like it has been this winter.

Treatment of Clay Soils.

Clay soils, says a writer, give stability to the roots of the wheat, preventing it from freezing out; they furnish the necessary alkalies and absorbent substances which are essential to that crop. Clover may be applied to them with benefit. But stable manure—anything and everything organic that you can get—will benefit them. No matter how coarse or sawy, all the better if you can work it in. They will make the soil lighter and establish a free circulation of the air—two important things to be gained; two great advantages in the mechanical conditions of the soil. Then the addition of organic matter helps these soils chemically; it is just what they need. Clay soils readily absorb manure and keep it. Like the wise woman "they keep all they can and keep all they get." Don't be afraid of losing your stable manure on clay ground. Slap it on. It will hold it tighter than you can. Unless the soil is already rich in lime, you can apply nothing better. So with ashes. These will help it mechanically and chemically. If you have clay soil, underlain it; mix and with it if you can, light composts; you must sow it to wheat and harvest fifty bushels to the acre. But do not forget to apply lime if it lacks that. Clay soils are better suited to Timothy than clover, although they grow both. But it will not pay to raise clover on them unless the bottom is dry. Clay soils are also good for oats and potatoes if the bottom is dry; in short, clay soils are generally good for nothing unless underlain. I would resort to green manuring on sandy soils; to light composts, lime-ashes and stable and barn-yard manures on clay soils. On sandy soils, while practicing a rotation of crops, I would raise corn principally, unless the ground was hilly; on clayey soils, while again practicing rotation, I would raise wheat and oats as much as possible; also timothy for hay. Yet green manuring is

profitable on clay soils, if you under-drain. In manuring these soils, your object should be to make them warm and light. To do this, the manure should be thoroughly incorporated into the soil with the plow.

The Cabbage Fly.

W. H. Lazenby, of Cornell University, says: "We kept the larvae of the cabbage butterfly in check by applying a solution of whale-oil soap. This proved a better remedy than carbolic acid, copperas water, ammonia, cayenne pepper, tobacco water, Scotch snuff, tar water and several other things that have from time to time been recommended. The method of applying the whale-oil soap solution was as follows: A barrel of water was placed where it would be convenient to which the soap was added, at the rate of one pound to every eight gallons of water. The soap gradually dissolved and the solution was ready for use after a few days. The longer it stands the more disagreeable it smells, and the more marked are its effects. It was applied with a common watering pot, which was furnished with a fine rose, just enough of the solution being used to wet the whole surface of the leaves. Three applications were made during the season, care being taken that the last be at least ten days or two weeks previous to the time of harvesting the cabbages. After an experience of three years, during which time this remedy has been used in a great variety of forms, I can recommend whale-oil soap as one of the safest and most efficient insecticides known."

THE FOREIGN TIDE.

Enormous Immigration Anticipated This Year (Continued Commercial.)

The tide of immigration has set in this year much earlier than usual, and there is a prospect that the number who will seek homes in the new world this year will far exceed that of any previous year in the history of the country.

The unsettled condition of Europe politically has its influence. If the German remains in fatherland, he cannot escape a long period of military service, even should there be no war. The military system of the empire is so comprehensive that no male subject, unless physically disqualified, can get release from this service; and the conditions of it are not improving. We may look also for a larger immigration from Ireland than in any year since 1850. The late famine and now the coercive measures of parliament, with poor prospects for any law improving the condition of the land tenant, and especially that of the sub-tenant, or day laborer, will stimulate immigration, and it will pour into this country like a flood.

Something must be done to distribute it, and especially prevent its overflow into the cities, already too crowded, and with insufficient employment for all. The tendency of this immigration is to the west, but it ought to be diverted into the south and southwest, into Arkansas, Texas, and the trans-Mississippi states, where land is abundant, cheap and fertile, and the climate less rigorous than in the regions north of those states. And we fear that it will be impossible to induce many of these immigrants to settle in the South, where they are needed, and where an abundant reward of labor awaits them.

But something might be done by energetic commissioners of immigration, and by a more liberal use of ink and paper in setting forth the advantages of location in the southern states, which are numerous, and by arranging for transportation on terms as good and as cheap as are offered to immigrants going west from New York. If there be an earnest desire in the South to gather some of the benefits of this great movement of population, there should be immediate and intelligent action. It is in the power of the legislatures of these states to initiate measures that will promote immigration in that direction, and if they would let general politics alone, and for a

D. HARTER'S PURIFIER OF THE BLOOD.

This famous blood purifier is a preparation of Potassium of Iron, Potassium of Soda and the most valuable of the Vegetable Alkalies, prepared by the Medical Profession and recommended by them for Scrophulous, Rheumatic, Eczema, Skin Diseases, and all the various eruptions of the skin. It is a safe and effective remedy for all the above named diseases.

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