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NEWS OF THE WEEK.

A writer in the May number of "Blackwood's Magazine" says: There are four principal accusations laid at the door of the French republic, and many of the French themselves reproach it for its origin, for its radical tendencies, for the persistent mediocrity of its representatives, and for its want of external dignity, and we submit that except the first these accusations are as applicable to the republic of the United States as to that of France. With us there is a constantly increasing tendency to radicalism, but mind ye, we do not use that word in any partisan sense. None at all. Radicals and radicalism are mixed up with all parties, political and religious, and constitute in reality the disturbing element in both church and state. Borrowing an idea from, and using some of the language of the writer referred to, our American radicals are ever working at some impracticable and Utopean scheme, trying to make the jaguar of out and out democracy whisper softly, gently and lovingly to the antelope of aristocracy, or cause the rabbit of labor to toy gleefully with the boaconstrictor of capital, or the little negro of poverty, to seek sweet slumber in the embrace of property. The Almighty did not arrange things to suit their notions at all, and they regard it as the object of their life's labor to straighten what he made crooked or crook what he made straight; to level the hills, and fill up the valleys which he left in the civil and social relations of man. It seems as though they could never forgive him for creating men of different colors, different aptitudes, difference in capacity, susceptibility, etc. This they regard as a great mistake, a blunder which it is their special mission on earth to correct, and their operations in that direction forcibly remind one of Æsop's fable of blackamoor, whom some honest but mistaken people supposed was only black because of dirt, and therefore plunged him into a tub of water and with soap and brush rubbed and scrubbed, scrubbed and rubbed till the poor blackamoor took cold and died. These radicals proceed on a like principle, and with like results. They kill a vast deal more than they cure. And why? For the same reason assigned in the case of the French republic, because "of the persistent mediocrity of its representatives." Some of these men have learning but are almost wholly destitude of common sense. Egotistic and vain, they are ever pushing themselves toward the front, where their vociferous balderdash attracts the attention of others of like temperament, with whom sound passes for sense and coarseness is mistaken for bold independence. Some of these radicals conduct or write extensively for public papers. Some are in congress, some in the various states' legislatures, while many others act the part of itinerating vagabonds, now here, now there, imposing on these people, then on those; always excited almost if not quite to craziness, and ever laboring to excite others; they are little else than pests of society. The creatures of passion and prejudice, of weak judgments and less discretion, that, in the language of Mr. Gladstone, they may be described as "wild enthusiasts pursuing their ends by unlawful means, and so excessively given to certain ideas and objects of their own that they loose all the proportions of their nature," and Arnold describes them as "people of infinitely little minds." To read some of the editorials in papers conducted by such men, or the contributions of correspondents of like minds and kindred spirits, or the speeches delivered to public audiences or in legislative halls is humiliating in the extreme, especially when such characters are allowed to occupy the positions of representative men

So the charge of radical tendencies and persistent mediocrity, lies as heavily against our republic as against that of France, and as to "external dignity," such men as alluded to, have no idea of its meaning. The high, noble, manly and dignified impulses that actuate the true gentleman, seem to form no part of their nature, and it is high time public attention were called to the evils of their course and the bad results that may follow.

The principal acts of congress last week were the passage of the national quarantine scheme by the senate, the concurrence by the house in the senate's amendments to the civil appropriation bill, which is now ready to be vetoed, if the president so elect, as no doubt he will.

Speaking of appropriations reminds us that in the June number of the "North American Review" Gen. Garfield has an article, carefully prepared, and replete with facts and illustrations, one object of which no doubt was to show the democrats were more extravagant than the republicans had been. "Honor to whom honor is due," but if he tells all the truth we have heretofore received statements that were incorrect.

After an all-night session on Friday night the silver bill was passed by the house of representatives on Saturday, and will go to the senate for its action, which, it is thought, will be favorable.

A bill is under consideration requiring railroads transporting cattle to either provide suitable cars, in which they can be frequently fed and watered, or to unload at certain points for that purpose. A wise and humane arrangement.

The negro exodus excitement is somewhat abating. At the first we told the reader that political intrigue and land speculating was at the bottom of the whole affair. We also alluded to secret circulars that had been distributed among the negroes. Since when we have obtained a more accurate account of those circulars or handbills. They represented Kansas as a land of surprising beauty and fertility, abounding in game of all kinds, with oranges, bananas and other tropical fruits in abundance, and where social distinctions were never made, etc. One of these circulars purported to be an order from Gen. Grant, commanding the negroes to leave the South and go to Kansas. Another warned them that the Indians and Spaniards would invade and possess themselves of the South, and others equally extravagant in their statements. Some promising that government boats would come and transport them free of charge to the tables and firesides of the people of Kansas, where they could procure all they needed at a trifling cost.

Now, not to put it too strong, men who are mean enough to do that, are mean enough to do any thing their depraved and cowardly natures will allow; and newspaper writers who blind themselves to the facts in the case, and uphold and defend such proceedings are not much, if any better.

We hear complaints of drouth from various parts of the country, and in some places it is said to be very severe. As a consequence the crops are said to be rather backward and unpromising. Still the complaint is not general.

Quite a number of destructive fires were reported last week as having occurred in different places. There was one in this city. A quite destructive one in Denver, said to have been the work of an incendiary, and a number in other places.

A summary of the news from abroad may be given as follows: The war between Chili on the one side and Peru and Bolivia on the other, is raging furiously, and threatens the impoverishment if not the destruction of all parties. Protestantism is making considerable headway in Mexico. England and France are again talking of dethroning the khedive of Egypt. Russia is still greatly excited in regard to the Nihilists. Towns and cities are being fired by incendiaries, and Nihilists, male and female, are being shot, according to military orders, as martial law prevails extensively throughout the empire. The whole country is in a dreadful condition. Negotiations are pending between the Vatican at Rome and the German empire concerning a "modus videndi," but nothing definite has been determined on as yet. Spain proposes the abolition of slavery in Cuba. Turkey continues in an unsettled and disquieted condition. India suffers both from cholera and famine, but these calamities are not in the same places. Nothing special from China or Japan.

At home things move on pretty much as heretofore. Business not particularly brisk. The contest between the different railroads has led to a wonderful decline in the rates of freight eastward, only temporary, however. The work of rebuilding the Southern hotel has been commenced. Bishop Doggett and Secretary Wilson have been for some time in the city or vicinity, the first looking after the general interests of the church, the second giving particular attention to missionary matters. Very encouraging reports come up from the District conferences held in Illinois, Missouri and Kansas, and the church seems to be increasing in numbers; as to piety we are not particularly advised, it may be increasing, it may be decreasing. It is not nor can it be stationary.

Letter from Dr. Daily.

MR. EDITOR: It is often said that old men become croakers and fault-finders, because the usages, manners and customs of their early days have been greatly changed. This, in some cases, may be and, perhaps, is true, especially where the man has never enjoyed, or if he did, has lost the vitality of the Christian. In that case the temper becomes sour and irritable, while censoriousness with all its evil concomitants follow in the train of consequences.

My personal observation, however, leads me to the conclusion that as a man advances in years, if he has embraced and retained the Christian life in all its vitality, that green old age calms and softens the asperities of nature. The affections mellow, and, as he brings in review the history of the past, he has more of that charity that hopeth all things and thinketh no evil, and throws a veil over the faults of others; and, as he looks forward and nears his future home, the soul's sure anchor, hope, holds the vessel steady, and in joyous anticipation---

"The Soul, for joy then claps her wings,
And loud her lovely sonne: sings,
I'm going home."

But it is natural for old men to look back over the days of other years. And as the old battle-scared soldier loves to fight his battles over again, and tell of his hardships and hairbreadth escapes, so the old soldier of the cross loves to talk over the trials, conflicts and deliverances of by-gone days. And for aught I know, when we reach the other side, in the better land, we may tell of our tribulations, trials and conflicts, our joys and sorrows as we journeyed through. We live in a progressive age, mighty changes have taken place both in church and state in the last half century, but mighty and startling as some of those changes have been, in my humble opinion, they dwindle into comparative insignificance when compared with the stirring events and mighty revolutions now forshadowed both in church and state within the next half century. [You are right in this.—ED. ADV.] The Savior, on one occasion, said to his disciples that he had many things to say to them, but ye can not bear it now. So those changes are brought about as the world is prepared to receive them. But, perhaps, I am venturing into too deep water.

I do not think, as some do, that Christianity is retrograding; on the contrary, I think it is steadily gaining. Yet there is surely some room for improvement. Is it not possible that we have in our ministrations, a little, just a little, too much science, too much philosophy, and too much metaphysics. Earnestness, deep, heartfelt earnestness is essential to success. Pardon the scattered thoughts of this communication. HIRAM DAILY.

Springdale, Ark., May 16, 1879.

President Johnson's Exegesis.

It is with much reluctance, and impelled only by a sense of high obligation to the church, and to biblical truth, that I undertake a response to President Johnson's challenge and criticism in the ADVOCATE of May 7. But what can I do? I am publicly called upon to "give up my reasonings" or go to Rome with Dr. Newman. By the help of God I will do neither. I may not cause Dr. Johnson to give up his reasonings, but, so far as I can, I will prevent other people from adopting them.

Most of his communication to the ADVOCATE is made up of his opinions of my published works on the science of the church. To this I of course have nothing to say. That would be in bad taste. The only point in his criticism that is logically answerable is his exegesis of Matt. xvi. 18: "On this rock I will build my church," etc. And his exegesis is as follows:

"We all know the simple, ordinary meaning of to build. One proposing to build a house gets his materials in proper condition, raises his house, and in due time finishes it. But who ever built an old house? The materials may be old. but the house will be a new one. Did Jesus propose to build an old church? How strangely that sounds! taking the words in their simple, ordinary meaning. Build an old house—an old church!"

Yes, sir; I hold that to be good English, and in accord with all the authorities in the books. We build an old—that is, a presently existing house. We build an already existing and progressing fortune. A man builds a character, a business, or his physical constitution, without beginning and making a new one. Modern English idiom, but not ancient, would expect us usually, but not necessarily, to say build up—we don't generally build down. Build, like most other verbs, has a variety of meanings; this is ascertained in any particular case by seeing the use made of it in the sentence where it is employed, and in no other way. Sometimes it would mean, as Bro. Johnson says, to erect a house on an original foundation, and sometimes it has other meanings. We are interesting in its meaning in Matthew xvi. 18. Let us ascertain that. And I go to the dictionaries, and cite Webster, edition 1857, the last edition of Noah Webster's own work. He defines build, after giving other definitions, thus: "In Scripture, to increase and strengthen; to cement and knit together; to settle or establish and preserve. Acts xx. 32, Eph. ii. 22, I Sam. ii. 35"

And I add further, that I find no place in Scripture where the Almighty is represented as the agent or builder, and where any different definition would be proper. The word rendered build, is, with the derivations, used about 70 times in the New Testament, and half the time is rendered edify. To build is to edify. Webster renders edifv, v. t.: "To build, to constuct (obs). 2. To instruct and improve in knowledge generally, and particularly in moral and religious knowledge, in faith and holiness; to teach; v. i., to build up; to be informed or instructed."

So, the president's exegesis seems to be wrong. It is less valuable generally to find "the simple, ordinary meaning" of words by uninformed persons, than to ascertain the correct meaning.

President Johnson has built Whitworth college in two different senses in which that term is correctly used. He built an additional, large, commodious house; and he built, or, according to modern English idiom, as it might be expressed, built up the institution by enlarging its patronage, and strengthening its character and usefulness. After this it would be almost cruel to intimate that the president himself needs to be built—to be edified—in almost the rudiments of good English; and yet it almost seems so.

There is but one question here or hereabouts that is debatable; that question is vitally important, and is this: Did the Christian church have its origin then and there by divine legislation forming its government; or did the church, then and theretofore existing, merely continue with more or less modification, as at some other times, occasioned by outward circumstances?

If the church had its origin at that time, then one of two things follows: Either there was no church at all before, which Bro. Johnson seems not to allow, or there was a wholesale, individual excommunication of the members. Is not Dr. Johnson bound to tell us which of those hypothesis he regards the true one?

The President intimates, though he does not state it explicitly, that the Savior may have built the church "as it had never been built before," and again he intimates, that a new church may have been built out of old materials. I think a clergyman undertaking to teach lessons in ecclesiastical science, is bound to be more explicit on a point of doctrine of such magnitude. Will he explain and be specific? This is the point on which Protestantism hinges. Highchurchism cries church, church, church! The church is every thing. How did Christ form the church? "On this rock I am going to build a new church." Protestants understand the Savior to say: "On the Christship of Jesus I will enlarge, bless, improve, cement together, build and edify the church by means of the constant agency of the Holy Spirit, and the apostolic teachings of my ministers, leaving the government of the church to the sound discretion of godly men under the variety of future times."

Where my friend and brother, Pres. Johnson, stands in this great controversy, is not easy to determine from what he has written. But he must give better reading to Matt. xvi. 18. He must learn that, "in Scripture," to build is to edify. A building is an edifice. So Milton, when he brings the Jews back from Babylon:

"Their sacred house they first re-edify."

Milton says the Jews edified an old house, and the Savior said he would build an old church; and Pres. Johnson says they are both wrong. And I say my belief is, that my friend ought to build his English, and, as we never build things downward, he will of course build his up. Let us neither go to Rome, but let us not only be Protestants, but be consistent and Scriptural withal. R. ABBEY.

LETTER FROM REV. WM. M. PATTERSON.

Acknowledgements from Mexico.

I receive regularly and read with great pleasure the St. Louis CHRISTIAN ADVOCATE. It is the friend and advocate of missions. I wonder that it has not already announced the organization of a Woman's Missionary society, and Sunday-school Missionary society in every charge in the Missouri conferences. I hardly think the failure to do this has been the fault of the editor. And now that the time for district conferences is at hand, I hope this subject will be very much "agitated," that the cause of missions will reach a point of interest and enthusiasm never realized before in Missouri, that this enthuiasm may sweep over the state as in other days I have seen the flames sweep over its magnificent prairies, followed by new life, beauty and blessing.

I have also received a copy of a book bearing the title "The Second Adam," published in neat form by L. D. Dameron, St. Louis. The author, Rev. J. O. Swinney is the same I suppose whose acquaintance I formed when I was building the Central Methodist church, Memphis; and whose liberal contribution to said enterprise has not been forgotten. In this book (whose doctrines I do not review), many good things are said in reference to personal salvation, and the salvation of the world. We are interested—deeply interested in both. In our missionary efforts in this land we are trying to be subservient to the will of him who came to "bring God to light," and to "remove the unbelief and hate" that prompt men to their evil deeds and lead them to ruin. Our feeble efforts are intended to help prepare the world for the second coming of the second Adam in manifestation of his power and glory, and reign in perfect triumph forever. But there must be first done a vast amount of work, much means and labor must be expended before the end shall come and the harvest be gathered home. Then let the church with increased faith, and zeal, and consecration, go forth as an army with banners to conquer the nations of the earth. To our church comes the loud, long, earnest, Macedonian call from China, and Brazil, and Mexico, and other parts, where millions in darkness and the shadow of death may hail with joy the light and salvation of God. What man, or woman, or child would be indifferent or unemployed in this important hour! What minister, or member, or friend of the church of Christ would neglect or delay for a moment a most hearty response to such urgent appeals.

I must acknowledge also the receipt of many private letters from brethren and sisters beloved at home, bearing words of special encouragement, assurance of sympathy, and promise of substantial help. I would that these letters could be multiplied over a hundred fold. What like "direct communication" between the people and their work can inspire within them a genuine, lively interest in the cause they profess to espouse and maintain? And to the missionary, in the midst of his privations and toils, this world affords no greater stimulus than this close, warm, hearty support from the church. I shall be glad to receive a letter from every Sunday-school superintendent, and the secretary of every Woman's Missionary society in Missoari that wishes in any way to help the Mexican mission. I shall be glad to record the names of a thousand children as members of our "Children's Mexican Book and Tract society," the gift of any amount whatever annually to this mission constituting each one a member. And the secretaries of the Woman's societies may expect from myself or my *amanuensita* not only a prompt answer to their letters, but such information in reference to our mission work as will give them a great and growing interest in it. Please let me hear from many others. The postage to Mexico is now but five cents.

But finally, Mr. Editor, I must acknowledge specially the receipt of a letter forwarded to me by Bro. Dameron, it having been written by an excellent lady friend at Page City, Mo. I do not lightly appreciate friendship that lasts through 18 years of absence, and manifests itself in such a substantial manner. The draft for $30 will be put to an immediate and good use. The Mexican mission needs greatly one hundred more such gifts coming through the societies and from the rich Methodists of Missouri. What has become of Bro. Horn's proposition for the preachers to raise from their Sunday-schools enough money to bear the expense of a mission Sunday and day school in Mexico. We will not object to hearing from the brethren on this subject "directly" and early. They can send their money by way of Nashville, or any other way they think. Well, it is pleasant to know that they intend to send it some way. As the cause advances it needs increased helps. W. M. PATTERSON.

City of Mexico, May 1, 1879.

MR. EDITOR: I have just received a letter from our missionary in Mexico, a copy of which I will send to the readers of the ADVOCATE, that they too may know how our missionary is getting along. You see this letter was not written for publication, but I believe by the reading of such letters we get a better idea of the everyday life of the missionary than we do from those written for the press; they are written in such a free and easy manner. I remember how much I was pleased and profited by reading the letters of Mrs. Daisy Lambuth, written to her father, but published in the Nashville *Advocate*.

You see from this letter the consecration of our brother, and his wonderful success in the work; you see also that he needs help. If we can do no more let us continue to pray for him, since he says it is a comfort to him as well as to our own hearts:

"ORIZABA, May 1, 1879.

"DEAR BROTHER CLAYTON: It has been a century since I heard from you the last time. * * * Are you dead?

"Seven months since I was appointed to this place; among dangers, perils and difficulties we have been working, and working until now it has become a necessity for us to have a new church built, because we can not hold the actual congregation in the room we have services in at present. The difficulty in the way is that we have not the means to build that new house, which would enable us to catch many persons we would like to have with us who do not come to our church at present, because it is so small. I am as ever tempted and tried. The only thing that makes me gloomy, and at times feel bad is that occasionally I fall into temptation. Every day I do know better that for mission work a thorough consecration is required. I tremble more every day at the consideration of the responsibility resting upon me. One of the comforts I have is that I have in the states friends who will earnestly, and sincerely, and constantly pray for me; for the success of my work; that I may be such a man as God wants me to be to work for him, for his cause, for my Savior.

"Let me hear from you soon. The postage has been reduced to five cents. Your brother in Christ.

"FRANCISCO D. VILLEGAS.

"P. S. Please send me any newspapers you can get me. F. D. V."

JNO. B. CLAYTON.

Fenton, Mo., May 19. 1879.

ANNIHILATE not the mercies of God by the oblivion of ingratitude.—[Sir Thomas Browne.

HERE is a letter, written in beautiful chirography, by one who knows what to write and how to write it. Read:

MR. EDITOR: I could not do without the ADVOCATE. It comes to cheer us in our sadness; to rejoice with us when we are glad, and dispel all the gloom and bitterness that may have settled around us.

The Bible first in literature, and then the ADVOCATE. With these two brilliant lights upon our pathway, we are enabled to see duty clearly pointed out. In the Bible we are constantly meeting things difficult to comprehend; in the ADVOCATE we find many good elucidations of these.

What a fountain of truth is opened up to us in the perusal of these two great lights of our holy Christianity. What an intellectual feast our members reject when they allow their Bibles to lie upon the shelf, covered in dust. And what a strange Christian that, who says, times are too hard for me to take our church paper, when they are able to buy every other luxury of life.

When we are shut out from the outside world we are apt to become selfish and uninterested in our brother's welfare. The ADVOCATE comes like a gentle sister of charity, and awakes within us feelings of mutual dependence and kindred interests. Our brother's sorrows, his joys, his Christian experience, his victories over the tempter seem to find a corresponding feeling in the bosom of the reader, and then he is made to feel that he does not offer his prayers all alone, but that many other hearts are tuned in unison with his in asking the blessings of God upon his cause upon our earth.

Then, upon the other hand, what a stagnant pool is that from which the young are constantly drinking — dime novels, popular stories, yellow-backed literature. These are corrupting the youth of our country; ruining bright intellects, and casting a shade of sorrow over happy hearts, that shall finally deepen into midnight gloom, and wring from the soul its last cherished hope, and its highest aspiration.

When shall our people be educated to believe that it is disgraceful, cowardly; yea, sinful; to have such literature within reach of any creature of God.

Let us have such pieces as "Valuable Attainments" and many others that I could mention; let our people learn to respect truth, seek after it. "Be sanctified by it, and then we shall live in peace and harmony. ANON.

The Baptism of Christ.

[The following comes to us from a highly respectable source, and is worthy of attention for the points made.—ED. ADV.]

Was it for an example? We have been told it was, and that we ought all to follow it as such. Well,

1. Christ was baptized without repentance or confessing himself a sinner. Will you go and do likewise?

2. He was baptized without the use of the names, Father, Son and Holy Ghost. Will you abandon this formula?

3. Christ went all the way to the river Jordan. Will ye go there too?

4. He was baptized by John the Baptist, a Jewish priest, and son of Zechariah, the high priest. Will ye also be baptized by a priest?

5. Christ waited until he was 30 years old, (Luke iii, 23.) Will you in all things follow this example?

What would you think of a minister, if a pious young man should approach him and say: I wish to join your church and be baptized, and wish you to advise me how to proceed?

Well, said the minister, I must be consistent with myself, and teach as I have taught.

"How old are you, young man?"

"I am just 20 years old."

"Well," said the minister, "I advise you to go home and be contented for 10 years. Then go to the river Jordan, get a Jewish priest to baptize you, without repentance or confession as a sinner; and let it be done without the use of the names Father, Son and Holy Ghost; and thus follow the example of the Savior, and be baptized like a Christ."

A man should not preach to others what he is not willing to practice himself.

I. RONY.

Correction.

MR. EDITOR: As I may be misunderstood by some, I wish you to correct a sentence in the Nashville letter, in your issue of the ADVOCATE, May 21. I do not complain at the printer; think it likely I was at fault in transcribing.

This is it: "But some men, and the right thinking in theologics, can 'ever' (not never) adopt the theory of regeneration by the Holy Ghost as 'against' (not for) renewal by the process of natural generation." Truly,

May 21, 1879. RUFUS E. TRAVIS.

MR. EDITOR: Please say to the dear brethren who have so kindly and promptly responded to my call for a preacher, that I have the charge supplied and that they have my kindest regards.

Neosho, May 23. J. B. LANDRETH.