

THE HERESY TRIALS.

REV. THOMAS DIXON ON THE TRUE TESTS OF VITAL CHRISTIANITY.

A Prelude on the Controversy of Dr. Parkhurst with the New York Police. Strong Words of Disapproval of the Proceeding Against Dr. Briggs.

NEW YORK, Dec. 18.—Before the regular service in Association hall this morning Rev. Thomas Dixon, Jr., referred to a number of slanderous stories circulated by a certain class of newspapers in New York. Among other things he said:

"I have given up as hopeless the task of keeping up with newspaper rumors and lies about myself. For the future I have firmly resolved to adopt Dr. Talmage's plan—Make no reply to newspaper attacks."

"If there have been ten lines of truth printed about me in the last three months, I haven't seen them. I have read at least fifty columns of baldheaded lies. This sort of thing used to make me furious. I have come to the conclusion that every Christian should be willing to lose his reputation if need be. It is only a small pride anyway that makes a man care for his reputation—character only counts. And character is within, not without. When my friends in the future hear disturbing reports of me, let them examine the source, and they will usually find there the cause. Hereafter, as for me, I have laid my reputation on God's altar. It is none of my business, and I have no time to look after it."

The review of current events this morning was devoted to the contest between Byrnes and Parkhurst. He said:

Mr. Byrnes has mistaken the issues in the fight for the enforcement of law against vice in New York. He curses Dr. Parkhurst and weeps over the fate of the fallen woman. These tears are very edifying in view of the fact that the whole point of the movement is against police negligence and complicity in growing rich from the tribute of vice—not against the victims.

Let Byrnes dry his tears of compassion for the women who have been taxed so long by his department, if the words of the March grand jury be true, buckle on his armor and perform the duties of the office he has sworn to do. He is a servant of the state—a simple executioner of law. He is not a preacher of passion. Let him attend to his business, and then come back to his own pulpit. We all pity the fallen sinner, and we are trying to protect this poor creature from police blackmail by making the department enforce the law.

If the law is wrong, repeal it and protect the gamblers and prostitutes. If these people are worthy of special protection, let the state proceed to charter them; otherwise let the police do less talking and more work.

This movement is an age revolution that will result in the larger incarnation of righteousness in public life. Let law-breakers and corrupt officials see to it. It cannot be staid by threats or lies. It is a genuine revival of the public conscience. There are not knaves enough in office, fools enough in the pulpit or devils enough in hell to defeat it. Its pioneers may blunder, but the work goes on. It is the movement of the God of righteousness incarnating himself in society. "He that falleth on this stone shall be broken, but upon whomsoever it shall fall it shall grind him to powder."

And Jesus answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not us. But Jesus said unto him, Forbid him not, for he that is not against us is for us.—Luke 11, 40, 42.

The recently inaugurated heresy trials that center in New York and in the west have raised in this century in America, with an emphasis never raised before, the questions of ecclesiasticism, of tradition, of authority in ecclesiasticism, and of the basis of Protestant Christianity. It is a curious spectacle, a curious condition in which to find the church of Christ today.

It is worth the while of any man who loves his fellow man and who is interested in the subject of Christianity to go into one of those churches and watch the proceedings for awhile and review from that standpoint the city with its people—the great, dark, vulgar crowd of men and women that sweeps before the doors of that church with restless feet, with more restless hearts, sinning, falling, dying, being lost. Then from that point look back through history at the story of the church of Christ, look out upon the future and the problems that confront it, and seriously ask yourselves the question, Is this the work of the church of Jesus?

What is the matter with those men? A great court assembled, the whole working force of a church—for what? To try two men. What is the matter with the men? Are they infidel, bad men? Does any man believe that they are not Christian men, have never been regenerated? No, I have never heard any man say that they are not true followers of Jesus Christ, with the best light they have. No man has questioned the fact of their regeneration, or personal faith in Christ, or that they are true Christian men. What is the matter with them, then? The difficulty seems to be that they differ in intellectual opinions with certain other men inside of their ecclesiastical body.

NOT AN INTELLECTUAL BATTLE. Does Christianity depend on those intellectual difficulties? No. Hawthorne said, looking at an ecclesiastical library, that if the simplest man can know the Lord and be saved without the use of any of these books they struck him as sublime impertinence—that is to say, the essential point of Christianity is not to be found in these intellectual prologues. You are not touching the fundamental questions of Christianity, because you have saved in Christ without your own lower criticism, or any other criticism, old school or new school, are saved by a simple,

personal application of the spirit of the living God to their hearts, and it is communicated by a simple man speaking the word of life to another man. That is the essence of Christianity. Then what is all this noise about—all this concentration of energy on behalf of the church? Well, a man says, it is to settle the question of ecclesiastical authority, so that we will know whether this man—not that he is a Christian—but whether he is a Presbyterian! My friend, you would not mean to say that Presbyterianism is one thing and Christianity is another, would you? If you do, Presbyterianism is gone up; that is the end of it. If you agree that the discussion is not about the fundamental essence of Christianity, then what is it about?

You know what Protestantism means. Martin Luther went out of the Roman church because that church insisted that its machinery was of supreme importance, whereas Luther said that the Bible, not the tradition or interpretation of the church, is the rule of faith and practice, and man is answerable not to the church first, but to God. Thus he promulgated the great doctrine upon which Protestantism rests—this universal priesthood of believers, with the Bible itself in its original tongues the only rule of faith and practice.

If there is a church that arises and says, "We have traditions outside of the Bible by which a man must be tried," that church is not Protestant. That church has failed in the fundamental essence of Protestantism, because Protestantism says the Bible alone, and no man's interpretation of the Bible shall be the only rule. The moment you take any standard of human erection you have gone right back to where Catholicism was when Luther came out.

TOO MUCH CONTROVERSY. Presbyterianism and Christianity—what is it all about? My friend, I am afraid it is an awful mistake; that the whole thing is a fatal error upon the part of those who have brought these men to trial, and that there is no basis within the domain of real Christianity for such a procedure.

The persecution of any man who is a true Christian in heart and life for difference in intellectual opinions is fundamentally un-Christian and has disgraced the church of Christ.

What is the matter with those men? They are not against us, they are for us. They are for us in the same way that the man who is not against us is for us.

What has this spirit of persecution done for us? John came back to Christ and said, "Master, I saw a man casting out devils who seemed to be doing great work, but he was not with us, was not orthodox, and we told him he had no right." Jesus said: "Forbid him not. In this great fight with evil and wrong if a man is not against you he is with you. Let him alone." Jesus rebuked this spirit in one of his disciples and laid down a principle of law that makes impossible any heresy trial on the fundamental grounds of loyalty to Jesus.

What has this spirit of persecution done for the church of Christ in the history of the past? First—It has repressed, crucified and destroyed the noblest ministers of the truth. Those who have been the prophets of God have been the men thus crucified. Jesus himself was the first great heretic in line. The orthodox church in his day was Judaism, and they crucified him because he was not orthodox. The sanhedrim tried him on the specific charge of thus violating what they said were the fundamentals of the religion of Judaism. It was this spirit that made the tragedy of Calvary possible.

Come down the path of history, and you find that the martyrs in their long procession were men who were thus hunted by that spirit of persecution. John Wesley now has his name in Westminster abbey. Certainly he is enthroned in the hearts of the English world. But what did they say about him when he started? This most innocent and generous man was called a heretic, a sinner, the most notorious criminal living.

Now John Wesley is a saint, not only in Methodism, but in the church of Jesus Christ universal. And just so far as the Episcopal church does not agree with that it is outside the pale of Christianity. It was that spirit—not walking with us, not doing as we do—that persecuted John Wesley on through the ages until long after his death, until he was enthroned in the hearts of humanity.

It is this spirit that destroys the individuality of men and keeps men that have character and power from coming up and doing the work of the Lord for fear that some blessed old heresy hunter is sitting there with his blunderbuss ready to open fire on him.

In the history of the past whenever a heresy trial has come up it has been the hour for little men to appear; men whose sole opportunity to figure in the history of ecclesiasticism is in the hour when they may accuse some man whose shoes they are not worthy to unlatch. Men who in that hour rise and with the finger of scorn and with vituperation and an arraignment that goes to the very essence of the man's work assert that he is wrong and against the Christ because he differs in opinion from them. It is this process that has crucified free thinking manhood in Protestant Christianity ever since Christ came into the world and began his great work.

THE AGES OF PERSECUTION. Second—It is this spirit that has heaped on the church of Jesus the infamy of the history of the thumbscrew, the rack and torch and flame; that has disgraced Christianity until a Roman Catholic does not dare to mention certain periods of history because the ghosts of all the dead rise up. They try to rub it out and write it over again in fair letters, but the spirits of the dead rise, and the cries of Galileo and Bruno still ring round the world.

It was this spirit that burned Servetus at the stake, and that made John Calvin agree to his execution; the spirit that deluged England with blood and disgraced the name of Protestantism in Christianity along with Catholicism; this spirit that came across the water, and even with the Pilgrim Fathers disgraced them in Salem village, and the pioneers of the south who whipped the

Baptists as the Quakers were whipped and killed in England by those who failed to fulfill the spirit of Jesus.

There is a story in Harper's Magazine in this Christmas number, written in the form of a drama, about a persecution that occurred in Salem village, and in which old Giles Corey was pressed between two millstones because he would not retract. Dark as hell is the shadow it throws across those early ages, but it is true to life. And all through the history of the ages, wherever the church has been disgraced, you will trace it in the last analysis to that spirit of narrowness and bigotry that Jesus rebuked.

Third—With the most malignant stupidity in ages past this spirit has persisted in arraigning the reason, heart and knowledge of the race against the church of Jesus Christ. When God is truth and knowledge, when to know the truth is to know God, when all the light science and reason can throw is to glorify God, yet there have been men who have persisted in arraigning the church against science, against philosophy, and arraigning reason and philosophy against the church and saying there is antagonism between them, and so driving away from the church men that think and reason and can see God in the dewdrop and the star, in the sunlight and the flower. They have thus persisted until they have driven thousands away, simply because men have believed that it is impossible to know God when they accepted the opinions of such men.

"ORTHODOXY IS MY DOXY." In a certain meeting the other day there was a speech made which another man did not like. He could not hold in, so he arose and said: "Mr. Chairman, I want to give notice in this meeting that I am not going to allow any such utterances to be made with impunity. I am going to fight for the Word of God." He was not going to fight for the Word of God, but for his own personal, stupendous opinions about the Word of God.

It is one thing for a man to get up every bristle he has and fight for his own opinions about the Bible; it is another thing to fight for the Bible.

What is the matter with those men? They are not against us, they are for us. They are for us in the same way that the man who is not against us is for us.

What is the matter with those men? They are not against us, they are for us. They are for us in the same way that the man who is not against us is for us.

What is the matter with those men? They are not against us, they are for us. They are for us in the same way that the man who is not against us is for us.

What is the matter with those men? They are not against us, they are for us. They are for us in the same way that the man who is not against us is for us.

What is the matter with those men? They are not against us, they are for us. They are for us in the same way that the man who is not against us is for us.

What is the matter with those men? They are not against us, they are for us. They are for us in the same way that the man who is not against us is for us.

What is the matter with those men? They are not against us, they are for us. They are for us in the same way that the man who is not against us is for us.

What is the matter with those men? They are not against us, they are for us. They are for us in the same way that the man who is not against us is for us.

stultification of Protestantism. What is the difference separating Dr. Shedd, for instance, from Dr. Briggs today—in life and heart two noble Christian men? One man means one thing, while the other means the same thing in essence, but uses different terms.

It reminds me of a good old negro preacher in Pennsylvania called "Old Bony." He preached on Sunday and did not get enough to support himself, so went out and collected bones and sold them to a fertilizing establishment. A man who had collected bones on his farm and knew about the old preacher met him one day and told him to come over and get the bones he had. The old man said he was very much obliged and went right over for them.

This farmer's wife came out to meet him. She was a very acrimonious, angular woman, and the old man said, "I have come after your bones." She was very angry and threatened to kill him. She wanted to know what in the world he meant. He said the farmer had told him to come. She had just been railing at him that morning for being so lazy and fat, and took it for granted that he had taken this means of vengeance and raged in a perfect fury at this old man. When he explained, the whole difficulty was settled, but it took her a whole week to get in good humor. It was simply a misunderstanding—not of terms, for the same words were used, but of accent.

What good is to come of this sort of discussion? The old school used to discuss the question, How many angels can sit on the point of a needle at one time? Men were born, lived, died and were lost while they went on with their discussion. Oh, let the prophets of God remember that Jesus said, "The whole law is summed up in this one word—thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." And he who puts a stumbling block in his neighbor's way, as these great heresy trials put these shoes!

What is the matter with those men? They are not against us, they are for us. They are for us in the same way that the man who is not against us is for us.

LONG TO BE REMEMBERED.

A Highly Interesting Letter From a Bossier Man.

PLAIN DEALING, La., Dec. 22, 1892.

To the Editor of THE PROGRESS:

DEAR SIR: The year of 1892 is fast drawing to a close. This has been a year long to be remembered by a large portion of our people. Many of our Red River planters have gone down financially from the effects of the last spring overflow—only to rise again by patient toil and close economy and of many years waiting, but when we look out on the hills adjacent to Stateport we see the thrifty farmer with smiling face. He has not been visited by the overflow like his unfortunate neighbor of the river, but has made plenty of corn, potatoes, and often plenty of good cane-sorghum syrup for family use, and they generally have hogs enough to make their meat, and when they drive into town with their cotton they look and doubtless feel more independent than they have felt for years. It seems that our people are prone to wait to be driven to do what they see is best for them. A year ago cotton was very low, and many farmers had raised it on credit and of course they found that they could not raise 6 cent cotton to buy ten cent meat and \$1 corn with. So many of them resolved to make a change and plant less cotton and work and fertilize better, and to-day they are reaping the reward, but if I fear that this experience will be forgotten in the near future, and next spring in April while cotton is selling at 10 cents the farmer will be doubling the cotton crop, and in like manner lessening the food crops, and thereby bring the country again to the verge of ruin. I would implore the farmers to meditate long over this matter and look back at the result of large cotton crops and sorghum and meat crops before planting for a nine or ten million bale crop. If we expect prosperity we must build up our country by improving our farms. Plant fruit trees and shrubbery and beautify our homes. Make them places where the young folks would rather be than to be lounging around stores and railway depots. Who ever saw a boy or girl who was susceptible to such influences. We do not wonder a many of our young people wander off from home and becoming wicked and wicked and often very intemperate when we take a look at the homes they left. No orchard, no flowers, and these parents wonder why their children go away and stay until night drives them to return to the place they call home, but in reality it is only a place to eat and sleep at. These conditions ought to be changed and must be if we hope to see our country build up. Now I would say to those who contemplate setting on fruit trees and shrubbery that it should be done at once or put off until February. January is very apt to be a very bad month. Fruit trees do better set out in November or December. They commence making root growth at once and when spring comes they are ready to grow off at once. In setting out trees all bruised or cut roots should be carefully trimmed. The top cut back to balance loss of roots. Few people do this. They think that they would be ruining their trees, when in reality it is often the life of the tree. Small trees should be trimmed to a switch, and trees that are much branched should have their limbs cut back two-third inches and top cut off three to three and one-half feet from the ground. The land where they are set should be well broken up before setting them out. Then if they are properly fertilized and worked you will hear less of humbug nurserymen. It is often better for the pur-

chaser of fruit trees to leave the selection to the nurseryman, simply stating to him the time of ripening and the class of fruit wanted, then there would be fewer disappointments. Trees and vines should now be pruned. No bud or three should be cut while frozen. "BOSSIER."

DR. WM. P. TERRY, (Successor to Drs. Martin & Terry.) DENTIST.

All kinds of Dental Work done at very reasonable prices. Teeth extracted by local anæsthesia. Decayed and broken down teeth restored to usefulness and beauty, at Dr. Terry's Dental Parlor.

Office: 220 Milam Street, Opposite the City Hotel.

SUPERIOR QUALITY CONFECTIONS.

BEN C. WOLF, (Successor to Guerre.) CONFECTIONER.

—And Dealer in— Fruits and Nuts, Cigars, Tobacco.

Weddings, Balls and Parties Supplied on Short Notice. Satisfaction Guaranteed.

511 Market Street, Shreveport, La.

Market Street, Shreveport, La.

L. PARKER, LEADING DEALER IN—

CONFECTIONARIES, Fancy Candies, Fruits, Nuts, Etc.

Weddings and Parties a Specialty. Opera House Block.

Texas Street, Shreveport, La.

RICHTER & PULLIN AGENTS

TUBULAR WELLS AND PRIVATE WATERWORKS. RED CYPRESS CISTERNS.

Iron Fences as Low as 80c per Foot.

Agents for LEFFEL'S STEAM ENGINES AND BOILERS. Send for Catalogue and Prices before purchasing. 151 Jordan St., Shreveport.

AUGUST MOSCH, Fashionable Tailor.

Has received a new Stock of Fall and Winter Goods. Pants made to order, \$6 to \$10; Suits, \$25 to \$35. Entire satisfaction guaranteed. Cleaning and repairing neatly done.

518 Market St., Shreveport, La.

A. GOETSCHEL, PRACTICAL Watchmaker and Jeweler.

All Work Guaranteed. Repairing at Reasonable Rates. HIGHEST PRICES PAID FOR OLD GOLD AND SILVER.

Will repair Clocks at private residences and call for work when notified, and deliver same. 514 MARKET STREET, SHREVEPORT, LA.

Cheap Real Estate.

If sold within the next 25 days, I will offer the following sacrifices in Shreveport property, for cash only:

3 1/2 Lots on Jordan street, near Fairfield avenue. Front 140 feet on Jordan street and run back 150 feet to an alley, a beautiful building site. Price, \$2,000.

6 beautiful Lots corner Sprague and Law streets. Have on them three small tenements which bring a rental of \$20 per month. These are built on only two lots, leaving four lots unoccupied. Price, \$1,500.

2 Lots on Donovan street, on Belt line. 1 lot has two small tenements which rent for \$10 per month. Price, \$500.

14 Lots in rear of Judge A. W. O. Hicks' residence. Price, \$800.

2 Lots on Davis street. On 1 lot is a small tenement which rents for \$8 per month. Price, \$175.

2 Lots on Murphy street, near Texas avenue. On 1 lot is a tenement which rents for \$7 per month. Price, \$650.

1 Small Lot and tenement in rear of Gannon's old store, on Sprague street. Rents for \$3 per month. Price, \$125.

That beautiful plot of ground opposite Izard's store, fronting 185 feet on Texas avenue by a depth of 200 feet on Murphy street. Price, \$300.

This is dirt cheap, and a fancy bargain for the buyer in every offer that I have made.

C. D. HICKS, NO. 205 MILAM STREET.

J. D. LEE, The Grocer. Quick Sales, Small Profits, Prompt Delivery. Nos. 728 and 730 Texas Street.

DR. S. H. HICKS, Physician & Accoucheur.

Has Returned to Shreveport. Office at L. M. Carter's Drug Store. Residence at Judge A. W. O. Hicks' Telephone No. 34.

City Churches. [In this department we will be glad to publish notices of regular and special services of all the churches in the city. Pastors, or those authorized by them, are invited to furnish information as to any changes for each week, not later than Thursday evening of the week previous.]

—First Methodist Episcopal Church South, Rev. J. L. Pierce, pastor. Preaching Sabbath 11 a.m. and 5:30 p.m. Sunday school, 9:50 a.m. Class meeting, 4:30 p.m. Sunday, and 7:30 p.m. Tuesday. Prayer meeting 8 p.m. Thursday.

—Methodist Mission, supplied by Rev. L. F. Jackson. Preaching 7:30 p.m. Sunday. Class and prayer meeting Friday, 7:30 p.m. Sunday school 3:00 p.m. Sunday.

—First Baptist Church, Rev. W. S. Penick, D. D., pastor. Preaching Sabbath 11 a.m. and 5:15 p.m. Sunday school 9:30 a.m. Prayer meeting Wednesday night 8:15. Ladies' Mission Society meets at 5 p.m. First Sunday in each month.

—Allegheny Baptist Mission, Penick, pastor. Services Sunday school 4 p.m. Prayer meeting Tuesday night at 8 o'clock.

—Holmesville Baptist Miss on, Rev. W. S. Penick, past. Sunday school 4 p.m. Prayer meeting Tuesday night at 8 o'clock.

—Presbyterian Church—Pastor, Rev. M. Van Lear, D. D. Services: Sunday school, 9:30 a.m. Preaching, 11 a.m. Prayer meeting, Wednesday, 7:30 p.m.

Fulton Market

JOSEPH B. WHITE, Wholesale and Retail BUTCHER.

Keeps the choicest Cuts of Beef, Pork, Fish and Fowls, Ham Steaks, Breakfast Bacon, Sausage, Oysters in bulk, Butter, Eggs, and kinds of Vegetables.

In fact, you can get anything you wish at the Fulton Market. Open all the time. Baskets delivered to all parts of the city free of charge.

JOHN R. HICKS, Attorney at Law and Notary Public.

Office at Court House, Shreveport, La.

THOS. T. LAND, Ex-Justice Supreme Court. JOHN B. LAND, District Attorney.

T. T. & J. R. LAND, Attys and Counsellors at Law. Office: Room 1 at Courthouse, Shreveport, La.

PATENTS

Patents, Caveats, and Trade-Marks obtained, and all Patent business conducted for MODERATE FEES. Our Office is Opposite U. S. PATENT OFFICE and we secure patent in less time than those who operate from Washington. Send model, drawing or photo, with description. We advise, if patentable or not, free of charge. Our fee not till patent is secured. A PAMPHLET, "How to Obtain Patents," which cost of same in the U. S. and foreign countries sent free. Address, C. A. SNOW & CO., OFF. PATENT OFFICE, WASHINGTON, D. C.

Sheriff's Sale. H. P. Doll vs. P. M. O'Hara—No. 4074, 1st District Court, Caddo Parish, La. By virtue of a writ of fieri facias, dated Dec. 8, 1892, issued by the Hon. Judge of the 1st District Court of Caddo parish, La., I have seized and will sell at public auction, subject to the benefit of appraisement, within the legal hours of sales, at the floor of the court house, fronting Texas street, of Caddo parish, La., on

SATURDAY, December 24, 1892, the following described property, viz: A lot of merchandise, furniture and fixtures, as per inventory in my office.

JOHN S. YOUNG, Sheriff. The Progress, December 10.

PARTITION SALE. F. M. Fortson et al. vs. Battle Fortson et al.—No. 4068, in the 1st District Court, Caddo Parish, La.

By virtue of a commission and writ of sale for the purpose of effecting a partition, dated December 16, 1892, issued and directed to me by the Hon. Judge of the 1st District Court of Caddo parish, La., in the above entitled and numbered case, I will sell according to law, at public auction, within the legal hours for sale, at the courthouse door, fronting Texas street, in Caddo parish, Louisiana, on

SATURDAY, JAN. 21, 1893, the following described property, viz: The east half of section 15 and northern quarter and west half of southern quarter of sect on 22, all in township 36 north, range 16 west; also the north and southwest quarter of section 16 of same township and range, described as follows: Beginning at 4th corner of S. Fortson and Vinkley Jones running S. west 32 rods on line between said Fortson and Jones to stake, thence north 80 rods to a stake, thence east 32 rods on marked line between E. S. Fortson and Mrs. E. Dear, thence south to the marked line to the place of beginning. Also a certain promissory note No. 270, signed by J. L. Fortson, payable to E. S. Fortson, of date February 15, 1887, due at 12 months, credited by September 15, 1887.

JOHN S. YOUNG, Sheriff and Ex Officio Auctioneer.