

spirit—judge not. To his Master the servant standeth or falleth. It is impossible for you to know the circumstances and the motives of your brother. Judge yourself, not another. Leave him to himself and to God.

One other remark: True religion, vital godliness, is a living, active, controlling power. It has been often manifested during the fiery ordeal—and sometimes when not expected, it has shone forth, as a light in the darkness, a glorious reality. An illustration: My family physician sent for me. He said: "Oh, my pastor, I wanted to see you and tell you of the perfect peace within. Precious thoughts of Jesus and my sainted mother came to me. My longing desire is to join her in that blissful home. I try to sing; but too feeble, now; but then I'll sing, I'll sing." Death was robbed of his sting, the grave of its victory. The religion of the Lord Jesus Christ can alone do this.

Another from a sister's letter: "I have often wanted to write you since the death of my beloved husband. When death was seen to be inevitable, he called me to his side to repeat a few of God's promises. I asked: Can you trust him? 'O yes, yes. I long for the rest of heaven.' I repeated these precious words of Jesus: I am the resurrection and the life; he that believeth in me, though he were dead (and my husband finished the passage), yet shall he live, and whosoever liveth and believeth in me shall never die. The Lord, the good Savior, never seemed so close to me. To Him I commit myself and children; and, from my heart, say: Thy will be done." I repeat, brethren, the religion of Jesus is a power—a controlling, sustaining power. But that prayer, brethren. Its words are brief and simple—so easy to say, but how hard to pray it, to utter it from the heart, when that prayer alone is left to you. I have repeated it a thousand times without feeling it. When called to speak it from the heart, I found it no easy thing. This sister adds: "The everlasting arms are beneath me. It is sweet to lie passive in his hands." Is not this "religion," a "power?"

Another lesson: Let us prove ourselves an appreciative, grateful people. There could be no greater evidence of unworthiness than to forget our benefactors, our tried friends. All over the country, from the extreme east to the far distant west, the warmest, most practical sympathy has been shown. These United States are a nation, a grand national brotherhood, with one heart. May all purposes be as noble as the good deeds to us, and our destiny one. Words fail to tell of the sympathy, the prayers and the acts of loving kindness that have come from every point of the compass. Of the many wonderful developments of this marvelous scourge, the lavish generosity displayed is one most worthy to be noted, one never to be forgotten. We are indeed one. It is more blessed to give than to receive. Especially is this true when the giving is so freely, cheerfully done that the receiver is saved the sense of humiliation. Let us therefore, remember this lesson of love, with gratitude.

ONE FEAR.

Do you remember the pestilence of 1873? Can you recall the frivolities and the godlessness of the winter and spring following? Shall we, can we have a repetition? The mases, like the pendulum, go from one extreme to the other, from a state of affliction and humility to frivolous exhilaration and rebellious, and often blasphemous, wickedness. Hence, a great display of worldliness is to be feared. God forbid it. Many have pledged great reformation. Will they keep their vows? It is better not to vow, than to vow and not pay. How has not God's house been avoided, his will disregarded, his word mocked, his Sabbath desecrated, his Word do so again? If so, he will laugh at your calamity, and mock when your fear cometh again. Be not high-minded, but fear. "In all thy ways acknowledge him, and he shall direct thy paths." "Behold the fear of the Lord, that is wisdom; and to depart from evil, that is understanding." Let us hold forth the word of life, stand up for the truth, exemplify the truth in our lives; and seek the blessing of God upon ourselves, our homes, our city, our

country, our whole country. As did Joshua, so let each for himself resolve: "As for me and my house, we will serve the Lord." Oh, what a happy city, what a prosperous country, if every family "was a household of faith," as was Joshua's.

A closing word: We cannot call back the dead. But there are two things we have been taught:—

1. To cultivate a sympathetic, helping disposition toward all men, specially the humble and the needy. Yesterday a widow, not of my flock, sent for me. She said: "I wanted to talk to one who had suffered; I therefore sent for you." In this way, my fellow-sufferers, you may find compensation for the things you have suffered.

2. These bereavements weaken the ties of earth. We are the more easily attracted toward heaven. When all the cords are cut the balloon rises above the clouds that shut out the sunlight. So when affliction has severed the natural bonds that bind us to this life, our spiritual desires increase; our tendency is more and more heavenward; our purposes more and more single to the glory of God; and, finally, by an unseen process, we are brought to the consecrated faith of Paul: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." It is sweet to go home with consciousness of duty done. It is sweeter far to contemplate the home beyond the skies, to anticipate the joys of the blessed, to enjoy a foretaste of the rest that remains to the people of God. Then the reunion there! Heaven is not a world of strangers. We shall sit down at our Elder Brother's table with the loved ones who have gone before—gone only for a short while before. They wait our coming. They beckon us onward, upward. Let us follow on, patiently, uncomplainingly, cheerfully, thankfully onward. We shall have larger capacities there; more knowledge, more love, more happiness there; no congenial spirits there; no plague, no pestilence there. The grave, on this side, is death; on the other side, birth to an immortal existence. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. (1 Thess. v. 9, 10.) I would not have you to be ignorant, brethren, concerning them which are asleep; ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (1 Thess. iv. 13, 14.) And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. (2 Thess. i. 7, 8.) Fear not; believe only.

After prayer, and the singing of the hymn, *In the Sweet By-and-By*, the benediction was pronounced.

PROPHETIC SIGNS IN THE EAST.

BY HORATIUS BONAR, D.D., EDINBURGH.

Israel and Jerusalem the Solution of the Eastern Problem—Lord Beaconsfield, a Jew, the Guiding Spirit in Recent Eastern Affairs—Yet he has Acted by means of Gentile and not Jewish Resources—The Bag-and-baggage Policy—The British Protectorate a Noo to Palestine—Russia's Designs on Jerusalem—In Ezek. xxxviii. Britain Predicted to Checkmate Russia—England's Responsibility toward Palestine.

It is to the East that God is now turning the eyes of his church. It is in connection with the East that his people are now asking the question, "Watchman, what of the night?" And it is in answer to this that the watchman's voice is heard, saying,—

"THE MORNING COMETH,"

adding the solemn words of warning, lest men should too eagerly anticipate the dawn, and forget the darkness that still lies between,—

"NOT ALSO THE NIGHT!"

for, though the announcement of coming dawn

should cheer us with the brilliant prospect of the brightest day that ever dawned upon the earth, yet we are not to lose sight of the judgments that lie between us and that glorious consummation.

And the watchman does not discourage the question; rather he commends it, and bids us ask it again and again, until he can tell us, "It is done: the Kingdoms of this world have become the Kingdom of our Lord and of his Christ." For thus he speaks: "If ye will inquire, inquire ye; return, come."

In the events of the last two years we hear the prophetic voice bidding us look Eastward. Not as if the West were no more to occupy our attention, but the long-neglected East is now emerging from its obscurity; and God is now, in his own way, about to settle the Eastern Question, and to bring Jerusalem "into remembrance." And this before both the church and the world; for he is speaking to both.

The statesmen of earth have been trying to settle this question so as to preserve the balance of power in Europe and in the Mediterranean, according to their own ideas of Eastern or Western supremacy. God now steps in and presents his own solution of it, introducing a new element, to which earthly potentates have hitherto paid no regard,—Israel and Jerusalem; for in them lies the final settlement of the great problem which they have been working at so long in vain.

One of the most remarkable features of the case is, that the arrangement of Eastern affairs should have been in the hands of a Jew,—Lord Beaconsfield. I do not touch the politics of the question. It is time that these were set aside, and that Eastern affairs were no longer judged or misjudged by imperial ambition or English partisanship. For nearly two years the noise of angry and one-sided politics has drowned the voice of prophecy; and Christian men have shrunk from speaking out, lest they should be set down as mere political debaters,—the canvasser for a party in the state, instead of the expositors of the divine word.

But now, when the ritualistic adherents of the Greek church have said their say,—when the defenders of Turkish weakness and misrule have cooled down,—when the Liberal supporters of the greatest despotism which the world contains are beginning to admit that Russian professions of benevolence and religious zeal look rather suspicious, if not thoroughly insincere, we can speak out more boldly, and hope for an impartial hearing.

A Jew, then, in the person of the Prime Minister of England has been the moving, guiding, controlling power throughout these confusions and complications. The rightness or wrongness of what he has done is not to us, just now, the question. It is the fact that in the providence of God he should have been at the helm of England when these difficulties came up, and that he should have been made use of to settle them. The question is ultimately a Jewish one, and a Jew has been called to solve it, and to solve it as only a Jew could do.

It is a Jew that is now Premier of the greatest monarchy which the world ever saw, and that practically commands its fleets and armies. It is a Jew that is virtually at the head not only of the ten kingdoms of the Roman earth, but of the whole four monarchies of Daniel. It is a Jew that, when the great Northern power was pouring down its squadrons upon Europe, Asia and Syria, ready to occupy not Constantinople only, but Jerusalem, interposed and bridled back the mighty hosts without the shedding of one drop of blood.

But the instruments through which this Jew has done this Eastern work have not been Jewish; they have been altogether Gentile. It is through Gentile resources that he has carried his plans to a successful consummation, taking the highest place in Gentile cabinets, moulding Gentile statesmen, wielding Gentile armies and navies, and employing Gentile gold and silver.

He has arrested the aggressor; he has secured peace; he has obtained the protectorate of Asia Minor, and specially of Palestine. These regions now lie at the feet of England; and the success alone of what has been done will operate

with prodigious power for the overthrow of Mohammedan misrule.

The cry was raised a year ago: "Send the Turks out of Europe!" If so, where would you send them? The Turks do more harm in Asia than they do in Europe; and any one who has traveled in Syria and lived in Jerusalem would be inclined to raise a counter cry: "Send them out of Asia; expel them from Jerusalem!" But would either cry be of any avail? or is there either justice or humanity in the proposal? It is no doubt Turkish misgovernment that keeps Palestine degraded and barren; but some other relief must be thought of than the mere expulsion of the oppressor. Nor is there anything more likely to accomplish the resurrection of the land and the restoration of good government than—

A BRITISH PROTECTORATE.

They who know the East know the spell which the British name exercises there; and they can tell that British rule, imperfect as it may be, is yet identified, in the Oriental mind, with honesty, strength, firmness and a benevolent will. Speaking not prophetically, but simply according to human calculation, the way is open for the resurrection of Syria, and the restoration of the waste places of Palestine. There will be protection now as well as government; and this the protection not of a selfish race, or an ambitious nation, but of one which sincerely seeks the welfare of the people which it professes to protect.

For years Russia has been seeking to dominate in Jerusalem. She sends her swarms of pilgrims annually thither; and within the last twenty years she has built outside the Jaffa gate what is nominally a hospice, but what is really a fort. "The Russian hospice," says Mr. Conder in his recent work, "commands the whole town, and is thought by many to be in a position designedly of military strength." (Vol. i. p. 27.) She has been making preparations for occupying Palestine as soon as her opportunity occurs. Once and again she has been checked in her attempt. The last check has been by the hands of a Jew. Her time is not yet come, and till that time does come, the hooks are to be put into her jaw (Ezek. xxxviii. 4) to restrain her. When it does come, she will be permitted to pour down like a flood upon the land of unswalled villages, and having thus far achieved the ambitious plan of ages, and carried out the great national idea, she will perish on the mountains of Israel. (Ezek. xxxix. 4.)

The thirty-eighth and thirty-ninth chapters of Ezekiel ought to be studied in connection with the Eastern Question. The subject is too large for present exposition. One thing only we would notice now,—the checks given to this great Northern invader are predicted to come from some European power, a power which has a two-fold character; first, maritime; and second, mercantile. It is—

"THE MERCHANTS OF TARSHISH,

with all the young lions thereof," that arrest the assailant's progress with the words of resolute interposition: "Art thou come to take a spoil?" (Ezek. xxxviii. 23.)

It is "the ships of Tarshish" (Isa. lx. 9) that are to wait on Jehovah, and be ready to transport his Israel home in the day when their era of scattering and exile shall have ended. At Cyprus the ships of Tarshish are now at anchor, waiting to do their errand for Israel. How soon they may be required we say not. But one step has been taken for the deliverance of the forsaken land and the wandering tribes.

Turkey has for ages been the oppressor of the East, and its religion the curse of Palestine; and there is something profoundly solemn in seeing that it is to this vile empire that God has given power to tread down his holy city, Jerusalem. (Luke xxi. 24.) To be trodden under the foot of the Gentiles is sad enough, whether these be Babylonians, Greeks or Romans; but to be trodden down by Turkey is the very depth of humiliation and shame. Such has been God's regard that people that crucified the Son of God, and that city where he was nailed to the bitterest cup of woe that

will operate

a close; and then Israel comes into remembrance, Babylon falls, and Jerusalem rises. Babylon's river is dried up, and the blessed river of Jerusalem begins to swell and flow. (Ezek. xlvii. 6-12.)

No calamity could have been greater to Syria than a Russian possession or protectorate. American and British missionaries enjoy the fullest liberty under Turkish rule. Under Russian dominion this would have been at an end. It is well known to many of us that just before the outbreak of the war our missionaries wrote home expressing their dread at the possibility of Russian success, and a Russian possession of Asia Minor. They knew that they would be expelled, and their work scattered to the winds. They understood, in this respect at least, the difference between Turkish misrule and Russian tyranny. They knew that there could be always influence brought to bear at Constantinople more than at St. Petersburg.

Hope for Palestine, save as a Russian province like Poland or Siberia, would have been at an end. The bed of the Gentile would only have been more effectually planted on Jerusalem. The influence already too greatly exercised in Syria by Russia would have been utterly disastrous. The hatred of the Greek church to the Jew is quite as ferocious as that of the Turk; and Israel would soon have had no place in Palestine. We wonder so many evangelized men should have taken the part of the Greek church, and allowed themselves to be the dupes of ritualism. They might have known better, and at least stood aloof from the zeal of Russian partisanship, and abstained from praises of Muscovite benevolence. The Rhodope commission has no doubt opened the eyes of many; but why were they not from the first suspicious of the friendly congratulations of ritualism?

But apart from all this, let the Christian now turn his eye to Palestine. It is to England that every eye in Palestine will now be turned; and this will be the question added: What are you going to do for us? Is the connection between England and Syria to be a barren one? or is England to rise up to her responsibilities and do something worthy of her name and power?

That England has undertaken responsibilities is a simple fact; and it is a position from which no brave man need shrink. This is the age of responsibilities, personal and national; and it is cowardly to turn away from them. Her responsibilities are before her, whether she understands them or not. And the fact that a nation, and a powerful government, has undertaken responsibilities should not be a matter for reproach or alarm. Only let her go forward to redeem them by acting boldly as a nation that loves the truth, honors justice, prizes the Bible, and recognizes the position which God has marked out for Israel in the latter days.

That the time of Israel's trouble has come to an end we do not believe. There are days of evil in store for that unbelieving nation sadder, it may be, than any heretofore; for the fourteenth chapter of Zechariah remains yet to be fulfilled; and the events predicted there are likely not only to startle the world, but to disarrange many a scheme of human calculation, political and religious.

Still the events of the present day are calling the attention of men to the East, and especially to Israel. The predictions of God's word will, ere long, unfold themselves, perhaps more rapidly than we think. The ten tribes, still, like Judah, under the curse of scattering and unbelief, will be brought into view in some way that we know not. And it may be in various sections, and at different times, the whole nation will reappear, and claim their ancient heritage.

Meanwhile we rejoice that it is given to England to keep the Jew, and to deliver his land. Hitherto, for many a century, the foot of the Gentile has been upon Jerusalem to tread her down; now the hand of the Gentile comes forward to lift up her head. Already we seem to realize the words of prophetic peace:—

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished,

—that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. xl. 2.

Let political partisanship wrangle over the Eastern Question, and the Turkish Convention, and the Syrian protectorate; but let the Christian rejoice that we are swiftly approaching the redemption of Israel, and the second advent of Christ, even though the latter-day glory will have to be introduced with darkness and terror and war.

THE STORM IS COMING.

It seems to me that every year gives clearer evidences of the coming crisis. Is it really so, or am I deceived? It may be that I am moving in the under-current and that there is a clearer atmosphere above. It seems that the dire persecutions of olden times are returning. Think of Bro. Holt among the Indians, union, affliction meetings, in which Pedobaptists got all the good results, then denounces in the worst terms the Baptist minister that helped them, tales of scandal on innocent parties, and positive lies are resorted to, for what? To pull down truth and establish error. I am sure that either these sins under the cover of religion are more common, or else I see and understand matters better than formerly.

Talking with some relatives and friends last year on the subject of denominationalism, (those friends and relations were Methodists,) the coming crisis became theme. I asked the question, "Suppose the time had come when all Pedobaptists must take sides either with Baptists or Catholics which side would your people, Methodists, take?" They hesitated; could not tell. I then asked: "With your present feelings and prejudices which side would you?" A lady cousin said very promptly that she would go with the Catholics. Is not this the feeling of Methodists generally? I am of the opinion that if the crisis were to come to-day a majority of Methodists would go with the Catholics. I think, too, that the truly pious of all denominations will go with the Baptists.

W. M. HOWELL.

EVERY BAPTIST HISTORIAN A BELIEVER IN BAPTIST SUCCESSION.

To find a question on which Baptist historians are more agreed than on succession, would be difficult. Benedict, Ray, Wm. R. Williams, Cramp, Robinson, Ford, Jones, Lincoln, Buckland, Winkler, Graves, Orchard, Everts, who are certainly the very representative authorities on church history, believe in Baptist succession.

Fox's letters from some of them were used against this. But they contained expressions for it. I know those whom Fox represented against it were for it; for I received letters from most expressly avowing it.

As an example, Fox represented Buckland as against succession; but in a letter I received from him he most emphatically expressed his belief in succession. In that letter he said he was giving his time especially to the subject and expected to clear up its obscurities. Besides this Spurgeon, every Baptist paper in the South, except the *Religious Herald* holds to succession. So some of our leading papers in the North; *The Standard* recently most unequivocally expressed its belief in succession. Tell this on every house-top.

Olney, Ill.

W. A. JARRET.

BONDMEN.

The old Roman law allowed the creditor to enslave the debtor till the debt was discharged. The Hebrew law permitted the debtor to be detained only to the seventh year, or, at the furthest, to the year of jubilee. Children were often sold by their parents, or seized by creditors, for debt in the olden times. In the early days of Rome the father had the power of life and death over his children throughout their lives; and the practice of selling children had a long existence among Romans and Athenians. It is still common at the East, especially among the Georgians, who sell their sons and daughters for gain.—*Presbyterian at Work.*

The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."—Is.

J. R. GRAVES, Editor and Proprietor. Office Editor, J. W. GRAVES, Office Editor. JAS. H. MAHAFFY, Book-keeper and Order Clerk. Business Office: 227 Second street, Memphis, Tenn.

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, all must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in name, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come.

Distinguishing Policy of Historical Baptists.

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

RESUMPTION.

AFTER a suspension of three months, on account of the great plague, that has desolated our city, and filled the land with mourning, THE BAPTIST again resumes publication. The terrible ravages of the yellow fever in Memphis, made it impossible to issue the paper here, and to do so at any other point would have been useless, as the universal quarantine would have rendered it impossible to reach our readers in most of the South-western States. This much by way of explanation. No subscriber of THE BAPTIST will lose a cent by our forced suspension as we furnish the full volume,—50 numbers—to all. Will not our friends and patrons lend us a helping hand in our time of trouble? By a little effort you can induce your neighbor to subscribe, and thereby not only help us, but benefit him. We appeal to the brethren to work now, for these are the golden months to secure names. We give liberal premiums in books or money, and no better or cheaper method for filling your library with choice Baptist literature can be adopted.

"I WILL COME AGAIN."

AMONG the signs of the times may be noted the assembling of the Prophetic Conference in New York last month, to consider the subject of the Second Coming of our Lord and Savior.

- The Conference met in the church of the Holy Trinity and continued three days. The following programme will show the importance and variety of the topics discussed and the names of the speakers belonging to various denominations:— 1st. "Christ's Coming; is it Personal and Visible?" The Rev. Stephen H. Tyng, Jr., D. D., of Episcopal church, New York City. 2d. "Christ's Coming; is it Pre-Millennial?" The Rev. S. H. Kellogg, D. D., Professor of Theology, Presbyterian Seminary, Alleghany, Penn. 3d. "The First Resurrection." The Rev. A. J. Gordon, D. D., Clarendon-street Baptist church, Boston, Mass. 4th. "The Rapture of the Church." The Rev. W. P. Mackay, D. D., Presbyterian church, Hull, Eng. 5th. "Times of the Gentiles." The Rev. Jno. T. Duffield, D. D., Professor in Princeton College. 6th. "The Kingdom and the Church." Professor H. Lummls, Methodist church. 7th. "The Present Age and Development of Auld Christ." The Rev. H. M. Parsons, Presbyterian church, Buffalo, New York. 8th. "The Gathering of Israel." Bishop W. R. Nicholson, Reformed Episcopal church, Philadelphia. 9th. "The Judgment or Judgments." The Rev. J. T. Cooper, D. D., Professor of Theology, United Presbyterian Seminary, Alleghany, Penn. 10th. "History of the Doctrine of the Pre-Millennial Coming of Christ." The Rev. N. West, D. D., Presbyterian church, Cincinnati, O. 11th. "The Coming of the Lord in Its Relation to Christian Doctrine." Paper by the Rev. James H. Brookes, D. D., Presbyterian church, St. Louis, Mo.

Addresses by the Rev. Dr. Craven, Presbyterian church, Newark, N. J., the Rev. L. W. Bancroft, D. D., Iscator Christ's church, Brooklyn, N. Y. 12th. "That Blessed Hope as a Motive to Holy Living and Active Labor." Paper by the Rev. Rufus W. Clarke, D. D., Dutch Reformed church, Albany, New York. Addresses by the Rev. E. P. Goodwin, D. D., Pastor First Congregational church, Chicago; the Rev. L. Oiler, Advent church, Providence, R. I., and Dr. Mackay, of England.

The pre-millennial view of the advent was held by the early churches, and continued to be held by the reformed churches until within the last two hundred years. Whittby, the commentator, introduced what he called a "new theory," spiritualizing prophetic texts, and explaining away the promises which relate to the personal coming of the Lord. This "theory" has been so generally accepted that the "glorious appearing of Jesus Christ" has been almost banished from the pulpit. And the few who have attempted to hold and protect the doctrine have been classed with fanatics and heretics. Among Baptists who have held the doctrine are found such men as Dr. John Gill, John Bunyan, Robert Hall and Charles H. Spurgeon.

The New York Prophetic Conference, from the high character and standing of its members, will do much towards awakening an interest in this neglected and misunderstood subject.

The New York Tribune publishes, in an "extra," a full report of the proceedings of the Conference, together with all the papers presented by the various speakers. The price is only fifteen cents.

BREVITIES.

The week of prayer is observed in this city by all Baptist and Protestant churches, except the Episcopalians.

Our Bro. Granberry will represent THE BAPTIST at the Cold Water Association, that convenes at Batesville, Miss., this week.

As we have now resumed publication we trust the brethren will send us articles for publication. Items of news are especially desired.

The State Convention meets at Shelbyville on the 22nd. It is hoped that a large delegation will be in attendance.

Dr. E. C. Sliater, pastor First Methodist Episcopal church South, his wife and two daughters fell victims to the fell destroyer.

The Misnomer, by Dr. T. G. Jones of the First church, Nashville is just out, and has been highly commended by the Baptist press.

Will not our friends everywhere speak a good word for THE BAPTIST? Now is the time to get up club lists. Make an effort now. We offer splendid premiums in books.

Dr. J. M. Pendleton has just sent forth another volume, which has been pronounced, by far the best work that has come from his gifted pen. Its title is: "A Compendium of Christian Doctrine."

The service in memory of Bro. Jackson P. Crews, pastor of the Chelsea church of this city, and other members of that church, will be held at the church next Sunday at eleven o'clock a. m. Eld. W. H. Barksdale will preach on the occasion.

Dr. W. A. Nelson has resigned the pastorate of the Edgefield Baptist church and become an independent evangelist, for which work he is eminently fitted. Dr. T. T. Eaton of Petersburg has been invited to accept the care of the church in Edgefield.

We mourn the untimely death of Rev. H. T. Haddick, pastor of the church at Grenada. He was a good man, an excellent preacher, thoroughly pious and consecrated to his duty. Grenada, the Baptists of Mississippi and the Southwest need him.

H. H. Tucker, D. D., late Chancellor of the University of Georgia has become editor-in-chief of the Christian Index, at Atlanta, and R. W. Fuller, D. D., his associate. Dr. P. H. Mell, LL. D., succeeds Dr. Tucker as Chancellor of the University.

The season for printing minutes, catalogues, etc., has not yet passed; and Rogers & Co., 344 Second street, are again prepared to do such

work on the most reasonable terms, and at the shortest notice, having returned to their post as soon as the epidemic would permit.

Mrs. Viola Jackson, widow of the lamented R. S. Jackson who died while pursuing his studies at Greenville, S. C., has gone South. The climate in St. Louis is too severe for her. She was on the editorial staff of Ford's Christian Repository. Her connection with that monthly has ceased.

We return thanks to the proprietors of the Reflector, Nashville, for the offer of the use of type and presses to bring out THE BAPTIST during the epidemic. The universal quarantine restrictions would have rendered it impossible, as we could have reached but few of our subscribers. Still we have none the less thankful for the kind offer.

Bro. B. R. Womack, pastor of the first church of this city, has been assiduously prosecuting his pastoral work since the subsidence of the yellow fever epidemic. He has also been of great service to the publishers of THE BAPTIST in assisting in getting up editorial matter during the absence of the chief editor.

Dean Stanley, in his sermon at Trinity church, New York, on "All Saints Day," expressed gratitude to the Baptists for keeping baptism in the Western world in its "ancient, primitive and oriental form." The Baptist ministers honored the Dean by a call in a body and expressed their appreciation of his many eminent Christian virtues, and his impartiality as a church historian.

Rev. E. R. Carswell, Jr. of South Carolina, is well known to the writer of these notes, as an aspiring, energetic young man of culture and ability. He is a staunch Baptist, unswerving in his fidelity to Baptist principles, and wide-awake to every interest that concerns the purity, strength and advancement of our cause. He has signified his intention to favor his brethren of the Southwest with occasional letters of news and notes from the Palmetto State. Let us commune together, Bro. Carswell.

Mr. J. S. Mahaffy, for so many years connected with this paper, lost in the epidemic his mother-in-law and two of his children. Bro. Mahaffy was raised up in the Presbyterian church of which he was an exemplary member, but recently, in connection with his wife and her mother joined the First Baptist church. He is one of the enterprising proprietors of the Baptist Book House this city. In his new relations he has made many friends, and has the sincere sympathy of them all in his bereavement.

Mrs. Dr. Graves and family all her friends will rejoice to learn, escaped the ravages of the terrible scourge, which has filled so many homes with sadness and grief. The Doctor left the city for his long contemplated visit to California, on the 20th of August. Though he was in good health then, he carried the poison in his system with him, and at Salt Lake was taken down with a serious attack of fever. But he was well again and on his way to San Francisco, before his family knew of his sickness.

OUR CHURCHES IN THE CITY.—Chelsea church lost in the recent epidemic its pastor, Rev. Jackson P. Crews, a good man and faithful and earnest pastor. This church sustained a heavy loss in the death of members; the number we do not yet know. Dr. Landrum, of the Central church, lost his two sons, Herbert and George, and forty members of his church, out of the sixty-four who remained in or near the city. The First church lost twenty of its members, that we know of. Others may have died of whom we have not yet heard. Some of the most useful members in each of the churches are gone. Dr. Landrum lost his Treasurer, and the First church lost its Treasurer, its Clerk and two Deacons, the Treasurer being also a Deacon.

HERBERT C. LANDRUM.—Mr. Herbert C. Landrum, city editor of the Memphis Avalanche, and a son of Dr. S. Landrum, pastor of the Central church, was numbered among the victims of the great plague that recently desolated our city. It is said that "death loves a shining mark," and no one of the thousands who were cut down by the relentless destroyer had fairer prospects of a long

and useful life than did young Landrum. Only twenty-two years of age, yet he had already achieved a reputation as a journalist that is usually acquired but by long years of patient and unremitting toil. When the fever made its appearance he remained at his post, filling the duties of his position as editor, and ministering to the sick and dying, his brave and generous nature prompting him to sacrifice all in behalf of the suffering. He died at his post, bravely doing all in his power to succor his suffering fellows. His bereaved father and mother have the warmest sympathies of many friends in their irreparable loss.

BLUE MOUNTAIN FEMALE COLLEGE.—It affords us pleasure to refer the readers of the Record to the advertisement of the above excellent institution. No school in the State has been more successful, or established more reputation within so short a period, than the Blue Mountain Female College, and its rapid strides towards eminence are not at all surprising to them who are acquainted with the high character and general fitness of its proprietors, and the unsurpassed advantages derived from its location. It is just such a school as the financial condition of affairs in the South demands, cheap but thorough. It is impossible for students to form or indulge habits of extravagance, and the principles of economy, which are entirely neglected in most of our schools, are fully inculcated. Its efficient Faculty is a guarantee of the high standard of its course of studies. We hope the school will continue to prosper, and that its field of usefulness will be extended in all directions.—Cynthian Record.

NEWS FROM THE STATES.

TENNESSEE.—The Holston Association, East Tennessee, lately held its ninety-third session. In seven years more it will celebrate its centennial. Dr. T. T. Eaton of Petersburg, Va., has been called to the care of the Edgefield church. He is an able and deservedly popular minister; and the church which secures his ministrations is fortunate indeed. Sister J. G. Lusk of Longtown, Miss., wife of the late S. C. Lusk, goes to Winchester to enter upon her duties as a teacher in Mary Sharp College.—Eld. G. B. Eager of Virginia has been called to the First church, Knoxville.

MISSISSIPPI.—Two hundred and forty-three persons died at Holly Springs during the epidemic. Eld. E. D. Miller, the pastor of the Baptist church, had a severe attack, but recovered. He did noble service in ministering to the sick and dying before he was stricken down. His wife was one among those who were called away to their reward.—Eld. H. T. Haddick, pastor at Grenada, was a victim of the terrible epidemic that ravaged that town. He died at his post. Our old and well-beloved friend, Eld. James G. Hall, died. His entire family were also among those that died.—On account of the epidemic the annual session of Mississippi College was postponed to November the 20th. It will be open for the reception of students, on and after that date.—Eld. W. A. Mason has resigned the care of the church at Canton, and will remove to Trenton, La.—Eld. T. H. Smith, the missionary in the bounds of the Oxford Association, has been doing a good work for the Master. God has blessed his labors; and he should by all means be kept in the field.—Brethren Lowry, Scott and Yarbrough, three noble men, all members of the Lake church, were among the fever victims at that place. Sister Lowry, mother of Bro. George Lowry, and Miss Lula, his daughter, are also among the dead. We know not how many more from that little church.—Record.—Water Valley suffered severely from the fever. There were one hundred and fifty cases, and between sixty and seventy deaths. Sisters Trainer and Proffit were the only members of the Water Valley church who fell victims to the epidemic. Two excellent and lovely Christian ladies; and their loss will be severely felt.—Eld. H. L. Johnston has resigned the care of Providence church, and will locate in Texas.—Five members of the Vicksburg church fell victims to the yellow-fever.—Eld. J. T. Freeman will supply the churches at Corinth and Tupelo.—

Lebanon and Salem churches, in Hinds county, lost a number of their members from yellow fever. It prevailed to an alarming extent in that neighborhood. Bro. I. N. Hailey, the pastor, was untiring in his efforts to relieve the sick and dying. We learn that he was stricken with the fever, but pray that he has recovered.—Mississippi College, Clinton, will open for the reception of students the 20th inst. There has been no yellow-fever in Clinton.

LOUISIANA.—The Coliseum-place church, New Orleans, lost only two members from yellow-fever. One of them was the pastor, the lamented Dr. N. W. Wilson.—A good meeting at Fairview, near Bordeloville, resulted in nine baptisms, three receptions by letter, and one restoration. Two deacons, Breth. H. C. Perkins and T. P. Hornmanson, were ordained. The church was greatly revived.—Bro. M. Seabrough has just closed a meeting of five days with Grove Hill church, DeSoto parish. Bro. F. Brown and myself assisted him. Some interest. Baptized one young man. We saw our dear little Eunice, age five years, die August the 3d. Another tie "over yonder." The Lord's will be done. May the Good Spirit go with Bro. Graves to California and Oregon, and the Master's name be glorified by the presentation of the time-honored doctrines of the New Testament.—G. W. Hartefeld, Mansfield. We deeply sympathize with Bro. Hartefeld in the loss of his dear child. In a little while we shall all pass "over the river," and meet our dear ones.

TEXAS.—Eld. S. A. Goodwin of Columbus, Miss., has taken pastoral charge of the church at Sherman. Bro. Goodwin is an able and consecrated minister, and the church is fortunate in securing his services.—Eld. J. D. Murphy of Bryan has been called to the Carrollton church, Carrollton, Mo.—Bro. W. E. Penn conducted a revival meeting at Austin last month. About one hundred have professed conversion.—The total attendance of the Dallas Baptist Sunday-school for the past twelve months has been seven thousand six hundred and thirty-four, making an average attendance for each of the fifty-two Sundays of one hundred and forty-seven.—Grape Creek church, Blanco county, recently held a good meeting. Ten were added to the church. Eld. J. J. Paterson is the pastor.—Eld. G. A. Coulson, late general agent of the American Bible Union, having engaged to teach the coming year in Mrs. K. Lee's school at Waxhatchie requests his friends to address him accordingly.—The San Antonio Association, at its late session, resolved to support, by their prayers and means, Eld. W. H. Donson at San Antonio, who was sent by them to that point as a missionary. This faithful minister has labored with untiring energy in that hard field; and there is not wanting abundant evidence that God has blessed his labor. The little Baptist church there has increased from ten to fifty-five members during the last eighteen months, and the Sunday-school from six to more than one hundred. Bro. Dodson should, by all means, receive the most liberal encouragement to remain in this stronghold of Catholicism.

ARKANSAS.—The Western Baptist has again changed hands, Broth. Brown and Forbes having disposed of their interest as proprietors to Dr. Nowlin, formerly of Rome, Ga. Eld. T. B. Espy still occupies the chair editorial.—Eld. J. D. Jamison has been called to the care of the church at Camden, and has entered upon his duties as pastor. May God bless both minister and people.

MISSOURI.—The First church of LaGrange has called Prof. Stark, formerly of Huntsville, as pastor.—Mount Salem Association was organized at Mount Salem church, in Knox county, on Saturday, October the 19th. Eight churches went into the organization. It occupies a very important field with fair prospects of success.—Eld. J. C. Midgett has become pastor of the church at Princeton.

KENTUCKY.—Dr. J. L. Burrows of Louisville has been called to the pastorate of the Sidney Baptist church in Richmond, Va.—Eld. C. E. Dohls has resigned his pastorate at Bowling

Green, and goes to St. Louis as a district secretary of the American Baptist Publication Society.—Eld. J. M. Peay closed a gracious meeting at Owensboro on the 1st. There were one hundred and ten conversions.—A thirteen days' meeting, conducted by Eld. J. H. Sprullin, at Oak Grove, Trigg county, last month, resulted in twenty-two additions.—The Fifth-street church (colored), Louisville, has a membership of about fourteen hundred. Rev. A. Heath is the pastor.

ALABAMA.—Rev. Cat Smith has accepted the call of the Rockford church.—The First church of Troy has called Eld. Stout of Georgia as pastor.—Eld. A. J. Waldrop closed a meeting at Woods Station the first Sabbath in October. Thirteen were added to the church.—Eld. J. B. Hanberlin of Mississippi, after preaching two weeks at Grand Bay, organized a church there on the 1st inst.

GEORGIA.—Rev. S. Henderson has taken editorial charge of the Alabama department of the Christian Index.—At Greensboro a meeting was lately held resulting in twenty additions.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers even thus gratis; all over and of all non-subscribers, is cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

Bro. Thos. J. Perry was born in South Carolina, August 24, 1824. He was left an orphan in Guilmet county, Ga., at the age of twelve years. When he reached his majority he came to Rome, Ga., and by his diligence and integrity soon established himself as a man of business. His worth was frequently recognized, and he held during his life many offices of trust. He died September 28, 1878, leaving behind a record as free from blot as any man.

He was faithful to his friends, and he was devoted to his God. He realized the obligations of a citizen, and he discharged the duties of a Christian. He was ever mindful of the interests of his State, and never forgot the welfare of his church. He crowded his life with offices of kindness. He abounded in tender sympathy for the unfortunate, and was always ready with words of encouraging counsel for the erring. He lived with an outstretched hand to advance the Redeemer's Kingdom, and died with a prayer in his heart for his prosperity.

At his residence in Meriwether county, Ga., on the 28th day of August, 1878, Deacon James F. McKnight, aged sixty-six years two months and seventeen days.

Bro. McKnight was born in Wilkes county, Ga., but removing to Southwest Georgia was baptized by Rev. James Perryman, in the year 1850. He was ordained a Deacon of Mount Zion church, in Meriwether county, in 1859, and served the church in this capacity until he was disabled by paralysis, and incapacitated for active usefulness. Bro. McKnight was a man of fine business qualities, was always ready to every good word and work, serving the Lord with all faithfulness until summoned from this low ground of sorrow to his reward with Jesus.

Our brother was laid aside for four years before his death, but never was invalid more faithfully nursed than was Bro. McKnight by his wife and children. During this long period Sister McKnight gave up everything that she might be constantly by his side, ready to anticipate all his wants. But the most devoted affection could not stay the hand of death, and now our brother lies in the narrow house appointed for all living, leaving behind him a large circle of relations and friends to mourn his loss. Farewell, my brother.

H. C. H.

When I see a man with serene countenance, it looks like a great leisure that he enjoys; but in reality he sails on no summer's sea. This steady sailing comes of a heavy hand on the tiller.—Thoreau.

TO MINISTERS.

Just make up your mind to get four new subscribers, and secure this paper for yourself this year, and see how easily you can do it.

MINISTERIAL BOARD.

THIS Board, created by the State Convention, is charged with the work of aiding young ministers to acquire a suitable education. Its business is not to train young men to become ministers, but to assist young ministers, licensed or ordained by the churches, to become "workmen that need not be ashamed." Its aim is to aid young ministers to acquire that mental discipline and knowledge which will enlarge their powers of usefulness, and make their blessings to the churches for ages to come. Its design is to economize time,—to enable them to obtain in one year what otherwise would require ten or more. This work is greatly needed. The demand for educated and well-informed ministers is much greater than the supply. Many churches are now destitute of pastors, and not a few are actually perishing from the want of suitable ministers. Congregations are running down, and churches maintain a mere nominal existence, without character and without influence. Churches without an intelligent and consecrated ministry are bound to go to the wall: nothing can save them. Other churches, more enlightened and progressive, will grow up and take their places.

Shall Baptists in Tennessee abandon the field, and give up the State to others? No: a thousand times no. But to keep what we have, and build up our churches in power and influence, we need a large increase in the number of trained and well-qualified ministers.

If the churches would furnish the money the Ministerial Board of Education might have fifty or sixty young preachers at the University at Jackson and at the College at Mossy Creek, and in a few years the influence of such accessions to the ministry would be felt far and wide in the State.

The Board greatly needs funds at present. Applicants are turned away now for want of means. Money should be sent to D. W. Hughes, treasurer, Jackson, Tenn.

THE SOUTHWESTERN UNIVERSITY.

AFTER two months' delay, caused by the yellow-fever in Tennessee, Mississippi and Louisiana, the University opened with encouraging prospects. It is thought that by the first of January the different departments will be quite as full as last year. The professors are in their places, and ready for hard work. Prof. G. W. Gore, recently from the John Hopkins University, takes the chair of natural science, and from his thorough scholarship, is expected to give it character and influence.

During all this terrible season of death and woe the city of Jackson maintained its character for healthfulness. There were but two or three cases of yellow-fever, which were not developed till after frost, and after the raising of the quarantine. The epidemic never entered the city, nor at Bollivar on the south, nor at Humboldt, Trenton and Union City on the north. This fact, in connection with the fact that no epidemic of any kind ever prevailed in Jackson, should remove all fears as to unhealthfulness, and convince every one that, in this respect, the University is most favorably located.

The denomination in the Southwest may make the University an incalculable blessing to coming generations. By generous support, and liberal endowment, it may be made to rank with the best institutions of the land,—the peer of Brown or Yale.

DR. GRAVES.

IN the absence of the editor we may congratulate the readers of THE BAPTIST on the recovery of Dr. Graves from a most dangerous sickness. Bro. Graves left Memphis for California, unconsciously carrying with him the seeds of the yellow-fever. When he reached Salt Lake City he was taken sick, and lay two weeks as if in the jaws of death. But the Lord had mercy on him, and raised him up. After being nursed back to life in the Catholic hospital, he was able to prosecute his journey, and safely reached Sacramento. He soon rallied, and became strong enough to fulfill his engagements. He is now delivering his lectures with his accustomed zeal and success.

THE STATE CONVENTION.

THIS body will meet in Shelbyville, November the 22d. It is much to be desired that there shall be a large representation from the churches. Important measures relating to education, general and ministerial, Sunday-schools, home and foreign missions, will be brought before the Convention. Wise counsel, patient labor and intense earnestness are the needs of the hour. The life and efficiency of the denomination in Tennessee depend largely upon the work of the Convention. The Convention wants from the churches men, money and prayer, and God will give the Holy Spirit.

QUEST.

There is a Methodist preacher in our county who says that infants are not guilty of original sin. Is this Methodism?

Mr. Wesley says that infants are guilty of original sin and they cannot be saved in the ordinary way, unless this be washed away by baptism. No responsible Methodist will deny this.

I heard you lately, in reading Acts I, read: "John truly baptized in water; but ye shall be baptized in the Holy Ghost not with water." You read it in water, and in the Holy Spirit, and remarked the absurd Pedobaptist's error agree with that reading. Will you give me a few?

HEAVEN.

We have two of the most eminent at hand, and give them, while we could fill a column. Prof. Stuart says:—

"He will make a copious effusion of his Spirit upon a part of you, and another part, the finally impenitent, he will surround with flames, or plunge into the flames. The basis of this usage is very plainly to be found in the designation by baptism of the idea of *overwhelming*, i. e., of surrounding on all sides with fire."

Says Tillotson:—

"[If the sound from heaven] filled all the house. This is that which our Savior calls baptizing with the Holy Ghost. So that they who sat in the house were, as it were, immersed in the Holy Ghost, as those who are buried with water, which is the proper notion of baptism."

The Emphatic Diaglott version translates it in water and in the Holy Spirit. The present revisers in England are agreed that it is *in* and not *with*, and will place it in the text or margin. "In water" forever settles the net of baptism.

Should pastors demand a stipulated sum—definite wages—for serving churches? Are such demands Scriptural? Should they not serve of a willing mind, and accept what the church sees fit to pay?

AN OLD BAPTIST.

It is their privilege to do so. The word of God authorizes them to do so, and makes it the bounden duty of every church promptly and fully to pay the amount stipulated for salary, wages, or hire. We believe that each minister owes it to himself and to his family to require a definite sum, and enough to support his family, if he gives his whole time; or what is just and equitable, if he gives but part of his time to the work of the ministry. If he labors on his farm five days in the week, he has no right to charge for a full week's work. But the point is, is he warranted by the word of God to stipulate a definite sum?

ITEMS.

Prof. Samuel L. Caldwell of the Newton Theological Institute has been elected president of Vassar College.

The New-York City Mission appeals to its friends for thirty thousand dollars to finish its year's work.

Methodism does not find a congenial soil in France. The net increase of membership last year in its thirteen circuits was only seventeen.

Dr. J. M. Pendleton's excellent work on Christian Doctrines has been adopted as a text-book in Wayland Seminary, Washington, D.C.

Rev. H. H. Rhees, formerly of California, has been appointed by the Missionary Union missionary to Japan. His field of labor will be Tokio.

Rev. J. T. Elwell of the class of 1871, University at Lewisburg, and of the class of 1874, Crozer Theological Seminary, has been appointed by the Executive Committee of the Missionary Union missionary to Burmah. He will be stationed at Bassein.

Steps have been taken in Indiana toward the establishment of Sunday-schools for the ten thousand children in almshouses in the State.

The Baptist pastors in Richmond, Va., have appointed a committee to receive and collect money for the relief of the family of the late Dr. Wilson, who died of yellow-fever in New Orleans.

Marblehead, Mass., rejoices in the possession of the oldest Episcopal church in New England. The records of the church state that the building was erected in 1711.

The Wisconsin Baptist State Convention declares that every pastor should be regarded as recreant to duty who does not plead for foreign missions.

Five thousand dollars have been offered to the American Board of Commissioners for foreign missions for the founding of a mission in the region last explored by Mr. H. M. Stanley,—the valley of the Congo.

The Presbyterian at Work says: "Near Arest, South India, there is a village where every Heathen family has become Christian. The stone gods have been pulled down, and serve as steps to the church."

The Pacific Evangelist, the Baptist paper published in San Francisco, is for sale. It is offered at three thousand dollars. The proprietor claims that it has fourteen hundred subscribers, a good advertising patronage, and press and type of its own.

It is impossible for you to enjoy the fruits of religion without working for them, if you are able to work. You should not wish it. You need not hope for it. Think of this, and perhaps you may discover the secret of a barren and joyless religious life. Only the laborers in the Master's vineyard will receive his wages.—Christian Advocate.

An English Unitarian journal says that that denomination has only three hundred and seventy churches, and that of these one hundred are in much peril. One-third of these one hundred are virtually closed, another third will be closed in a few months, they fear, and the other third are steadily decreasing in numbers and influence. The paper adds: "This is a faithful but not a pleasant picture."

PRAYER-MEETING.

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

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

A PRAYER.

Father, take not away, The burden of the day, But help me that I bear it, As Christ his burden bore, When cross and thorn he wore, And none with him would share it— For his sake, help, I pray! I ask alone for grace To see his patient face, And my impatient one; Ask that mine grow like his— Sign of an inward peace, From trust in the alone, Unchanged by time or place.

God made the soul to correspond with truth. Truth is its own evidence, as the lightning flash is, as the blessed sunshine is.

Sustain and comfort yourself in the Lord; and be strong in his power if you are under the Lord's crosses, for you are in the beaten and common way to heaven.—Rutherford.

A kind-hearted man finds life full of joys, for he makes joys of things which else were no joys; and a simple-hearted man can be very joyous on a little joy; and to the pure-hearted man all things are joys.

We know not what evils we have been preserved from; for dazzling prospects do not always bring the cheer and comfort we expect, and promise of future good often results in disappointment and sorrow. There are blessings and privileges in every life; let us be thankful for all those which fall to our lot.

If a young man is loose in his principles and habits, if he lives without plan and without object, spending his time in idleness and pleasure, there is more hope of a fool than of him.—J. Hoices.

Blessings that are won by prayer should ever be worn with thankfulness. Prayer and thanksgiving are like the double motion of the lungs; the air that is sucked in, in prayer, is breathed forth again in thanks.—Goodwin.

A little while, O heart, With sorrow breaking: A few more hours of night, And then comes waiting: And lasting comfort shall be given When breaks the golden day of heaven, After a little while.

Let any one sit down and attempt to make a catalogue of the blessings and benefits that fall from the hand of God, and the pen will fall from their hand in sheer exhaustion before they are fairly begun. If we should count them we would find them in number more than the sands of the sea.

Almost sweet is unsavory; almost hot is lukewarm. Almost a Christian is like the Ephraimites who could not pronounce Shibboleth but Sibboleth. Almost a Christian is like Ananias, who brought a part but left a part behind. Almost a Christian is like the virgins, who carried lamps without oil; like the willing-unwilling son, who said he would come and would not.

God will have honest dealing. We cannot sell brass for gold, nor pewter for silver in his market. We must come down to the actual facts in every case. No shams are accepted, no deceptions countenanced, no hypocrites tolerated. He desires the truth in the inward parts. If God cannot make a man honest he has no place for him. Heaven is no home for hypocrites. All guile and hypocrisy must be laid aside, with all malice, if we will be followers of him "who did no sin, neither was guile found in his mouth," and who desires to present us before the presence of his Father's glory "faultless and with exceeding joy."—The Christian.

RELIGION THE NOBLEST PURSUIT.—How could you estimate so mealy your mind with all its capacities, as to feel no regret that an endless series of trifles should seize, and occupy as their right, all your thoughts, and deny them both the liberty and the ambition of going on to the greatest object? How, while called to the contemplations which absorb the spirits of heaven, could you be so patient of the task of counting the flies of a summer's day?—John Foster.

SOME FRUITS OF CONVERSION.

DON'T indulge the idea that when you are saved you get a ticket out of the Bible saying you have eternal life, and then put it into your waistcoat-pocket, forgetting all about it.

No: when God saves you, he saves you from your sins, and gives you a new set of tastes and appetites. The converted man hates everything he knows to be sin. The public house goes by the board. Fancy an heir of glory finding himself at home in a public house!

Then the converted man loves his Bible: it is the book he likes best; and you find him continually digging in it as for hid treasure. The converted man lives for Christ in the kitchen just as brightly as in the evangelistic meeting. Follow him home, and there you find him with Jesus at the fireside, and his house a little nursery for heaven. The converted man talks about Christ, instead of talking about his neighbors, as he used to do. The converted man loves the company of God's people. The converted man also enjoys being alone with Jesus. The converted man loves his enemies, and prays for them. The converted man is nothing behind the moral worldly man in honesty, truthfulness and liberality; nay, he excels him. The converted man is genial, kindly, obliging, polite, self-sacrificing; indeed, he is just a miniature copy of his blessed Master, the Lord Jesus Christ. "The peace of God which passeth all understanding" keeps his heart and mind through Christ Jesus; and he rejoices in the Lord all the day.

These are not works, not by any means: they

are fruits. Did you ever hear of any one making an apple? or that an apple found it hard work to grow? I should think not. Well, these things I have mentioned, and many more, are simply fruits of Christ in the heart in the hope of glory.—The London Christian.

PAPAL PROPHECIES.

A certain St. Malachy, an archbishop of the Romish church who died in 1148, according to the Catholic Review, made some remarkable prophecies concerning the successive occupants of the papal throne. It appears that this saint prophesied certain signs and characteristics of the venerable gentlemen who were to hold the popedom, and something or other fitting to the prophecy is discerned in each one. So the late Pope Pius was the "Cross of the Cross" and the Review pathetically says:

All the world knows the sufferings, the passion, and the long martyrdom of our late Holy Father, whom the Revolution kept crucified in the Vatican by the royal house of Savoy, of which the escutcheon bears the cross—the well-known white cross of Savoy.

As to the successor of Pius the Review says: It is startling, but true, that St. Malachy, 739 years ago, prophesied who it should be, and that the prophecy has been literally fulfilled. The next Pope should be one known as "The Light in the Heaven." And the readers of the Catholic Review on glancing at the coat of arms of our new Pontiff published in its columns, will see there this "Light in the Heaven!"

In one corner of this coat of arms is a star which we are informed has been emblazoned there for centuries, but its full meaning has never been known until now.

The next Pope is to be "The Ardent Fire," which may indicate that the fires of the Inquisition will be lighted again. The best thing about this prophecy is that there are only to be nine more Popes. "The last Pope shall bear the name of Peter; in his reign the city and world shall be destroyed, and the Great Judge shall come in glory." This last part of Malachy's prophecy agrees with one which Protestants believe concerning "the Son of perdition who sitteth in the temple of God, showing himself that he is God" and that "Wicked," "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." We believe in the destruction of Rome and the end of the Popedom, and are at one therefore with St. Malachy.—Baptist Weekly.

There is something remarkable about some of these old "prophecies," and one we have several times published, written in the fifteenth century, concerning the triumph of the Cross over the Crescent, just now fulfilled. That the Inquisition will be revived throughout the "ten kingdoms" in our day we no more doubt than we do that the Papacy will be associated again with and control the Seven-Headed and Ten-Horned Beast, and in this re-alliance exterminate the true witnesses of Jesus throughout the territory of the Beast, and finally be destroyed by the brightness of the Savior's personal appearing.

Historical Department.

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

Standard Baptist Histories, \$1.50

Orchard's History of Ancient Baptists, 1.50

Orchard's History of English Baptists, 1.50

Ray's Baptist Succession, 1.50

Origin and Historical Succession of Baptists, .50

THE OLDEST BAPTIST CHURCH IN ENGLAND

AND HER FAITH.

WE give the following letter from Rev. C. W. Skemp who was pastor of this church for six years. It will be seen that it has stood unchanged for three hundred and twenty years, and therefore upsets the position of Eld. Jeter and his Fox—who deny that there were regular organized Baptist churches in England for almost one hundred years later. It will be seen that we are today advocating the self-same faith touching the Godhead as these old Baptists held, viz., three distinct and equal persons in the Divine Essence, etc. Save this Brother, you will have use for it.

JOAN BUCHER.

To the Editor of The Standard:

DEAR SIR:—In the admirable sermon by Prof. Howard Osgood, D.D., published in The Standard of February 8, under the head of "Baptists in England," it is said that "Joan Bucher, a mem-

ber of the Baptist church at Epythorne, Kent, was burned by order of Edward VI." Will the Doctor please allow me to correct him in regard to the name of the place referred to? It is Eythorne, not "Epythorne," Kent. Of the Baptist church at Eythorne, it is probable that Joan Bucher, or Boucner, was a member.

She was a Kentish woman, of good birth, good education, and respectable rank, for she frequented the Court. She maintained the notion that our Savior, though born of a virgin, partook of humanity only in appearance. And for this she was condemned to die. Archbishop Cranmer, who was subsequently burnt at the stake, and added to the noble army of martyrs, obtained the warrant for her execution. Southey calls it "the saddest passage in Cranmer's life," for if he had not assented to it, and even constrained the young king (Edward VI.) to give the fatal order, this crime might have been averted. Edward had not completed his fourteenth year, and it was not without remonstrance and tears that, in deference to Cranmer's character and station, he signed the death warrant telling him he must answer for it before God.

It may interest your readers to know that the Baptist church at Eythorne still exists, and is one of the largest churches in East Kent. It is probably three hundred and twenty years old; indeed, it is said to be the oldest Baptist church in England, and is as orthodox to-day as any regular Baptist church in America; for, according to the trust deed of the chapel, the church assembling therein is, "A church of Protestant Dissenters, who have been baptized by immersion on a profession of faith and repentance by themselves made, calling themselves Baptist Believers, otherwise Particular Baptists of the Calvinistic persuasion, maintaining the important doctrines of Three Equal Persons, in the Divine essence, eternal and personal election to holiness here and eternal life hereafter, the original guilt and depravity of mankind, particular redemption, free justification by the imputed righteousness of Christ alone, and the perseverance of the saints to eternal glory." Believe me, dear sir, yours truly, DUBUQUE, IOWA. CHARLES W. SKEMP.

Pastor of the church at Eythorne, Kent, from 1860 to 1868.

PREMIUMS FOR VOLUME XI.

We offer the following valuable premiums to those who will work for THE BAPTIST for Volume XI:—

- 1. Any person sending us two new annual subscribers at \$2.70 each, or four six months subscribers at \$1.35 each, will receive a copy of the revised New Testament, by the American Bible Union, extra cloth, retail price \$1.00.
2. For three annual or six six months subscribers, a copy of Genesis (revised) with notes by Dr. T. J. Conant, retail price \$1.25.
3. For four annual or eight six months subscribers, a copy of the revised New Testament and Psalms, retail price \$2.50.
4. For five annual or ten six months subscribers a copy of the revised New Testament and Psalms extra cloth, price \$3.00.

BOOKS AS PREMIUMS.

We make the following offer to all who desire to circulate sound Baptist literature. By a little effort on the part of the brethren and sisters not only can the paper be more widely circulated, and its usefulness increased thereby, but Baptist books can be placed in the hands of the masses. Read the following:—

- 1. For a renewal and one new subscriber we will send books to amount of \$1.00.
2. For two new subscribers, books to amount of \$1.50.
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4. For three new subscribers, books to amount of \$2.75.
5. For renewal and three new subscribers, books to amount of \$3.00.

And for every additional subscriber above a club of three we will allow fifty cents in books or tracts, as the brethren may choose.

The books are to be selected from the partial catalogue of books of the Baptist Book House on page 572. These books will be sent by mail, post paid.

The Southern Baptist Publication Society having discontinued business, parties ordering books from this city should address their orders to the Baptist Book House. Send for their new catalogue.

CHRISTIAN CONTROVERSY.

SOME time ago, Dr. Hendrickson, in a letter to THE BAPTIST, remarked that he was glad arrangements had been made for Dr. Graves to visit California. With this I entirely agree. For one, I believe in the fair and able discussion of any great principle, whether in the domain of science, government, or religion, which in any way affects the happiness or well-being of man. One thing is certain, it is the irrefragible testimony of history, that the rise, progress, and development of all three of these great branches of human investigation have been uniformly and universally attended with much labored discussion and spirited debate. Most particularly and pre-eminently is this true of the origin and growth of the religion of the New Testament.

For how could the Christian religion have invaded and convulsed to its very center the great empire of the Romans, at a time when philosophy, religion, and war were cultivated by a progressive people from the Euphrates to the Atlantic, had not the preaching of Christ and the apostles and the first Christians been largely polemic? It had been simply impossible. Besides, we know that Jesus in his practice verified his own words in which he declared he came not "to send peace on earth, but a sword." He did send a sword, which, without mercy, struck at the very vitals of the great systems of philosophy and religion that had come down from hoary antiquity, and which were then interwoven into the very texture of society and politics, and held in helpless subjection the whole race of man, from the slave in the field to the king on his throne. At his death, the apostles took up his weapons of defensive and offensive warfare, and with an intrepidity that nothing but an unwavering faith in God and a firm reliance in the power of eternal truth could inspire, pushed their conquests from Jerusalem east, west, north and south, tearing down and destroying, till the gorgeous palaces, the solemn temples, the garlanded idols and the sacred altars, from Antioch to Carthage and Rome, were leveled with the ground.

But Christian controversy and debate, written and oral, from the pulpit and through the medium of published books, did not then come to an end. To the contrary, it had just begun. If there had been no controversy, such as many now would disapprove of as unchristian, if the earliest Fathers had refrained from it after the middle of the third century, as the boasted latitudinarianism of to-day, that pleads for charity and breadth of view, would have us do now, it is not a rash venture to affirm, without qualification, that there had not been at the present time a single scriptural church, nor scarcely the least vestige of New Testament religion, as instituted and taught by Christ, on the face of the whole earth. Even before the middle of the third century, almost immediately after the death of the last apostle, a series of polemical discussions, or Christian controversies, began, which continued till the time of the Reformation, and from then on till now. The writings, exegetical, homiletical, historical and philosophical, of all the Fathers abound with controversy; and they are not simply apologetic, but are strictly polemic. Nor are they only replies to, and assaults upon, the idolatrous religions and pagan philosophy of the times, but are also well studied and elaborate expositions of the doctrines and polity of Christianity, designed to edify the brethren and to remove the heresies that had arisen and were about to arise within the pale of the churches.

The controversy in regard to the Trinity began in the early part of the third century. It was commenced by one Arius, pastor of a small church in Alexandria. Athanasius, a deacon of another church in the same city, who was a young man of profound learning and great ability, came forward to meet in open debate the astute Arius, who had assailed the doctrine of Christ's divinity. Athanasius devoted the remainder of his long and vigorous and useful life to the defense of the doctrine of the Trinity. This controversy, thus commenced, continued to agitate the Christian world for more than three hundred years. And just as it was settled then, with substantially the same

terminology, it remains to this day. The name of Athanasius will never pass from Christian annals, and the beneficial influence of his controversial labors never cease to be felt.

Likewise the controversies in regard to infant baptism, rebaptism, the power of the clergy and church government began in the third century, and have been carried on, with more or less vigor, to the present time. Among the earliest Greek Fathers whose fame, as expounders and defenders of the faith, will go down to the last annals of time, are Justin, Irenaeus, Clement of Alexandria, Origen, Eusebius, Athanasius, Basil, Cyril of Jerusalem, Chrysostom and Theodoret. Among the Latin Fathers of the same times, equally illustrious, whose writings abound in polemics, are Tertullian, Cyprian, Ambrose, Jerome and Augustine.

During the whole history of Christianity, from its first introduction until now, it has been engaged in perpetual warfare, either defensive or offensive. This was necessary in order to maintain its existence and accomplish the mission whereunto it was sent. Of this conflict there are five periods: the Apologetic Period, from A. D. 70 to 254; the Polemic Period, from 251 to 730; the Medieval Period, from 730 to 1517; the Modern Period, including the conflicts with English Deism, French Skepticism and German Rationalism, from 1517 to 1850.

Than this no history is more interesting; and none can be of more importance to the ministry than this. At the same time it shows that no part of the Christian minister's work is of more value to the general cause, or is more necessary to the success and perpetuity of the religion of the Bible than dogmatical and polemical preaching and writing. This faith, "once delivered to the saints," must be defended, or an important command will not be obeyed. It must be defended, or lost to the world. And so Baptists must defend their doctrines, or cease to exist. Herein is a wonderful likeness between their principles and what is peculiar to the teachings of Christ. The prevailing sentiment of mankind is not, and never has been, friendly to the preservation and propagation of either. They both must be defended, therefore, or lost. They must be defended, else, as mighty factors in the grand moving power of Christian civilization, they will be canceled, eliminated, set aside. They must be defended, else the continued upheavals of society, the succeeding revolutions of governments and the impetuous on-going of human affairs will cover them with the rubbish of ages, or sift them entirely out of the social and ethical systems of every land. The duty of Baptists in the premises, then, is plain. They must preserve themselves and propagate their doctrines, either by defensive or offensive warfare, or by both. For they are neither willing to lay themselves liable to the charge of unfaithfulness to Christ in refusing to obey his commands, nor to sit idly by and see the disastrous and necessary result of disintegration and annihilation follow.

How, then, shall this defense be made? The only way, of which I am aware, is to preach and explain and enforce these doctrines. This is likely to bring down upon our defenseless heads the anathema due dogmatical bigots and polemical fanatics. Very well. Let us so be called; and let the anathema come. That is just the kind of preaching Jesus did, and that which he commanded his disciples to do. When peace can consistently be preserved, it is proper and right; but just as certain as the world stands there are instances, and not a few, in which it cannot and must not be preserved. Just as certain as the Bible is true, fallacies in logic must be exposed, inaccuracies of interpretation must be shown, unwarranted assumptions of boasting science must be met, the on-slaughts of a misguided philosophy must be repelled, the corruption of false systems must be exhumed, and the miserable usurpations of hierarchical despotism must be rebuked, while what universal reason approves as proper and right, and the word of God most plainly and explicitly commands, must be clearly set before a free people. This is preaching the gospel according to the great commission, and, in my opinion, nothing else is.

To a feature of this work Bro. Graves has devoted the whole of his long and energetic life. Let him go to California, and the Lord bless him there! B. R. WOMACK.

ARKANSAS CONVENTION.

THIS body meet with the church at Monticello, Drew county, beginning on the 8th of August. It was the first meeting of this Convention I have had the privilege of attending, but I am told the attendance was unusually small. The meeting conflicted with that of Northwestern General Association, and most of the brethren were drawn in that direction. Then the heat was intolerable, and much sickness prevailed throughout the country.

Rev. J. M. Hart of Eldorado was elected President, and Judge W. F. Mack of Warren Secretary. As usual in our public gatherings much valuable time was spent in useless discussion. Indeed I was impressed that the crop of "pop corn" was unusually plentiful in Arkansas the past season. Half a day was consumed in overhauling the credentials of the members, and after all it was found that no unauthorized person had been received. Nearly a whole day was spent in changing the time of meeting of the Convention, and they finally adopted a day that nobody approved just to get out of a tangle.

In the real work of the Convention much harmony existed. The State mission work under the labors of W. A. Clark presented a very satisfactory showing. Bro. C. is well adapted to this kind of work. Zealous, earnest, full of the spirit of Christ, agreeable in his address, and a fine speaker, he has won hearts wherever he has gone. Bro. C. is a happy combination of the energy and self-reliance of the Yankee, with the big-heartedness of the genuine son of the South. He has a happy knack of making these Arkansians feel that they are the greatest people on earth. Withal he is a sound Baptist, and full of genuine enthusiasm. Would to God Indiana could spare us a dozen such. He will soon locate in charge of the church at Helena where his labors as an evangelist were greatly blessed.

The report on the state of cause showed thirty-one prominent towns and many counties in the State destitute of Baptist preaching. The policy adopted is to occupy these centers.

The report on education showed that we have in successful operation the following colleges and high schools: Judsonia University, Shiloh College, Buckner College, Forest City High School, Centennial Institute, (Warren), and Arkadelphia High School. In discussing the educational report it was claimed that the Baptists are the leading educators of the United States, having more institutions of learning, better endowed, and giving instruction to more students than any other denomination.

The College Committee appointed at the last session failed to have a meeting. I suppose we are to consider that the College enterprise "died a bornin'."

Bro. Forbes was present in the interest of the Western Baptist, and judging from indications the necessity for a State paper is more deeply felt than ever before, and there is evidently a growing determination to take hold of the Western and make it what it should be.

Hart makes a fine presiding officer, and though the Convention was hardly a fair representative of the ability of ministry in the State, yet we have no reason to be ashamed of the impression made at Monticello.

The next session will be held at Hope, Thursday before first Sunday in November, 1878. W. E. P.

LOOK OUT FOR HIM.—PASS HIM AROUND!

TO all whom it may concern; Christian greeting: At a call meeting held by the first Baptist church at Metropolis, Ill., at their place of worship, August 31, 1878, the following Preamble and Resolutions were unanimously adopted:—

Whereas, A young man, representing himself as George F. Morris, last May presented himself

for membership in this church, relating an acceptable experience, and upon that experience was received by the church and baptized, etc.

Whereas, Said Morris upon his solemn declaration that he was called of God to preach the gospel, the church at her June meeting granted said Morris license to preach, which license he now holds, and,

Whereas, Said Morris in the absence of the pastor of this church at whose house he was staying, has defrauded him of a sum of money, besides stealing clothing, jewelry, tableware, etc., therefore be it

Resolved, That said George F. Morris be hereby excluded from membership with this church, and his license is hereby revoked, and declared null and void.

Resolved, That the Baptist Banner, Western Recorder, Central Baptist, Baptist Battle Flag, THE BAPTIST, The Texas Baptist Herald, and all other Baptist papers published in the section of country he is likely to visit be furnished with a copy of these resolutions, with the request to publish the same, and also a description of the man, that our churches and members may be warned so as not to be imposed upon by this deeply-dyed villain.

Resolved further, That as it has since been ascertained, that said Morris passed himself as a Methodist minister in Kentucky before he came here that all other denominational, as well as secular papers interested in the cause of truth and justice, be also requested to publish these proceedings, or so much of them as shall put their readers on their guard against the designs of this base hypocrite.

Done by order of the church, at a call meeting held in the city of Metropolis, Ill., Aug. 31, 1878.

ELD. FRANK L. DU PONT, Moderator, JACOB FRY, Church Clerk.

DESCRIPTION.

His true name is George Frederick Mayer. His former home was Bryan, Bryan county, Texas. From indications his present destination is Fort worth, Texas. Mayer, alias, Morris, is about twenty-three years of age, five feet ten inches high; sandy complexion, light mustache, red or sandy hair, bluish gray eyes, downcast look, and an upright scar above left eye.

OUR VICINITY.

THE recent terrible plague extended its ravages into our suburbs with remarkable rapidity. In some neighborhoods the death-rate was appalling. Several of our churches suffered greatly. At Ridge High meetings had to be suspended, Bro. Graves, the pastor, being absent to fill an engagement in California, and congregations being afraid to assemble. There was a single service at Eudora—Elder T. H. Jackson supplying the pulpit for Bro. Lipsey. Germantown shared even a worse fate, for it was visited by the scourge and some of its best members were stricken down. Bro. Lipsey, the pastor, preached to the church there last Lord's day. He has decided to remove his family thither and locate at that point.

So violent did the fever become, immediately on its appearance, I thought it best to leave the city. To stay, in my then feeble condition, was to risk being a burden rather than a help to friends—though I had genuine yellow fever in New Orleans in 1853. It was well that I did, for the disease developed into something worse than that complaint—persons who had "yellow fever" in previous epidemics not being exempt therefrom.

We refugees to White's Station, where we were most kindly received, and were hospitably entertained. Bro. Rogers and family made their home at Bro. R. D. Goodwyn's, and myself and mine at the comfortable residence of Sister A. B. Haynes. For the many favors shown us, we shall ever feel grateful. Until the people stampeded from the approaching scourge and feared to assemble, we helped to keep up the Sunday-school at Eudora. It was not long, however, even before visiting in the neighborhood was almost out of the question. But things have changed, whereof we are all exceedingly glad. Not a few of our friends have fallen; those still with us are at work again. We thank God for our deliverance, and take courage.

Let us strive to live as becometh those to whom the Lord has been so merciful. Some have been deeply afflicted. May they remember that "our light afflictions, which endure but for a moment, will work out for us a far more exceeding and eternal weight of glory." I. A. D.

FROM THE INDIAN COUNTRY.

PRO. GRAVES:—I desire to acknowledge the receipt of five dollars sent by Susan E. Anderson, Uniontown, Ala., for herself and other sisters for our church-house. This just came in time to assist in paying the freight on the nails to be used in the building. We just lack forty-nine dollars of having enough money to complete the house without seats. I am hoping and praying that God may put it into the hearts of some of his children to send us this amount. If we fail to receive it in time, I must furnish it out of my own pocket, although it is not there at present, and although I have already given twenty-five dollars to this object.

We have bright prospects for a glorious advance in the wild Indian mission work this year. Miss Fannie K. Griffin, a recent convert to our principles, enters the work as missionary to the heathen women. Sister Griffin has been laboring among the wild Indians for four years with the Quakers.

Here is an excellent opportunity for our sisters all over the country to do something for the glorious missionary work that Jesus established on earth. Let missionary aid societies be founded where they do not already exist, and let them make up boxes of material, such as good cast off clothing and rough material of all kinds, and anything that will appease hunger or keep out cold, and box it up and prepay freight and send it to us here to be given to the sick and naked Indians. Direct to A. J. Holt, care of A. J. Reynolds, Wichita Agency, I. T., via Wichita, Kansas. Thousands of the Indians around us have never worn a civilian's garment. Their wraps are altogether insufficient to protect them from the cold. Hundreds die from want of attention and proper food.

I miss the weekly visits of THE BAPTIST; I hope nothing serious has occurred to the editor? May you long be spared to bear the standard of consistency and truth to conquest and to victory. Truly your brother in Jesus. A. J. HOLT. Anadarko, I. T., August 14, 1878.

FROM BRAZIL.

PRO. GRAVES:—Permit me, through the medium of THE BAPTIST, to institute the inquiry, Why has not the Baptist Southern Board of Foreign Missions responded, in some way, to the many importunate calls of the Baptists of Brazil. They have made several efforts to have an audience before that body.

Letters have been written by church order and forwarded to some of the members of that Board, and not the slightest notice, officially, of this ill-fated correspondence has ever returned to the anxious, inquiring petitioners. But in all this misadventure there may be no intention—it might have, in some way, resulted from the concurrence of accidental circumstances, rational and explainable. But, however, in advertising to these facts, there can be no conceivable impropriety, as we have no design whatever of impeaching anyone of culpable intention.

Brethren, if you can do no more in the moral renovation of Brazil, pray for us that the word of the Lord may have free course and be glorified even as it is with you.

Let us hear from the Board soon, so that if it becomes absolutely necessary, we may be ultimately constrained, by a sense of imperative duty, to seek protection under the auspices of our trans-Atlantic brethren. E. H. QUILLIN, Pastor of the First Baptist church, Brazil, Santa Barbara, Brazil, S. A.

CHRISTIAN EXPERIENCE.

PRO. GRAVES:—I have been a professor of Christ's religion over a year, or at least I sincerely trust I have. During that time I have been often despondent, at other intervals hopeful and joyous. I know, to heart-felt regret, that I have

unnumbered moments given to the world's seducing influences, and for the *instansim* become entangled in its sinful meshes, yet God has, in every instance, called me to repentance, yet I do not enjoy the love of Christ as I want to. I see others around me that "wander and fall" as often as I, but, with all, they seem in a special sense endued with the comforts of Christ's immediate society more than I. Is it feigned or is it real? I have often prayed over it without any seeming benefit. I present myself as an object of prayer. Pray, dear brethren, that I may constantly hold sweet communion with Jesus, that the Holy Spirit may more and more warm up my heart, that the gracious communications of his mercy may be dealt in a more profuse display towards me.

One thing I wish you to notice in particular, at church, when all around me seem blessed bountifully, not one emotion can stir my breast. I almost feel as if I knew "Jesus loves me and I know I love him" when alone. Why is this? Brethren, pray for me—all of you. A BAPTIST.

TEMPERANCE.

THE great number of untimely deaths in East Tennessee caused by liquor has aroused the people to the importance of taking hold and controlling the liquor traffic. They realize that strong drink is an enemy to all good; that it is in their power to stop the sale, and there is an effort being made in that direction.

Our association passed a resolution in favor of local option liquor laws; and, through all the other influences brought to bear, we hope to have them by this time next year. We think Middle and West Tennessee will come to the front in favor of such laws, and have the hope that the next General Assembly will hear and answer the petitions of the people. New Hampshire has even passed the prohibitory beer law; Tennessee can certainly reach, this year, a local option law.

Let the voice of the people rule in everything, and say whether liquor shall be sold in their county or not. Would like to hear from others on the subject. Speak out, brethren. Jonesboro', Tenn. J. S. THOMAS.

REVIVAL AT BENTON, ARK.—It was my privilege to hold a meeting at this village, that in many respects was the most successful I ever attended. The work began with a morning service, Sabbath July 21st, and continuing ten days with two sermons each day. The entire community became interested, and all listened attentively to every discourse. The results were twenty-nine additions to the church—eighteen of them by baptism, and two now ready to be baptized. Baptist views were plainly advocated, and explained, but so far as I know, no one was offended by them. Why should they? "Speaking the truth in love," should not give offense. And we ought not to speak in any other spirit than in love. W. A. CLARK.

THE WORD BAPTO.

A RISTOTLE, who was the chief master of the Greek language, employed the word *bapto* as significant of immersing. In his "De Anima," in Lib. III. c. XIII., near the end he writes: "If any one should (*bapsis*) dip (*eis*) into wax, it is moved as far as he has dipped, a stone is not, but water is still further, but air is moved the most." Oct. 31, 1878. J. F. G. MITTAG.

DIED.

Died, August 16, 1878, in Columbus, Hempstead county, Ark., at the residence of her brother-in-law, Mr. R. C. Stuart, Miss Sarah Isabella Simms, aged thirty-eight years two months and four days.

Eunice C., daughter of Eld. G. W. and Eunice H. Hartsfield, died of pernicious fever at her home in Mansfield, La., on August 8, 1878. She was in her sixth year. We sympathize deeply with her bereaved parents. Her little body is given to the earth for a little while, but her soul in perfect security to God who gave it. Then, brother, sister, weep not as those who have no hope. C. MURKIN.

Family Reading.

SOURCE OF PERSONAL BEAUTY.

A BEAUTIFUL person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart, shrivels and distorts the best looks. A mean, grovelling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is as impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low hopes tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of swine in the basement, a tribe of gypsies in the parlor, and owls and vultures in the upper part. Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result. There is no sculpture like the mind. There is nothing that so refines, polishes and ennobles face and mien as the constant presence of great thoughts. The man who lives in the region of ideas, moonbeams though they be, becomes idealized. There are no arts, no gymnastics, no cosmetics which can contribute a tittle so much of the dignity, the strength, the ennobling of a man's looks, as a great purpose, a high determination, a noble principle, an unquenchable enthusiasm.

But more powerful still than any of these as a beautifier of the person is the over-mastering purpose and pervading disposition of kindness in the heart. Affection is the organizing force in the human constitution. Woman is fairer than man because she has more affection than man. Loveliness is the outside of love. Kindness, sweetness, goodwill, a prevailing desire and determination to make others happy, make the body the temple of the Holy Ghost. The soul that is full of generous affections, fashions the features into its own angelic likeness, as the rose which grows in grace and blossoms into loveliness which art cannot equal. There is nothing on earth which so quickly transfigures a personality, refines, exalts, irradiates with heaven's own impress of loveliness, as a pervading, prevailing kindness of heart. The angels are beautiful because they are good, and God is beautiful because he is love.—*Home Journal.*

MY NEIGHBOR'S LACE LAMBREQUINS.

"FOR the land's sake!" exclaimed Mrs. Brown, dropping in upon me for a morning's call, "what an extravagant creature that young Mrs. Harman is! Why just as I was coming through the back yard, I happened to glance up, and I do declare, if there to all her kitchen windows didn't hang beautiful lace lambrequins I ever set my eyes on."

"Lace lambrequins at her kitchen windows! You must be mistaken."

"No, I am not, and if you don't believe it, just go and look for yourself."

"I did so; and there, sure enough, were hung what appeared to be elegant lace lambrequins."

"She'll ruin that husband of hers," continued Mrs. Brown. "I must say it makes me angry to see such doings. Mr. Brown is worth twice as much as her husband, and I never thought of having but green paper curtains at any of my windows."

"Well," I remarked, "I think myself it is a very extravagant move. Young persons when starting in life should be economical, if ever, and look out for a rainy day."

"Have you called?" asked Mrs. Brown.

"No, but I should like to."

"Then suppose you slip on your hunkit, and we'll step over. These lambrequins have made me kind o'curious."

I assented, and in less than five minutes we stood at the door of a pretty cottage.

"Good morning, ladies," said Mrs. Harman, appearing at the door in a neat calico morning dress, "walk in," and she ushered us into a cool, shady room, whose windows were draped with curtains of white dotted muslin.

She was very social, and we fell at once into a pleasant chat. At last Mrs. Brown introduced the topic of domestic economy.

"Yes, indeed," said Mrs. Harman, "I know something of economy. Harry and I are just starting in life, and I feel that we ought to save in every way we can, without infringing upon our real comfort. He wanted me to keep a girl, but I told him no, that I had much rather do my own work, and find it very pleasant too. Through the hot weather I arise bright and early, and get all the baking and sweeping out of the way before breakfast; then I have plenty of leisure to sew. Yesterday I finished those curtains, (pointing to the window,) I didn't think they would do so well. I made them out of a couple of old white dresses that I had thrown aside—"

"You ought to have put your lace lambrequins in here," said Mrs. Brown.

Mrs. Harman looked puzzled.

"What do you mean?" she asked.

"Why them beautiful lace things you've got hanging up to your windows; I couldn't think of such extravagance in my house."

Mrs. Harman broke into a hearty laugh—

"Won't you step out and look at them?" she asked.

"Well I never! If I ain't beat!" uttered the amazed Mrs. Brown, as we surveyed them. For lo and behold, they were nothing but newspapers cut and notched in imitation of lace pattern.

Mrs. H. kindly showed us how to fold the papers and cut them, so we both walked home and hung lace lambrequins at our kitchen windows—try it.

TEASER.

THERE are many bad habits which, though they cannot be called by so severe a name as vices, still less crimes, are, nevertheless, grave faults, regrettable on all accounts, and working a great deal of mischief when indulged in. One of them is the habit of teasing.

The habitual teaser is to be found in almost every circle, and often his indulgence in the practice is so excessive as to render his society odious, and his very affection more a pain than a pleasure. So soon as he makes a new acquaintance he prowls around him, sniffing out the vulnerable points where he can lodge his attacks, and fasten his keen teeth with more or less cruelty of purpose. A certain kind of man does this to all the young people who come in his way, just as certain older children tease all the little fellows who cannot defend themselves, and who have to submit to the rough play of the stronger under pain of worse befalling them. If the girl is shy and awkward, the teaser will seize on every opportunity to put her in difficult and prominent positions, and enjoys nothing so much as the poor victim's uncontrollable confusion and distress. Blushes so deep that the whole face flames; eyes filled with tears; nervous trepidation so intense that the voice falls, and the hand trembles, and the weak head whirrs, while the little self-possession ever to be counted on—little enough at best—is lost in the anguish of the moment, are pleasures to him of which we may hope that he does not realize the cruelty involved. He thinks Lucinda a little fool to be so perturbed about nothing, and he may add to this a half kind of notion that it will do her good to accustom her to things which are now so painful; but he would scarcely contend that his teasing was only for the philanthropic end of doing the fluttered, frightened girl a service by "breaking her in," as shying fillies are broken in by taking them up to the shining pool of water by the wayside—by making them feel and smell the long dark line of log lying in the shadow, and thus proving to their skittish senses that these things are harmless, and would not hurt them. He teases because he thinks it fine fun to see her poignant distress for so small a matter; much as Lucinda herself would probably tease her own dog Tiny

by pretending to throw the stone while all the time holding it in her hand; or Trust with the lump of sugar on the quivering little black nose; or as she might tease baby brother by making believe to hide from him outside the door, till brought back by the piercing yell, for which she would call him a little goose, and kiss him till he laughed again.

Teasing goes on at home often to a lamentable extent, and more than one temper has been permanently soured by the process. The parents tease the children, and the children tease each other, till the passionate are made furious, the meek tearful, the humble craven, the sensitive callous, and the quiet morose. If one child has a certain ungainly habit—consequent, perhaps, on a physical defect as the peering of short sight, or the limp of lameness, if it is absent or dreamy or clumsy, those who are given to the bad habit of teasing never let it alone. No callow cygnet was ever more cruelly pecked at by the full fledged ducks than is the poor ugly duckling of the nursery; and unless that cruel play is stopped by the authorities the mischief of a life is wrought. Nothing, indeed, in a house demands more careful overlooking and more vigorous and judicious suppressing than this habit of teasing indulged in by the members of a family one with the other; for the sport of the one is here again the death of the other; and when you have broken the finer nature that lies in every soul, how will you mend it?

But it does not answer to be too sensitive, and to make a martyrdom out of a little harmless play that means to do no one any hurt. The only way in which to meet those who make teasing in a manner a profession is with perfect good humor and serenity. To be cross or tearful is to lay yourself open to worse assaults; for the teaser only wants to know which place is most vulnerable, and where he can best wound you. Give him this vantage-ground, and he will use it to your discomfiture; mask your weak places and he is powerless. This is a lesson the young find it difficult to learn, but the sooner it is learned, and the more thoroughly practiced, the better for them and the worse for your assailants. It is in fact a lesson on desirability for good temper, which we all find about the best friend and the most satisfactory defender to be had on our way through life.—*Ex.*

HEARTS AND HANDS.

ONE day a teacher said to his class, "Boys, you can all be useful if you will. If you cannot do good by great deeds you can by little ones."

The boys said nothing, but the teacher saw by their looks that they thought he was mistaken. They did not believe that they were of any use. So he said:—

"You think it is not so, but suppose you try it for one week."

"How shall we try it?" asked one.

"Just keep your eyes open and your hands ready to do any good thing that comes in your way all this week, and tell me the next Sabbath if you have not managed to be useful in some way or other," said the teacher.

"Agreed," said the boys.

The next Sabbath these boys gathered round their teacher with smiling lips and eyes so full of light that they fairly twinkled like the stars. He smiled as he looked at them and said:—

"Ah! boys, I see by your looks that you have something to tell me."

"We have, sir, we have," they said altogether; then each one told his story.

"I," said one, "thought of going to the well for a pail of water every morning, to save my mother trouble and time. She thanked me so much and was so greatly pleased, that I mean to keep on doing it for her."

"And I," said another boy, "thought of a poor old woman, whose eyes were too dim to read. I went to her home every day and read a chapter to her from the Bible. It seemed to give her a great deal of comfort. I cannot tell how she thanked me."

A third boy said: "I was walking along the street wondering what I could do. A gentleman

called me and asked me to hold his horse. I did so; he gave me five cents, and I have brought it to put into the missionary box."

The next said: "I was walking with my eyes open and my hands ready, as you told us, when I saw a little fellow crying because he had lost some pennies in the gutter. I told him not to cry, and I would try and find his pennies. I found them and he dried up his tears and ran off, feeling very happy."

A fifth boy said: "I saw my mother was very tired one day; the baby was cross and mother looked sick and sad. I asked mother to put the baby in my little waggon; she did so, and I gave him a grand ride round the garden. If you had only heard him crow and seen him clap his hands, teacher, it would have done you good; and oh! how much better and brighter mother looked when I took the baby in doors again!"—*Rev. Dr. Newton.*

CURE FOR CATARRH.

A writer in the Chicago Tribune's Home Department claims that the following is a simple and immediate cure for colds in the head, sore throat, asthma, sore nostrils, etc.:—

The remedy is crushed cubeb berries, smoked in a pipe, emitting the smoke through the nose. After a few trials, this will be easy to do. If the nose is stopped up so that it is impossible to breathe, one pipeful will make the head as clear as a bell. For sore throat, asthma, and bronchitis, swallowing the smoke effects immediate relief. It is the best remedy in the world for offensive breath, and will make the most foul breath pure and sweet. Sufferers from that horrible disease, ulcerated catarrh, will find this remedy to be unequalled, and a month's use will cure the most obstinate case. A single trial will convince anyone. Eating the uncrushed berries is also good for sore throat and all bronchial complaints. After smoking, do not expose yourself to cold air for at least fifteen minutes. The berries are perfectly harmless, and there is no use going to "catarrh doctors" while you can procure this remedy. They can be procured at any drug store.

AN AWFUL STORY.

THERE was once an awful little girl who had an awful way of saying "awful" to everything. She lived in an awful house, in an awful street, in an awful village, which was an awful distance from every other awful place. She went to an awful school, where she had an awful teacher, who gave her awful lessons out of awful books. Every day she was so awful hungry that she ate an awful amount of food, so that she looked awful healthy. Her hat was awful small, and her feet were awful large. She went to an awful church, and her minister was an awful preacher. When she took an awful walk she climbed awful hills, and when she got awful tired she sat down under an awful tree to rest herself. In summer she found the weather awful hot, and in winter awful cold. When it didn't rain there was an awful drought, and when the awful drought was over, there was an awful rain. So that this awful girl was all the time in an awful state, and if she don't get over sayin "awful" about everything, I am afraid she will by-and-by, become an awful bore.—*Child's Own Magazine.*

MARRIAGE.—"Life or death, felicity or lasting sorrow, are in the power of marriage. A woman, indeed, ventures most, for she hath no sanctuary to retire to from an evil husband; she must dwell upon her sorrow . . . and she is more under it because her tormentor hath a warrant of prerogative, and the woman may complain to God as subjects do of tyrant princes, but otherwise she hath no appeal against the causes of unkindness. But though the man can run from many hours of his sadness, yet he must return to it again; and when he sits among his neighbors he remembers the affliction that lies in his bosom, and he sighs deeply." These are the words of Jeremy Taylor, and unmarried people should ponder them.

CHOICE SELECTIONS.

Examine your aim in all you undertake.

Refresh your memory with good things daily. Free salvation lays you under infinite obligations.

The greater your privileges, the greater your debt.

Keep a good conscience, let it cost you what it may.

Ascertain that God is with you, and then bid slavish fear depart.

Private prayer is your chief preservation from sin, temptation and error.

Never expect spiritual wealth while you are indulging in spiritual sloth.

There is enough in Christ for you when you have nothing in yourself.

God never changes, however circumstances may vary; he is always love.

Always have something doing, or ready to do; for a Christian should never have any idle time.

You have a place in society peculiarly your own; endeavor to find out where it is; and keep it.

If you follow the Lord, and keep his company, he will always bear you expenses; if you run before him, or go alone, he may leave bear your own.

You are under the influence of some spiritual malady, if you have not a keen appetite for gospel provisions.

The mines of gospel truth invite to labor; labor should be coupled with prayer; and these together will be sure to increase our spiritual possessions.

THE FOOLISH CALF.

A CALF with the thoughtlessness of veally youth, could not abstain from insulting an honest hardworking ox that was toiling at the plow. "Excuse me," said the calf; "what a fool you are to wear that heavy yoke upon your neck, and go all day long drawing a plow at your heels to turn up the ground for your master. Why don't you exchange your yoke for a paper collar and have some style about you? See what a jolly time I have of it; nothing to do but enjoy life. Knock off work, old fellow, and let's have some fun." But the ox kept right along about his business, saying to himself, "When that young chap gets as furrow'long in life as I have he will know more and won't talk half as much as he does now." That evening while the ox, whose day's work was over, was at his repast, he saw a butcher's cart driving by containing the insolent calf, who was destined to be reduced to cutlet, calveshead jelly and material for sewed boots before morning. "Ah, my fine fellow," said the ox, "you won't have an opportunity to insult honest labor for one while, yoke can bet your life." Moral—Never despise an ox because he wears a heavy yoke.—*Omnimati Saturday Night.*

HOUSEHOLD.

REMEDY FOR BLACK TEETH.—Take equal parts of cream of tartar and salt; pulverize them finely, and mix well. Then wash your teeth in the morning, and rub them with this powder. Afterward, keep your stomach free from fetid gases.

A SHAVING SOAP.—A nice shaving soap can be made by taking four and a half pounds of white, bar soap, one quart rain water, one gill beef's gall, and one gill spirits of turpentine. Cut the soap thin, and boil five minutes; stir while boiling, and color with half an ounce of vermilion. Perfume it with oil of rose or almond. It is very nice.

PRESERVING.—A method of preserving fruit very commonly practiced in the rural districts of Hungary is strongly recommended, as giving very satisfactory results. It consists simply in piling up the fruit in pyramids on a bed of straw in a dry place, and covering them over with a thick layer of the same material, and dry sandy soil over all. Fruit thus protected in autumn will keep sound and fresh till the following spring.

BROKEN CROCKERY.—To mend broken crockery, use lime and the white of an egg. Mix only enough to mend one article at a time, as it soon hardens, when it cannot be used. Powder a small quantity of the lime, and mix to a paste with the egg. Apply quickly to edges, and place firmly together. It will soon become set and strong; seldom breaking in the same place again.

BREAD.—To make bread without yeast, take one-half a pint of new milk, scald, stir in corn meal thick, and set it over night. Then take one-half pint of warm water, one tablespoonful of sugar, one-half tablespoonful of salt and flour to make a thin batter, add your meal prepared the night before; set this in warm water and place it where it will keep quite warm. When this is light make up your bread, adding about as much warm water or milk as you have rising.

PICKLED ONIONS.—Select small white onions, put them over the fire in cold water, with a handful of salt. When the water becomes scalding hot, take them out and peel off the skins. Lay them in a cloth to dry, then put them in a jar. Boll half an ounce of allspice, and half an ounce of cloves in a quart of vinegar. Take out the spice and pour the vinegar over the onions while it is hot. Tie up the jar when the vinegar is cold, and keep it in a dry place.

SPONGE-CAKE CREAM-PIE.—One teacup of flour well mixed with a level teaspoonful of baking powder, three beaten eggs. Bake in a flat, square tin, and when cold, split open and spread with cream, prepared as follows: Whip a pint of sweet cream until very smooth and stiff, sweeten and flavor to the taste (those who like vanilla will prefer it in this case), and spread it stiff and cold upon the split sides of the cake, placing these two sides together again so that the cream does not appear, and the cake-pie looks like an ordinary cake.

APPLE-RICE PUDDING.—Peel, halve and core six tart apples; place them in a flat stew-pan, with a little water, two tablespoonfuls of sugar, two or three cloves, and a stick of cinnamon; when tender, take out carefully; boll the syrup a while longer, and pour over the pieces. Boll two-thirds of a teacupful of rice in milk, with a scant teacupful of white sugar, and the rind of lemon, until the rice is thoroughly cooked; then take out the rind and stir in the beaten yolks of three eggs. Put half of the rice at the bottom of a pudding dish; spread over the apples; cover with the remaining rice and place in a cool oven for ten or fifteen minutes; beat the whites of eggs into a stiff froth, add the juice of a lemon, three tablespoonfuls of powdered sugar, and spread over the pudding. Return to the oven until of a delicate brown.—*Rural New Yorker.*

ITEMS OF INTEREST.

A few gallons of gas tar to a barrel of water, applied with a garden sprinkler, repeating as often as necessary, is said to be destructive to vine bugs, cabbage worms, and Colorado beetles.

The rice crop of this country is the largest for ten or twelve years, and will approach 200,000 barrels. Such a crop will naturally depress prices, and it is quite probable that it will marketed even as low as five cents per pound at wholesale.

The Cuban plan of driving cows from door to door and milking the quantity the consumer requires has advantages over the cart, can, and quart dipper of the milkman of our own cities. The consumer knows he gets pure milk, instead of chalk and water.

It is asserted in an article in *Coleman's Rural World* that hogs can be dressed by skinning quicker than by scalding; that the former process leaves the carcass looking as well as the latter; that the skin has a market value, and that the "hide and hair" of a two hundred pound pig weighs about twelve and a half pounds.

Do not wait until two days before Christmas in sending fatted fowls to market. Every body does that, and prices are consequently low. Three weeks is long enough to fatten fowls. Fat hens in a dark room, well ventilated, and do not give them roasts. The best food for fattening hens is corn in various forms, oats ground, boiled beans, and plenty of milk.

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To all Sufferers from Pro-lapsed Organs.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a backing cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister or lawyer is more valuable than gold or jewels,—or be silent forever. I applied to the most eminent physicians, and was but little helped; save the exclusion of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville Dr. Winston, was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a "dragging down," and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I procured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking was long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females only. Privately, to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I now made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

This is what it does, as thousands who have used it are prepared to testify: It supports the neck, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, piles, hernia, consumption, and that terrible disease,—dyspepsia.

It increases the breathing capacity, and thereby gives strength to the body. It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion.

It relieves chronic costiveness and piles when all other means have failed. It invariably relieves all cases of prolapsus uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support.

It relieves piles and prolapsus ani, by uplifting the lower bowels from the rectum. It is being used more and more yearly, as its value is known, by public speakers and singers, and by those having weak lungs and backs; and by those having stooping shoulders and hacking coughs, the sure precursors of consumption. And many a sufferer has been cured of dyspepsia and liver complaint who had been considered in the last stage of consumption.

OUR IMPROVED BRACE. The original Brace, made only for ladies, was too weak for the sterner sex. I remedied it by an important improvement, as the following will show:—

Let all Take Notice. This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that these manufactures for J. B. Graves, L.L.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party North of the Ohio River. E. C. DANFORTH. Office of Man'g Co., Conn., May 1, 1878.

No other party in this city or the South sells my Improved Brace, unless he can show a written commission from me.

TESTIMONIALS. I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to. The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e., the uplifting of the bowels, and relief of all cases of prolapsus of the internal organs.

I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred dollars for it, if she could not get another one of the same kind.

S. TURNER, M.D. Hayneville, La., April 19, 1877.

All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak

lungs and lumbago they are invaluable. W. C. LAWRENCE, M.D. Crawfordville, Miss. I received the Brace for my patient, Mrs. Martin. She applied it, and it relieved her back immediately. I am well pleased with the Brace. It is the only supporter that I have seen or used in my extensive practice that I can rely upon without any appearance of evil from its use. I shall hereafter introduce it into my practice, and charge no commission. A. A. DAVIS, M.D. Houstonia, Mo.

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

Executive Office, Nashville, Tenn., December 21, 1878. Dr. J. B. Graves—Dear Sir: I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER.

MINISTERS' TESTIMONY. DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it, rather eluding such things under the head of "humbbuggery." Recently, the heavy and fatiguing work of the Genial, and quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the valuable worth of this Brace. I can endorse it about three times the amount of labor that I did before without feeling any fatigue. EVERY STEP OF INCREASED EFFORT, and my physical strength has been speedily renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who are weak, physically or otherwise in need of it. G. A. LOFTON, D.D. Pastor Third Baptist Church, St. Louis.

BANNING BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefit would surprise those who know nothing of it. H. H. FOSTER, L.L.D. Editor Christian Repository.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministering brethren will procure one. J. A. KEYNOLDS. Fulton, Miss., 1874.

I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without it; every minister, strong or weak, should have one. A. ROUTT. Union Depot, East Tennessee.

The Brace I received from you I find is of great benefit to me. I was afraid it was not what it was recommended to be; but I was induced by my physician to get one. Shortly afterward, the church that I was a member of called me to serve them as pastor; and I accepted on the condition that they should get me a Brace. I was entirely broken down from over speaking. I could not speak longer than fifteen minutes until I became very hoarse; but, with the Brace on, I can speak with perfect ease one hour; and, after speaking, I do not feel that unpleasantness at my stomach that I did before using the Brace. I can say that the Brace is all that is claimed for it; and I would advise all speakers who feel fatigue and lassitude after speaking by all means to get them a Brace, before they have to stop speaking, as I had to do. I would not be without it for any consideration. Coleman, Mo. DAVID UTT.

SPECIAL ADVERT. Consumption Cured. In 1878 I bought a Brace for my nephew, James T. Fuller, who had been pronounced in the last stage of consumption by the very best physicians in the country. I differed from them, recommended him to get the Lung Brace and would get well. I bought it for him, and he is now a robust man, able to edit rails or do any work. I write this, because I think it ought to be known, and thousands of females ought to know its advantages in weakness. E. B. FULLER.

PRICE OF BRACES. The price of this Brace before the war was \$20, and \$25 when fitted by the medical profession.

The patent having expired I have secured the manufacture of 1000 of the Improved Braces upon such terms that I can furnish them at the following prices:—

Plain Brace, ordinary size, \$10.00 single; Florida Brace, ordinary size, 12.50 Double, 13.00. I offer my Improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$2.70 including postage and \$1 for every subscriber you fail to get.

Or one Brace for ten Braces with cash, \$10 each. Notice.—All sizes over 40 inches, having to be expressly made, are \$2.50 extra. Front Pad and Spring duplicated for \$3.00. Hernia pads (separately) for single or double hernia \$3.00. Sent by mail, post-paid.

DIRECTIONS FOR MEASURING. Take a tape, if you have not a regular measuring tape-line, and measure two inches BELOW the tips of the hips around the abdomen, and send the measure in inches. The Braces are all marked in even numbers, and can be enlarged two inches.

In all cases the cash must accompany the order, with nearest Express office, as none are sent out on trial to be returned. We do not send the Brace by mail. But a perfect fit is guaranteed, and Brace will be exchanged by purchaser paying express charges. Address J. B. GRAVES, Memphis, Tenn.

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There is a God, the great first cause, the designer, the creator, the combiner and governor. The sayings of the divine oracle should be enough for us to the establishing of this point. God says that all things are seen, governed and judged by him. This universe is a government, set up and governed by infinite wisdom, with peace and prosperity and happiness as its great designs respecting its subjects. In the light of revealed truth, we cannot easily conclude that this universe is a mere machine, running its rounds in mechanical precision, propelled by a power blind to the effects of its operation. No; it is a government engaging infinite intelligence; preserved and continued by omnipotent power; guided by an ever-present and all seeing eye; working the grand and glorious purposes of him whose "throne is prepared in the heavens, and whose kingdom ruleth over all." Ps. ciii. 19. We are the creatures of his hand, and the subjects of his government. We are the intended recipients of his great designs. And, now, we all know that every well-regulated government insists upon discipline—enacting discipline. Where there is no discipline there is no government. Take away the beneficial effects of chastening discipline, and government sinks into anarchy. The proper design of chastening discipline is to correct, restore, and hold in proper subordination. The chastening discipline of God's government in this life seems, from the light of divine truth, to be remedial in its design. Not final punishment, but chastisement designed to restore ere the day of final punishment. Now that such discipline is true of God's moral government, the Scriptures abundantly prove; and, in addition to the Scriptures, observation of the past will serve also to prove this fact. It is this that the prophet seems to be reminding Israel of in the text,—that an evil, a pestilence is at his bidding, and under his control.

God sent the destroying angel to Egypt. He commissioned the fiery serpents to rebellious Israel. He rained the consuming fires upon Sodom and Gomorrah, which sent their glaring light down the succeeding generations of man, warning them of sin. He restrained the clouds, and famine reigned unto death, in the days of Elijah. He sent the destroying pestilence among the nations of the past. Deut. xxviii. 60, 61. Amos iv. 10. He has but to disproportion the nicely-balanced and combined elements of the air we breathe, and we have pestilence and death.

And, now, this is the lesson that is so vitally important for us to learn in this our day of pestilence and death; viz, that God has commissioned and sent it; that it is at his bidding and under his control. We ought so to regard it; we must so regard it, before we are the least likely to profit by it. It is not the work of chance; it is not the work of accident, but of infinite wisdom, and therefore not without moral lessons for the living. So, then, let us turn our eyes to this great pestilence of death which is now sweeping over our cities and towns, and learn at least some of the moral lessons it presents, and by which we may profit.

LESSON I.—That God has spoken and he means to be heard. God has kindly and mercifully spoken to man in his written word, wherein is revealed his will and spirit concerning sinful man; but men heed it not; they neglect and dispute it; they have thought in their hearts, and practiced in their lives, criminal undervaluation of his word. Again, He has gone outside of his written word to speak in his afflictive providence. Ho

does speak, and has spoken to this nation in the past through the surging and bloody tide of civil war. He is now speaking to this nation through its internal corruption. That which history proves to have been the first step towards the downfall and final ruin of nations of the past. Again, He has spoken and is still speaking to this people through financial pressure, short crops and scanty provisions. And now, at this present time, he is speaking through the presence of the black-winged angel of pestilence and death. God has spoken and he means to be heard.

Again, Had all these thousands died of the various diseases incident to the human family, scattered over the states of the Union, it would have attracted no special attention; it would not have created a ripple on the surface of society. But not so. One section of the country only; one common calamity, by which every ear is reached, every heart moved, and every eye turned. It has gone out over all the land, and across the oceans, until the nations of the civilized world are looking and listening; g, feeling that a mighty hand is at work. God has spoken and he means to be heard. How awful the effects of his voice! The very foundations of life, society and prosperity tremble and fall. How many precious lives have been sacrificed! How many cheerful and happy homes have been broken up and made desolate forever! How many a heart has been pierced with tender grief! Oh, how wild and terrific the storm of death! Waste, desolation and death mark its track. Once stately forms and towering intellects now lie low and silent in death. Children, the sparkling jewels of many a happy home, scattered and driven like leaves before the howling storm, into almost every State of the Union. Lonely widows, vacant chairs, fresh graves, broken and bleeding hearts, are the remaining monuments to tell in loud and unmistakable tones of its fearful work. God has spoken and he means to be heard. Now, one and all, shall we not heed his voice, or shall he yet have to speak more severe than ever, or give us up to final ruin? God forbid.

LESSON II.—Man's utter inability to stop the march of God's messengers. This is clearly taught by the present pestilence. Human learning and science cannot enable us to escape when God orders otherwise. Wonderful, indeed, are the discoveries, and astonishing are the improvements of medical science, and yet how vain all their efforts to wrest the cities and towns from the grasp of the pestilence! But onward it moves, depopulating and leveling all distinctions,—rich and poor, learned and unlearned, great and small, old and young, all alike stricken down in its fearful march of death. Disinfectants, burning acids and fuming sulphur, gold and silver, heroic physicians and devoted nurses, magic keys, cords of beads and golden crosses, all of no avail in rescuing the cities from the pestilence. Truly, when God works, man's efforts avail nothing before his hand.

In the shifting air, and on the sliding sands of earth's uncertainty, there is no hope, no safety, no protection, only with God. Let all turn, now, in penitent sorrow and confession and seek him with the whole heart while he may be found.

LESSON III.—The importance of preparation to meet God. We are in the midst of great forces that stretch themselves on through all ages of time; and they bear us on like the leaf upon the current. They carry us forward, and they carry us backward; they carry us up, and they carry us down; they carry us whither and wherever they

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