

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 excision 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. H. 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, 1876. Dr. J. H. 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 Gen. Assembly, 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 more fatigued. 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. 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. H. GRAVES, Memphis, Tenn.

BLUE MOUNTAIN FEMALE COLLEGE. M. P. LOWREY, D.D., President, and Professor of Moral and Intellectual Philosophy. W. E. BERRY, A.B., Professor of Greek and Latin. Five accomplished Lady Teachers. Location 92 miles Southwest of Ripley, Miss., at hot springs and pure free-stone water, is beautiful, attractive, healthy and accessible. Course thorough, disciplophical, economy rigid; every reasonable effort made to save money for patrons, and cultivate the minds and hearts of students. Superior advantages for lowest prices. Board, including everything, \$10 to \$12 per month. Tuition \$2 to \$4 (no extra charges for languages); Music \$1.50; for five months, without Music, \$60 to \$80. Send for Catalogue. LOWREY & BERRY, Proprietors. Blue Mountain, Tipton county, Miss. XI 30 48

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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.

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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.

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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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THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah. Old Series—Vol. XXXV. MEMPHIS, TENN., NOVEMBER 23, 1878. New Series—Vol. XI. No. 39.

Our Pulpit.

THE YELLOW-FEVER AND ITS MORAL LESSONS.

BY A. J. KINCALD.

Published by request of the Creek church, Sumner county, Tennessee.

"Shall there be an evil in a city, and the Lord hath not done it?" PROVIDENCES, like Ezekiel's wheel, may have a terrible aspect, yet they never go but where God sends them, or without his going with them. Every affliction and trouble comes according to the appointment of God. Job v. 6. Amos iv. 10. Ps. lxxvi. 11. Lam. iii. 33. They come according to his will, controlled by his power, guided by his infinite wisdom, and specifically designed. When, then, any nation or district is visited by pestilential calamities, they should regard them as the workings of God; even when they are most successfully traced to natural causes they should still be received as from God, for God is the author of nature. He can make nature's elements and laws execute his purposes. Now, if this is the case where calamities can be traced to natural causes, how much more so when all the ingenuity of the artful, when all the philosophy of the wise, can not satisfactorily account for the occurrence? Such, to a great extent, has so far been true respecting the causes of the present pestilence of death. May we not, then, justly and correctly conclude that it is God speaking to man by the fearful workings of his mighty hand? With this conviction settled in our minds as a Scriptural truth, let us look at this dreadful providence in its moral aspect. Our Saylor used current events to impress the minds of his hearers, and lead them to self-examination, repentance, watchfulness and prayer. Luke xiii. 3-5.

God has certainly spoken to the people of this nation in this pestilence of death; and whenever, and however God speaks, we ought to give earnest attention, and seek diligently to know his will. God has spoken to man in the book of nature, in all of its nicely-balanced, combined, completed elements and laws. Again, he has spoken to man in his written word, in the precepts and practices therein revealed, and their wonderful adaptation to every state and condition of human life. He has spoken to man in his book of providence, in all of its wonderful, mysterious and perplexing contents. And whatever God has revealed in any of these books ought to be regarded as of vast importance. To neglect, in any degree, what God has revealed to us, is to insult him, and is an injury to ourselves. I know that respecting God's providence there are doubts, perplexities, dissatisfaction and positive infidelity in the minds of many; but these troubles may be avoided, to a great extent, by a proper conception of the relations that God sustains to the universe as creator and governor. The first conviction of mind essential to this, is that there is a God; the second conviction essential is, that he rules and governs immediately and mediately, ordinarily and extraordinarily, commonly and specially, universally and particularly, throughout; the minutest occurrences of the entire universe. When these convictions are well settled in the mind, much of the dissatisfaction of our minds concerning God's providence will disappear. But however much we may yet lack or having these convictions, they are none the less true.

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There is a God, the great first cause, the design-

please, and ask us nothing. The seasons roll, the days come and go in rapid succession, and life rushes on, with all of its stern realities, to the fearful issues of its end, and we cannot stop. We stumble upon events that take us on surprise—we did not know of their coming. And how dreadful to be surprised in matters that are serious! A family is reposing in the arms of defenceless sleep, the assassin enters, and, ere they are aware, he does his bloody work. There is a young man who is fondly dreaming of a long life; there are the wealthy idolizing their possessions, the speculator counting on great accumulations, when lo! in an unexpected way and time, their souls are required to meet God in judgment.

Again. We fondly project a plan, but lo! some little unforeseen event takes us on surprise, and our plan is defeated, and our hopes disappointed. Where we expect to find happiness, we find misery. The wires bring, in lightning speed, the unlooked for message of sorrow. A coffin guides us to our homes on the brightest day of the year, and shadows them with gloom for all time. Oh! we did not expect it! We know not of their coming. No special messenger of warning preceded them. So it was with our mourning cities, and thousands of dead. No bright messenger of warning preceded the black winged angel of death. They knew not that coffins would soon come by the thousands; that the wagons of their streets, which groan under their burdens of freight, would so soon be transferred to the gloomy service of the hearse. Thus we are carried on by these great forces, in the midst of a current of events over which we have no control.

Then, with these stern realities before us, should we not be prepared to meet God at any time? No man has a guarantee against disaster and death. Mortal life is as uncertain as it is real. It is well, therefore, to be always ready. But when we are afflicted, especially with a destroying pestilence, this exhortation is peculiarly applicable. Death is the inflexible decree of God, and no human care, precaution or device can eventually ward off the attack of the last enemy; youth, strength and beauty are sure to be prostrated. Then, is it not wise to prepare for death and judgment?

Go to your city and behold that death scene, where that young man asked: "Doctor, must I die?" The doctor replied: "My poor friend, but a few hours and your soul will be in the hands of your God." "My God?" asked he. "I have no God but the world. I have stilled conviction; I have fought against God; and now you tell me I must soon die! Do you know," he added, "if I die now I shall go to hell!" He turned his saffron face and fading eyes to his father, and said: "Father, 'twas you who taught me this; you led me on in this way. Stand back!" he said, and a torrent of invectives issued from his poor parched lips, so terrible that it seemed like a wall from the horrors of eternal pain. He died. The fond mother was borne fainting from the room; the father's brow was corrugated, while great drops of agony rested there; and the soul of his promising son was gone to realize the horrors of an eternal hell.

Many other similar solemn witnesses could be adduced to the establishing of the importance of preparation for death. Sinful man, sinful woman, I warn you. Prepare to meet thy God while time, life and opportunity are yours. Seek at once to be prepared to meet God, that when thy hands shall be cold, pulseless and motionless as the grave in which thou must lie, and the damp, dewy vapors of death shall settle upon thy brow, and the closed sealed grave shall be thy bed, and the rejoicing worm thy only companion, that the portals of heaven may be opened, and, while thy body is resting in its bed of earth, thy soul may be resting amidst the dazzling splendor of eternal glory. This preparation is offered to you in the Lord Jesus Christ. John iii. 16. It may be had by repentance toward God and faith in our Lord Jesus Christ. May God yet incline your hearts to him, that you may have part in that home of glory.

No sickness there: No weary waiting of the frame away: No fearful shuddering from the midnight air: No dread of man's bright and fervid ray.

No parted friends: O'er mournful recollections dark to view: No bed of death enduring long to attend: To watch the coming of a pulseless sleep.

LETTER FROM BRO. GRIFFIN.

IT has been something over two months since we have seen a copy of your paper. And oh, what a history these two months contain! Suspension of business, pain, suffering, sorrow and death! I shall not attempt to detail the effect of the awful plague upon the people in the country around Brownsville. This I must say, however, they seemed to be utterly bewildered, and to lose, in a great measure, their sense of the dependence upon God. There was an amount of skepticism, even among those who claimed to be believers in a Divine Revelation, that was almost appalling. In many cases the religion of Christ, which they professed to trust in, was no source of support and comfort. There seemed to be no confidence in anything but *distances* from the infected district. And this, with some, was not sufficient, for, though far away from Memphis and Brownsville, they would not go to the house of prayer to entreat for mercy upon the suffering. In one case, a meeting that promised glorious results was closed through fear of the *plague*.

OPINIONS CONCERNING THE PLAGUE.

are various and contradictory. Some hold that it was "the penalty of natural laws violated—in the same sense that starvation is a visitation from God for neglecting to take food—but in no other." See *Examiner and Chronicle* of Nov. 7th, 1878. The editor says: "But this we know—Yellow fever is preventable. Good drainage and carbolic acid are as sure a preventive of this disease as vaccination is of small-pox." It is not certain that the *Examiner* is correct in the above statement; for it must be borne in mind that men of science are not fully agreed upon this point. And if it be maintained that the sanitary arrangements during the war saved New Orleans from the epidemic, it should be remembered that during the same period there was no yellow fever in Mobile and Charleston. But in the little city of Beaufort, with the military regime during the war, Gen. Michel and many of his brave men were carried off by the fever. See *Lord's Repository*, Nov. 1878. Others, notwithstanding the *Examiner* speaks as though its statements were attested by unquestioned facts, and regrets "that many excellent people—taking counsel of their piety rather than their common sense—refer to the epidemic as a visitation of God," are yet inclined to believe God sends the pestilence, for he says, "I have sent among you the pestilence after the manner of Egypt." Amos iv. 10. And more, they regard the pestilence, the plague, war, and even the drought as messengers of God to return the people to their allegiance to him; and more, they believe that if these judgments are unheeded, they are repeated, and that an incorrigible people under these judgments are yet liable to further and sore afflictions.

Severe judgments are the rod of God's anger; and in carrying out his purposes, and the administrations of his government, how often is it that before him goeth the pestilence and the burning coals—consuming diseases go forth at his feet! Upon the subject of yellow fever, its cause and its cure, science is impotent and dumb.

THE LESSON TAUGHT

by the plague is, that sufferings draw out human sympathy, and bind the great family of man more closely in the bonds of a great brotherhood: they touch the great heart of humanity and, in spite of its selfishness, it throbs in a divine philanthropy.

I know of nothing that has so removed the sectional feelings engendered by the war as the epidemic which has just closed its work of suffering and death. The noble and generous conduct of the North, in holding out her helpful hands to the stricken and suffering South, leads us to see and feel that we are one people. It may be that God's fearful judgments and terrible punishments

were necessary to remove the ill feelings engendered by the more polluted, and to heal the wounds made by the civil war. 'Woe to the man who would re-open these wounds, or re-kindle the embers of civil or sectional strife! It will, doubtless, be said that God's judgments have given us juster conceptions and correcter views of the humanity and religion of the North. Oh, how sad that we were the victims of errors the offspring of sectional interests and teachings of narrow and unprincipled men, that must be torn from us amid scenes of such suffering! Yet it was so! And God be thanked that we have seen the truth, even though in the very shadow of death.

THE EFFECT OF THE EPIDEMIC

upon the Endowment work. Like everything else, it was almost paralyzed. There were many churches I could not visit, and there were others that were hardly willing that I should visit them, fearing, I suppose, that I had been exposed to the fever. It was not that I am afraid, for I only believe the people are becoming more favorably disposed, and I am glad that I can say that the reputation of the thirty thousand for the Big Hatfield Association would soon be raised, in good interest-bearing lands, if the people had the means. But as there are so few wealthy ones in our churches, we are compelled to ask something from all, which makes the work slow and very laborious.

The work promised well up to the breaking out of the fever. The month ending with the 15th of August, I reported between a \$1000 and \$1200, the month ending September 15th, between \$300 and \$500; the month ending October 15th, some \$150. I shall be able to make a more gratifying report for this month.

I have been engaged in many protracted meetings, in some of which much good was done.

All of the churches visited since the Association have subscribed the amount apportioned, with one exception. Some have doubled the amount. I cannot forbear to say that Ripley, which had subscribed \$75, moved up to about \$870. Well done for the little church at Ripley! The reader must remember the great falling off from August to this time was occasioned by the epidemic.

Let the people remember the chastisement of the Almighty, and return to him. They imply a tutorial relationship, and are, therefore, a part of God's redeeming work. He sends them for our good; and if we return he will receive us, and remove our troubles, but if we are incorrigible the lesser will be followed by judgments more severe and terrible.

The condition of the country, and the low state of religion, ought to beget serious thought and earnest effort on the part of all good men and women. That the elements of our strength, and the springs of our prosperity are so feeble, ought to arouse us all to a great and prolonged exertion.

Our individual religious life is too low, hence the moral light of our churches is too feeble to penetrate the surrounding darkness. Let us return, therefore, to God, the source of light and the fountain of life, that our future may be fruitful of good works. GEO. W. GRIFFIN.

Brownsville, Tenn., Nov. 11, 1878.

THE SPIRITS IN PRISON.

Published by request of the District Meeting before which the Essay was read and approved.

FOR Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison."

Roman Catholics quote this passage in support of their dogma of Purgatory. They claim that "the spirits in prison" are persons who died guilty of venial sins. That not having done the full amount of penance due to their crimes, they are detained in purgatory until the last farthing is paid. That the souls of those in purgatory assisted and hastened through the purgatorial fires by the prayers of saints, the aims of their friends living, and particularly by the sacrifice of the mass. That it was to aid those in purgatory, that Christ "went and preached to the spirits in prison" in spirit while his body was in the

tomb. That the mass being the same sacrifice of Jesus Christ (i. e., that the bread and wine is transubstantiated into the real body and blood together with the soul and divinity of Christ) goes in spirit to purgatory and aids the souls therein detained.

I have only time to state this view. We in common believe it to be false, for there is no work or device in the grave whither we tend. Pardon is not extended beyond the bounds of life and the exegesis that requires it must be false.

Others to escape the Catholic theory have (as I think) gone to the opposite extreme and claim that "those in prison that Christ preached to were those for whom the long suffering of God in the time of Noah waited in expectation that they would become heirs of salvation." That at the time Jesus preached to them they were in Paradise. That the word in the text rendered "prison" simply means "watch, on guard," "a place of safe keeping" or "Paradise." For the opinions of some of those who advance this view I have the highest regard. But having carefully examined the subject I feel constrained to dissent from this interpretation of this passage.

In order to place the souls preached to in a comparatively happy condition the word "prison" in the text is rendered "Paradise." This rendering I think is sustained neither by the meaning of the word nor the context. "Prison" in this passage is from the Greek *Phulake*, and occurs about forty-four times in the New Testament. Thirty-five times it is rendered "prison," six times "watch," twice "imprisonment" and once it is rendered "hold." It means as Dominegan says, "the act of watching, guarding, or protecting." It designates the place where John the Baptist was confined and beheaded. Where Peter was confined between two soldiers with two chains. The place where Barabbas was cast for murder. The "common prison" into which the high priests and Sadducees cast the apostles. The "inner prison" into which Paul and Silas were cast. The place where Paul shut up the saints by authority of the high priests. The place of Paul's "imprisonment." The place of the imprisonment of those mentioned in the second chapter of Hebrews. The place into which the devil cast some of the church at Smyrna. (Rev. ii. 10.) Finally, the place out of which Satan is to be loosed a little season. From these references it is clear that this term is used in the New Testament generally, if not uniformly, to designate a place of confinement for the purpose of punishment. And as such, cannot, with propriety, be applied to the resting place of the saints between death and the resurrection.

2. There is nothing in the context so far as I can see that would justify a change from "prison" to "Paradise."

3. As there is no authority for the Romish theory of preaching to sinners in purgatory, there seems to be quite as little for preaching to saints in Paradise. Those disembodied righteous spirits in the spirit land are "where the wicked cease to trouble and where the weary are at rest," and as such they need no preaching. If the Romish view of this passage is wrong, and also the theory of preaching to the saints in Paradise is wrong, the question still remains, what is the correct exegesis of the passage? The following from Burkitt's Notes on the New Testament is more satisfactory than anything that I have read, viz.: "As if St. Peter had said, 'though Christ suffered for our sins, and was put to death in his human nature or flesh, yet was he quickened or made alive by the spirit, in which, or by which spirit he went and preached to the spirits in prison which in the days of Noah were hardened in sin and disobedience whilst the long suffering of God endured them, and waited for their repentance no less than one hundred and twenty years whilst the Ark was making and preparing, and Noah preached to them. Yet so impenitent were they to the very last that only eight were saved in the Ark. Those refractory and hardened sinners for despising the offer of grace made to them, were for their disobedience clapped up in prison of hell suffering the vengeance of eternal fire. Such as were cast into prison in Noah's time were all

fast in St. Peter's time. * * * Christ by his Spirit to the spirits in prison. Yet it was not when they were in prison. I mean in the prison of hell, but when here on earth * * * Christ preached to those men who are now in prison that they might not have been imprisoned."

While there are some expressions in Burkitt's theory that I cannot accept, yet upon the whole I think his rendering of the passage is about correct. The Spirit of Christ was in Noah as well as the prophets. Through this Spirit he preached to the wicked antediluvians. They were disobedient to the requirements of the gospel preached by Noah and therefore like the angels that sinned, they were cast down to hell; and delivered into chains of darkness to be reserved unto the judgment and perdition of all ungodly men. God will certainly punish the disobedient, but reward the righteous with everlasting happiness, though they suffer for well doing a while in this life, seems to be the lesson of the passage. J. U. S. Arkansas, 1878.

THINGS I DON'T LIKE.

1. SO little interest manifested in the mission cause in Louisiana. Who will second my motion with ten dollars, to put Bro. Branch in the field next year? I hope not less than a hundred. It may appear a large salary to some, but not too much considering what assiduous service he will have to perform, and the satisfaction we will all have in knowing that we have a man that will do his duty.

2. To see so little "Louisiana News" in THE BAPTIST of late. We used to have "Thoughts in the Saddle," and other good articles from Cheneyville, while Mansfield and Keachi would contribute articles of interest concerning education, temperance, churches, etc., and many others, too numerous to mention, would tell us where they were and what they were doing. But now we never hear from them, and can't tell whether they are dead or "gone to Texas."

3. In reading an account of the proceedings of our conventions, among other things, that Rev. Dr. will preach at — church. I recollect a hint that some one received once, that "Some people wanted a little learning in theirs;" but you know "ignorance itself will show," and there are some who might by accident—read an account of these things, and the first thought would be that the whole medical fraternity had gone to preaching, they having no other definition for "Doctor" but "one who gives physic." And some way there seems to be a little need of learning here, not of philosophy but of Christ, who says, "The servant is not greater than his Lord." Who ever read of Rev. Dr. Christ?

4. To see a preacher half paid for his services, and the balance in country promises. I suppose they think that a preacher should not live by bread alone, but should have a few promises mixed with it—"makes it go better."

5. To see a deacon actively engaged "getting up subscriptions for the preacher," and leaving it for him to collect. By all means give the preacher the easiest task in that particular, brother deacon. Remember we count subscriptions by dollars, but money by dimes, these days.

6. To see a preacher using his influence to work another into the pastoral care of a church, in order to release himself. He should remember if they starved him out, they will another.

7. To hear a preacher "telling" what others said of his preaching. It does not sound right, to say the least of it.

8. To see a preacher "riding hobbies." Ride the devil but let his coils alone, i. e., denouncing one sin to the neglect of another.

9. To have an editor "pound" a fellow publicly, and apologize privately. Some body over this way has had a little experience in that line. Moss.

THE BIBLE.

IT is a book of facts as well authenticated as any history; a book of miracles incontestably avouched; a book of prophecy confirmed by past as well as present fulfillment; a book of poetry pure and natural, and elevated even to inspira-

tion; a book of morals such as human wisdom never framed for the perfection of human happiness. I will abide by the precepts, admire the beauty, revere the mysteries, and, as far as in me lies, practice the mandates of this sacred volume; and should the ridicule of earth and blasphemy of hell assail me, I shall console myself by the contemplation of those blessed spirits who, in the same holy cause, have toiled and shone and suffered. If I err with the luminaries I have chosen for my guides, I confess myself captivated by the loveliness of their aberrations. If they err, it is in a heavenly region; if they wander, it is in fields of light; if they aspire, it is at all events a glorious daring; and rather than sink with indelicacy into the dust I am content to cheat myself with their visions of eternity. It may, indeed, be nothing but delusion, but then I err with the disciples of philosophy and virtue—with men who drank deep at the fountain of human knowledge, but who dissolved not the pearl of their salvation in the draught. I err with Bacon—the great Bacon—the great confidant of nature, fraught with all the learning of the past, and almost prescient of the future, yet too wise not to know his weakness, and too philosophic not to feel his ignorance. I err with Milton, rising on angel's wing to heaven, and, like the bird of morn, soaring out of light amid the music of his grateful plecty. I err with Mr. Locke, whose pure philosophy only taught him to adore its source, whose warm love of liberty was never chilled into rebellion with its author. I err with Newton, whose star-like spirit shot athwart the darkness of the sphere too soon to re-ascend to the home of its nativity. With men like these, I shall remain in error, nor shall I desert those errors even for the drunken death-bed of Tom Payne, or the delirious war-whoop of the savage fiend who would erect his altar on the ruins of society. PHILLIPS.

THE PASSOVER.

IN THE BAPTIST of March 30th 1878, over the signature of R. E. Melvin, is a question about feet-washing. He says he has been in the habit of thinking that transaction occurred during the feast of unleavened bread, but before the passover proper came on, then asks this question: Am I mistaken and if so to what feast does verse 20, (John xiii.) allude?

You say, "you are without doubt correct, and the reason you give is conclusive."

Now, I think that view is correct in part but not all. Feet-washing occurred between the time of Jesus' going to Bethany, six days before the passover proper, and at least two days before the passover came on, but for feet-washing to occur during the feast of unleavened bread would place it after the passover. The feast of unleavened bread commenced with the passover. (Ex. xii. 8-18, Mark xiv. 1, Luke xxii. 1. And Jesus was arraigned before Pilate on trial on preparation day. (John xviii. 28; mix. 11, 31, 41.) Therefore Jesus, our Savior, must have had at the passover (if he ate it at all at that time,) and instituted the sacrament the night before the Jewish passover came on. It seems tolerably clear to my mind that feet-washing occurred some night previous to his giving Judas the sop. The disciple that Jesus loved, (which was John) was leaning on his bosom when he told them that one of them should betray him. Peter beckoned to that disciple to ask Jesus who it should be of whom he spake. When John asked the desired question, the answer was, he it is to whom I shall give a sop when I have dipped it, and when he dipped the sop he gave it to Judas. Therefore, I think feet-washing could not have occurred during the feast of unleavened bread, which commenced the day he was arraigned before Pilate, and at least one night before he was betrayed, and verse 20, John xiii., I think alludes to the passover which was to commence the next day, and they lacked something that was necessary for the feast.

H. WINTER.

We will give this matter a careful examination as soon as the discussion is off our hands.

OUR BRAZIL LETTER.

BRO. GRAVES:—It would doubtless be a source of some interest to the Baptists of North America, to hear the "news current" from their brethren, who are living near the Southern tropic. We have here a church organization numbering now about forty members. This church was formed some years ago, under the ministerial auspices of our esteemed brother, Richard Ratcliff, who with his family has since returned to the distant land of his kindred. We are happy to inform you that we strictly observe our church meetings, conferences, and communions. We are living in peace and fellowship. We thank the Lord for the demonstrations of his love toward us. That by the influences of his Spirit, and the protection of his Providence, the church is in a healthful condition, and progresses onward.

We have many conclusive reasons, forcing upon us the conviction, that our emigration to Brazil, was under divine appointment. That in the purposes of God, the appointed time had arrived for the Lord to visit this benighted people. Bring to remembrance and let this Province pass in review; what was the moral and political condition ten years ago? It was the stronghold of Jesuitism, while all grades of society were heavily fettered by the dogmas of a degenerated Catholic priesthood.

Of the twenty Provinces of the vast empire, it was here where Jesuitic Catholicism reigned unparalleled. But now it is the most clamorous for a political revolution. There is now existing in the empire a mighty tide of revolutionary sentiments, that is impetuously rolling over the great deep of the public mind, heaving in commotion the very depths of the Brazilian government, evincing most clearly, that the bright morning star of reformation is now rising above the horizon of papal darkness. Let us pause here and institute the inquiry what are the proximate causes of this impetuous movement? The North American immigration stands politically condemned before the tribunal of Catholicism for having brought with them from the land of their father's the spirit of religious freedom, and for having propagated that sentiment among the native inhabitants. How mysteriously God moves the onward progress of the gospel—by thus bringing the means from a distant land—setting them down in the midst of the enemies' encampment, and throwing around them the shield of his providential protection. From this apparently feeble instrumentality, who could have conjectured that in ten years it would forcibly move the very foundation stones of the papal throne, as erected in this vast empire. Yet it is realized. No conjecture can now linger in the premises. The pulsation of excitement that is now stirring the inmost soul of the nation in her political conventions, demonstrate the fact. We would not, however, have you believe that this is the only means that have been brought to bear, moving into action the latent powers of the nation. Other instrumentalities have also appeared and taken part in the drama. But that this Anglo-American influence is primordial is evident, as history will ever testify. These are facts that are daily forcing themselves upon our attention, by their continued occurrences, afford unmistakable evidence of the truth of these remarks.

There are living here, about eighty families, forming a nucleus, in and around which an influence is moving that will ere long mould anew Brazilian character. The revolution is in progression. The American settlements of the empire rising in importance and character, are now estimated in the chronicles of Brazil as the verdant islands of the great sandy desert. In the association of the two elements there are deep and wide spread developments, portraying the ameliorating influence of civilized society. The natives are becoming Americanized in many essential traits of moral and social character. Their rude system of agriculture, customs, prejudices and superstitions are gradually giving way before the light of civilization. The gospel of Christ is having free course among the millions who have long worshipped before the shrine of

Romanism. With such startling demonstrations before us converging more or less to the same causation, who dare doubt the divine ordination of North American emigration to Brazil? It is the entering wedge that is destined ultimately to sever church and government, and throw broadcast over this vast imperial domain religious freedom. If Brazil is now approximating to this destination, and here where facts are made tangible to the mind, it would be insanity to doubt, what importance must necessarily be attached to the history of the Baptists in the distant "Land of the Southern Cross?" Even in ages yet to come, this little church near the Southern Tropic may loom above the horizon of the past and arrest the attention of the historian, as a convergent point of the Southern Baptist denomination. With humility and thankfulness to God, we feel the weight of these considerations. We are endeavoring to live for time and for eternity. We are guarding well our church records, that they may be intelligible at whatever period in the future. That our existence as Baptists may be transmitted to the remotest posterity. This subject is no trivial matter, however lightly it may fall upon the mind in the far distance. But here where momentous events are trembling with life, and crowding upon the arena of action, we see, we feel its importance. Its impressiveness takes hold upon the deep sensibilities of the soul. I feel the heavy responsibility that rests upon me. These lines go burdened with tears and prayers. Brethren, do you ever remember us in your prayers? Do you ever let your minds linger, while in fervent devotion, in our behalf? Wherever this letter reaches the attention of the pastor of a church, I ask you in the name of Christ, to offer up one especial prayer in your congregation, in behalf of our little church and the progress of the gospel in Brazil.

E. H. QUILLIN, Pastor of the church. Santa Barbara, Brazil, S. A.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers send five cents, all over, and of all non-subscribers, ten cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

In Brownsville, Tenn., July 23, 1878, in the thirty-fourth year of her age, Mrs. N. E. Blackwell, wife of W. A. Blackwell. Sister Blackwell was a daughter of Eld. Green Rogers, who was for sometime a presiding elder in the Methodist Episcopal church. She was born August 6, 1844, and in 1862, at the age of eight years, she professed faith in Christ and joined the Methodist Episcopal church where she remained until 1871, when, after a long struggle with doubts as to the validity of her so-called baptism, she got the consent of her mind to obey the Lord with regard to this ordinance, and united with the Baptist church at Durhamville, Tenn. In 1859 she was married to W. A. Blackwell to whom she was a faithful and true wife to the time of her death. The writer of this notice, having lived in Sister Blackwell's house for nearly two years and having known her intimately for four or five years previous to her death, can testify from personal observation that she was a truly pious and godly woman. Her piety was of that type which shines brightly in the ordinary and every day affairs of life and in contact with the poor and needy. I have often seen her piety put to direct and severe tests only to shine the brighter; and her deeds of kindness and Christian charity to the poor were indeed numerous. To her religion was a blessed reality of everyday life, and with strong religious emotions she drank freely from the deeper fountains of Christian joy and peace. And the religion which she had thus so beautifully illustrated in life, was the chief source of her support and joy in the protracted and severe illness which terminated in her death. For six or eight weary months she bore her affliction with Christian fortitude and resignation, leaving the issue entirely with God. During this time she spoke frequently and freely of death and other kindred subjects with remarkable calmness and with a foretaste of the brightness and glory which awaited her beyond. Death had no sting nor terror for her, but was

viewed and met with exposure and peaceful assurance. Having in early life put her trust in Christ, she kept it there to the end, when, reposing her head upon his bosom, she sweetly breathed out her life. How beautiful thus to live and thus to die!

A husband and an only son are left to mourn the loss of a true wife and a devoted mother. To these we extend our sympathy praying that they may have given to them grace and strength to imitate the good example of their departed friend and, at last, to join her in everlasting union beyond the river and the shades of death.

Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it floats among the trees.

Dearest sister, thou hast left us
Here thy loss we deeply feel,
But thy God that hath bereft us
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

Brownsville, Tenn.

OUR MOTHER.

Isabella B. Womack is on earth no more. She lives and loves in that other clime of which we have heard and love to sing, and to which the heart of struggling humanity aspires. She sojourned in this world five years above her three score and ten. For fifty-three years she was a member of a Baptist church, and with the care of a large family she lived, near Bellefonte, Ala., twenty-nine years. She was honored and loved by all who knew her. Patton being her maiden name, through the Edgars, she belonged to an old and honored family of English descent. But the highest and truest honor that could be paid her memory in affection's last tribute would be to recount her virtues, acknowledge her purity of spirit and laud her true magnanimity of soul.

Sleep, thou dust of dear mother, till the resurrection morn, and then in eternal beauty and immortal youth rise to meet thy Lord descending the skies. Rest, thou pure spirit of our mother, who bore us, who reared us, who cared for us, whose prayers and tears followed us, as long as tongue could speak or heart could feel, peacefully, eternally, rest in the bosom of God! Be gone, O tear, she is not dead; be still, O sad heart, it is well with her soul; cheer up ye who weep, we shall see her again! Thank God!

HER SON.

AFFLICTION EXPECTED.

A BIBLE READING.

- 1. It is foretold.— 1. As a certain trouble. Job v. 7: "Man is born unto trouble, as the sparks fly upward." 2. As a fiery trial. 1 Peter iv. 12: "Beloved, think it not strange concerning the trial which is to try you, as though some strange thing happened unto you." 3. As a tribulation. John xvi. 33: "In the world ye shall have tribulation." (Acts xiv. 22. Rev. vii. 14.) II. It is threatened.— 1. Against self righteousness. Psa. lv. 19: "God shall afflict them. . . . Because they have no changes, therefore they fear not God." 2. Against disobedience. Jer. xxii. 21: "I spake unto thee in thy prosperity; but thou saidst, I will not hear." 3. Against sin. Psa. lxxxix. 30-32: "If they forsake my law, . . . then will I visit their transgressions with the rod, and their iniquity with stripes."

AFFLICTION.

- 1. Consider. Eccles. vii. 14: "In the day of adversity consider." 2. Study God's word. Psa. cxix. 71: "It is good for me that I have been afflicted, that I might learn thy statutes." 3. Pray. Psa. xc. 13, 19: "Make us glad according to the ways wherein thou hast afflicted us."

B. R. WOMACK.

Those that boast most fall most; for deeds are silent.

The Baptist.

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

J. H. GRAVES, Editor and Proprietor. Office Editor, J. W. ORLANDER, 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, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend. 2. As Baptists, we are to stand for the ordinance of Christ as he enjoined them upon his followers, the same in number, in mode, in order, and in symbolic meaning, unchangeable and unchangeably till he come. 3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be well connected to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being applied to the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

THE POWER OF PRAYER.

IN estimating those powers which seem to be of importance in the progress of Christianity and the conversion of men, much is said of the power of schools, the power of the press, the power of the pulpit, the power of wealth, of social life. These powers are not likely to be overated. The danger lies in the other direction. We fail to appreciate their real value. They are capable of almost indefinite increase. They profess vast possibilities. But great as these powers are, they are all transcended by the power of prayer.

The school and the press, the pulpit, money and social rank, have man for their object: they affect, mould, and control him. But prayer moves God. "It moves the hand that moves the world." "The prayer of a righteous man availeth much." Elijah prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and earth brought forth her fruit. Elijah had power with God. God's power is almighty and beyond all human comprehension. "He doeth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand, or say what doest thou?" And yet he has disclosed the fact that he cannot withstand the prayers of his people. For example, look at Moses. Jehovah complained to Moses, saying in effect, these people that I brought out of Egypt, with a high hand and on outstretched arm, have made themselves a golden calf and they bow down and worship it and forsake and forget me, who wrought mighty wonders for their deliverance from bondage. Now my wrath is waxed hard against them. Let me alone that I may destroy them. I will make of you a great nation, but them I will utterly cut off. But Moses fell down on his knees and began to pray, saying, "O My Father, what will become of thy great name? What will the heathen say? and what will they say who have just come out here into the wilderness? They will say that thou didst bring them here and couldst not save them. That be far from thee, Lord." God could not resist the prayer of his servant, and rebellious Israel was saved.

Another illustration of the power of prayer is seen in the history of Sodom. Jehovah had determined to destroy the wicked city; but Abraham stood before the Lord and prayed; and so long as he prayed the judgement was staid. Nothing could be done. It was only when Abraham ceased praying, that the way was opened for the destruction of the place. Abraham had power with God and prevailed.

The doctrine of the power of prayer is equally prominent in the new Testament. Jesus taught that "men ought always to pray and not to faint;" and the apostles encouraged the disciples to "pray without ceasing." Many examples of successful

prayer are also given. Peter was in prison, but "prayer was made without ceasing by the church unto God for him." But what good would that do? What is the use of praying for a man locked up in prison and chained to his keepers? Let us see. "The same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door watched the prison." There was no chance for Peter to escape. God had other thoughts. "Behold the angel of the Lord came upon him, and a light shone in the prison; and he smote Peter on the side, and said rise up quickly, and his chains fell off from his hands. And the angel said, gird thyself and bind on thy sandals, and eat thy garments about thee and follow me. And he went out and followed him, and when they were past the first and second ward, they came unto the iron gate, which opened to them of its own accord; and they went out and passed through one street; and forthwith the angel departed from him. And when Peter came to himself he said now I know of a certainty that the Lord hath sent his angel, and hath delivered me out of the hands of Herod. And he went to the house of Mary, the mother of Mark, where many were gathered together praying." There was power in prayer.

Such facts as these form an essential part of the history of Christianity; for Christianity has advanced in the world, triumphing over difficulties, just in proportion to the fervency of the prayers of its disciples. Christianity is a religion of prayer—not of forms, or postures, or rituals, but of heartfelt, believing prayer. Its great author was given to prayer, sometimes spending the whole night in prayer. His apostles were men of prayer; and the first mighty impulse given to the infant church was in answer to prayer. "They all continued with one accord in prayer and supplication," and on the tenth day of this glorious prayer-meeting the heavens were opened and the Holy Spirit descended in his wonder-working power.

Could the history of prayer be written it would be one of the most intensely interesting volumes ever seen; for it would reveal the power that has made men strong and daring and invincible, and clothed churches with energy, beauty, and usefulness.

Ministers, teachers, and churches are weak for want of prayer. Ministers too often prepare and preach their sermons without a thought of prayer, and such sermons fall upon the hearts of their hearers like snowflakes on granite rocks. Sunday-school teachers go before their classes with unstudied lessons and prayerless hearts; they fail. Instead of being a savor of life unto life, they are a savor of death unto death.

And how feeble and uninfluential are many churches! No spirituality, no activity, no benevolence, no generous feeling, no religious power. And why? Their thinly attended and formal prayer-meetings show too plainly that their piety is down to zero. They have no power with God and cannot prevail with men.

No one thing is more needed to-day than a revival of prayer—prayer in the closet, in the family, in the school, in the church. A revival here will be followed by activity and progress in every department of Christian life.

THE CAUSE IN BRAZIL.

WE publish another communication this week from the pen of Eld. E. H. Quillin, pastor of the church at Santa Barbara. The brethren in that portion of South America are doing all in their power to hold up the banner of the blessed Master in that priest-ridden and superstitious land, and in no land or country is there a greater call for missionary effort than in Brazil. A little levon hath sufficed to leaven the whole empire of Brazil, and has set influences in motion that will ultimately revolutionize the spiritual condition of the people. The Foreign Mission Board of the Southern Baptist Convention should heed the call for help from the noble little band at Santa Barbara. They need assistance and encouragement, and surely no more inviting field can be found than the great empire of Brazil. We hope the brethren, generally, will carefully read Bro. Quillin's articles, and at least let the strug-

gling little band have the benefit of your prayers at the throne of grace. The church at Santa Barbara is in good spiritual condition, and is moving along quietly, permeating the masses, and sowing the seeds of the pure gospel in the very hot-bed of Jesuitism. May God put it into the hearts of Southern Baptists to look after and to sustain this little band by their prayers and means. We hope to receive many other communications from Bro. Quillin relative to the progress of the gospel in Brazil.

THE UNIVERSITY.

OWING to the prevalence of the yellow-fever in the Southwest the opening of the University at Jackson was delayed two months. Notwithstanding this interruption of the first term more than two hundred were in attendance the second week in November; and students are coming in every day. It is quite probable that three hundred will be enrolled by January. The friends of this institution have great cause for encouragement, and should never rest till it is handsomely endowed.

A GOOD PLAN.

A FEW days since a good brother in Wayne county sent a paid-up life insurance policy to the treasurer of the Southwestern Baptist University, for the benefit of needy young ministers seeking an education. Long after the brother is dead, and resting from his labors, his money will be employed in educating young ministers for the churches. He, though dead, will speak through trained and educated men until the Lord himself shall come. This is making a good use of money. Oh for a thousand more such deeds! Who will be the next?

DR. GRAVES IN CALIFORNIA.

We take the following notice of Bro. Graves and his work among California Baptists from the Pacific Evangelist:

I cannot only give you a few of the results and general impressions left upon the minds of the brethren and communities of the two churches of which I am pastor, viz: Meridian and Grand Island.

The unanimous verdict, so far as I am able to learn, is, that taken as a whole, the lectures are masterly, and unanswerable in the points discussed. For clearness and force Brother Graves has but few equals. While he is scholarly in his arguments he is at the same time plain.

His thorough comprehension of the subject in hand, in all its details, his clear logical method of treatment, his intelligent yet simple manner of expression, his kind, affectionate way, and withal his earnest piety and evident attachment to truth, which permeates the whole, rivets attention, and is well calculated to carry conviction to all earnest inquirers for "the old paths." The brethren are enlightened and strengthened, the community is held to a clear view of "the truth as it is in Jesus," the very spirit of Gospel revival takes hold upon Christians, and the membership are led to feel their dignity and responsibility, both as Christians and Baptists, far beyond what is to be expected, ordinarily, in doctrinal preaching. They realize not only the necessity of being, but of being right according to the Scriptures.

Such are a few of the benefits we here have derived from Brother Graves' visit, and feel assured that all may be equally profited who may secure his services.

Unlike the evangelists who have visited us on this coast, Brother Graves will leave behind him a lasting impression for good, and in favor of God's truth. J. N. BURROUGHS.

SHARP QUESTIONS.

AN exchange propounds the following forcible interrogatories, which we publish, hoping they may be of value as suggestions to any of our readers who may be in fault in these particulars:— "1. If he pays nothing for the church on the ground that all he can spare from necessary expenses must be paid to the Young Men's Christian Association, which does he consider of the greatest importance, that Association or the church?"

"2. If he pays ten dollars for the church, and twenty for tobacco, are we to understand that tobacco is worth just twice as much as religion?"

"3. If he practices strict economy only in curtailing his church expenses, what inference can we justly draw?"

FAIR PLAY.

WILL BRO. GRAVES OF THE BAPTIST do us the simple justice of removing any suspicion he may have aroused of removing any suspicion...

A JUST TRIBUTE.

D. R. B. H. CARROLL, editor of the Texas Baptist, in an article on the necessity of controversy, and its penalties, pays the following tribute to our chief editor; and in his absence we allow our readers to see it:—

WHAT A LITTLE GIRL CAN DO.

NO our surprise and delight our little Lois, of only thirteen years, who was baptized last spring, came and placed a silver dollar in our hand, saying: "Papa, I have earned that with my needle sewing for the servants; and I wish you to send it to the poor young ministers who are studying at Jackson."

QUEST.

In John x. 12 who was caught, the hirling of the sheep? "Them" is plural and cannot refer to "hirling," which is in the singular number, but to the sheep. They were caught and scattered, not destroyed.

Do we, in regeneration, receive the gift of the Holy Ghost as in the days of the apostles? A. ROBERTSON.

Certainly not. That gift was the power to speak with tongues, and ceased, with all other miraculous manifestations of the Spirit. Sec 1 Cor. xiii. 13: Now abideth with the church "faith, hope, love."

Do we not think that Campbellite ministers know what they believe, save that baptism is the law of pardon, and without the dip, and that by their hands, there is no promise of salvation to any. It is only a counterfeit of Christianity.

Bro. Graves:—Please give us some information relative to the following questions:— 1. We have a few copies of the revised Scriptures in this part of the country, which are regarded by many as a partial translation,—a sectarian, a Baptist version, etc. Will you inform us what denominations were engaged in the work of translation, and your views as to the correctness of the same?

2. What Scriptural authority have we for funeral preaching? If none, why is it practised by Baptists?

3. What authority have we, from the teachings of the Scriptures, that the apostles kept up foot-washing till the day of their deaths?

1. No denomination was ever engaged in translating the Bible; but scholars of various denominations were engaged as scholars, on a salary, to make the translation for the American Bible Union.

2. We have no Scriptural authority for preaching funerals one month or one year after the person has been buried; and the practice is pernicious, and of Heathenish origin.

3. The command was addressed to the apostles as such, because they fell out and quarreled among themselves as to who should be the greatest. If they obeyed their Lord and Master, they washed each other's feet.

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.

Out of self into Christ. A useless Christian must be a monster. Follow after holiness: it will repay your pursuit. A desire to love Christ springs from the love of him.

When ye pray use not vain repetitions, as the Heathen do. God has his eye on your heart: your tongue cannot deceive him. Whenever you feel your wants remember God waits to be gracious.

If you suffer for Christ, your sufferings are called the suffering of Christ. He that thinks much of himself is standing at a great distance from God. We generally think better of ourselves than we are willing to acknowledge.

All things turn to love,—all things turn to profit, when they belong to Jesus. No form of holiness is so winning as that which is based on an abiding sorrow for sin.

Growing Christians are little in their own eyes: grown Christians are less than nothing. Young saints should be very earnest with God for growth, that they may be rooted and grounded in love.

Go to God as a sinner, if you question your right to go in any other character. He always receives sinners. If you complain that you cannot step into the pool, Jesus says: "Wilt thou be made whole?" He waits for your answer.

What are you doing for God? against Satan? for the cause of Christ? in opposition to sin? Let conscience honestly answer. Heaven is heaven because God is so beautiful in the light; and earth is the factory of saints because God is so beautiful in the darkness.

A thankful spirit has always fresh matter for thankfulness. To praise God for the past is the sure way to secure mercies for the future. Prayer and praise live or die together.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God,—to feel that, in spite of all his cunning and self-confidence, he is no better off in this world than a lost child in a dark forest, unless he has a Father in heaven who loves him with an eternal love; and a Holy Spirit in heaven who will give him a right judgment in all things; and a Savior in heaven who can be touched with the feeling of his infirmities.

God is a spirit infinitely happy; therefore we must approach him with cheerfulness. He is a spirit of infinite majesty; therefore we come before him with reverence. He is a spirit infinitely holy; therefore we must address him with purity.

Historical Department.

Under this head we shall publish the best historical matter that we can gather from all sources, which we deem valuable to our people. We shall 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.

THE BURNING OF MICHAEL SERVETUS.

THE Popular Science Monthly, a national publication, gives the following touching Servetus:—

"When he came in sight of the fatal pile, the wretched Servetus prostrated himself on the ground, and was for a while absorbed in prayer. Rising and advancing a few steps, he found himself in the hands of the executioner, by whom he was made to sit on a block, his feet just reaching the ground. His body was then bound to the stake behind him by several turns of an iron chain, while his neck was secured in like manner by the coils of a hempen rope. His two books—the one in manuscript sent to Calvin in confidence six or eight years before for his strictures, and a copy of the one lately printed at Vienna—were then fastened to his waist; and his head was encircled in mockery with a chaplet of straw and green twigs bestrewn with brimstone. The deadly torch was then applied to the faggots, and flashed in his face; and the brimstone catching, and the flames rising, wrung from the victim such a cry of anguish as struck terror into the surrounding crowd. After this he was bravely silent; but the wood being purposely green, a long half hour elapsed before he ceased to show signs of life and suffering. Immediately before giving up the ghost, with a last expiring effort, he cried aloud: 'Jesus, thou Son of the eternal God, have compassion upon me.' All was then hushed, save the crackling of the green wood; and by-and-by there remained no more of what had been Michael Servetus but a charred and blackened trunk and a handful of ashes.

"Thus perished a noble man, of whom his age was not worthy, the victim of the murderous religious bigotry. But the crime that had been committed shocked the community of Geneva even in that dark period, and before the year was out Calvin was driven to self-defense, and displayed the remorseless traits of his character by libelling the man whom he had slain. It is said that in this persecution unto death he only manifested the spirit of his age, and must be judged by that standard. While this may be true, it is also happily true, that, in the lapse of centuries, better standards have arisen, by which the character of Calvin will be given over to execration, while that of Servetus will be increasingly honored as that of a heroic Christian martyr."

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.

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.

Sophistry is like a window-curtain: it pleases as an ornament; but its true use is to keep out the light.

He is a spirit infinitely glorious: we must, therefore, acknowledge his excellence in all that we do, and in our measure contribute to his glory by having the highest aims in his worship. He is a spirit infinitely provoked by us; therefore we must offer up our worship in the name of a pacifying Mediator and Intercessor.

The impatient horse which will not quietly endure his halter only strangles himself in his stall. The high-mettled animal that is restive in the yoke only galls his shoulders. And every one will understand the difference between the restlessness of which Sterne has written; breaking its wings against the bars of its cage, and crying, "I can't get out, I can't get out," and the docile canary that sits upon his perch and sings as if he would outlive the hawk soaring to heaven's gate, and so moves his mistress to open the door of his prison-house, and give him the full range of the room. He who is constantly looking back, and bewailing that which he has lost, does but only thereby unlit himself for improving in any way the discipline to which God has subjected him; whereas, the man who brings his mind down to his lower lot, and deliberately examines how he can serve God best in that, is already on the way to happiness and to restoration.

Suppose a meadow in which a million daisies open their bosoms all at one time to the sun. On one of them, while yet it is a bud, a little stone has fallen. At once crushed and overshadowed, it will struggle bravely against all odds to expand its petals like the rest. For many days this effort is continued without success. The tiny stone (a mighty rock to the flower) squats on its breast, and will not admit a single sunbeam. At length the flower stalk, having gathered strength by its constant exertion, acquires force enough to overbalance the weight and toss the intruder off. Up springs the daisy with a bound, and in an instant another flower is added to the vast multitude which in that meadow drink their fill of sunlight. The sun in the heaven is not incommoded by the additional demand. The corner receives into its cups as many sunbeams as it would have received although no other flower had grown in all the earth. Thus it is the sun, finite though it be, helps us to understand the absolute infinitude of its Maker. When an immortal being, long crushed and turned away by a load of sin, at length, through the power of a new spiritual life, throws off the burden, and opens with a bound to receive a heavenly Father's long-offered but rejected love, the giver is not impoverished by the new demand upon his kindness. Although a thousand million should arise and go to the Father each would receive as much of that Father's love as if he alone of all the fallen creatures had come back reconciled to God.

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. 3. For a renewal and two new subscribers, books to amount of \$2.00. 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 672. 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.

I DESIRE TO DO GOOD.

All, if I thought my simple song Could stay one falling tear, Or lift one burden from a soul,— One drooping spirit cheer,— Could pour one drop of soothing balm Upon the withered heart, Or to the helpless orphaned one Some hope or joy impart!

Could I induce one pilgrim here To leave the gloomy vale, And walk in gladness Deulah's land, Where no dark clouds assail,— To scale the heights of faith and view The glories of our King, To crown and harp, and hear the songs Which make the arches ring;

Could I but check one wanderer Along the paths of woe, To see him turn his wayward steps From vanity below To seek for true and lasting joys Within the home above, To consecrate his life to Christ In humble faith and love

Al! could I lead one soul to trust The riches of his grace, To see him stand in joyful strains— And tune his numbers true, My anxious spirit longs to do Some little good below, And send some labor to the crown Which saves us from above.

How many a soul aspires to climb The hill of earthly fame, To seek the laurel chaplet on, To glory with their name; To see him stand in joyful strains— To seek his Savior's love, Then would I soar in ecstasy At his feet to bow.

FORTY YEARS AGO.

I have wandered from the village Tom. I've sat beneath the tree Upon the school-house playground which sheltered you and me. But now are left to greet me, Tom, and few are left to know. That playground which was upon the green just forty years ago.

The grass is just as green, dear Tom, bare-footed boys at play Are sporting just as we were then, with spirits just as gay. But master sleeps upon the hill— all coated o'er with snow— that abode of us a sliding place just forty years ago.

The old school-house is altered, now the benches are replaced By new ones very like the same our penknives had defaced. But the same old bricks are in the wall the bell swings to and fro. The music just the same, dear Tom, two forty years ago.

The boys are playing round the green, to death that same old bell. But master sleeps upon the hill, and few are left to tell. The boys are playing round the green, to death that same old bell. But master sleeps upon the hill, and few are left to tell.

The river is running just as still, the willows on its side Are larger than they were, dear Tom, the stream appears less wide. The grapevine swelling is ruined now, where once we played the hour, And swung our sweethearts, pretty girls, just forty years ago.

The spring that bubbled 'neath the hill, close by the spreading beech, Is very high; 'twas once so low that we could almost reach. But in knowing down to get a drink, dear Tom, I started so to see how sadly I am changed since forty years ago.

Down by the spring upon an elm you know I cut your name, Your sweetheart's just beneath it, Tom, and you did mine the same. Some heartless wretch has peeled the bark: I was dying sure but slow, Just as the one whose name you cut did forty years ago.

My lips have long been dry, dear Tom, but tears came in my eyes, I thought of her I loved so well,— those early broken ties. I visited the old churchyard, and took some flowers to strew Upon the graves of those we loved some forty years ago.

Some are in the churchyard laid, some sleep beneath the sod. But few are left of our old class, excepting you and me. But when our time shall come, dear Tom, and we are called to go, I hope they'll lay us where we played just forty years ago.

A youth who starts out in life with an earnest determination to be honest, upright, faithful to all trusts, punctual, attentive, and above all, God fearing, has a promise of abundant success. Though he be without money, or wealthy friends, he will be sure to gain all that he most desires.

THE COLD WATER ASSOCIATION.

THE Cold Water Baptist Association convened in annual session with the church at Batesville, Miss., on Friday the 15th. Owing to the ravages of the late epidemic that desolated so many towns in the bounds of this body, and the unsettled condition of affairs consequent therefrom, coupled with the exceedingly unfavorable weather, there was not as large a delegation in attendance as was desired. Many of the churches were not represented, and many prominent ministers and laymen were absent. This Association has long held high rank as one of the strongest and most influential in the State, and although many of her churches have passed through the ravages of the yellow fever, and many of her people are in mourning for lost ones, she is still keenly alive to the interests of the Master.

In the absence of the moderator, Eld. E. D. Miller, of Holly Springs, the Association was called to order by Bro. W. O. Mabry the clerk. The permanent organization was effected by electing the veteran Eld. J. J. Dennis, moderator, a position he has filled almost uninterruptedly for many years past with so much honor and credit to himself, and to the great satisfaction of his brethren. May God in his providence still spare this dearly beloved brother to meet this Association in years to come. The former clerk, Bro. W. O. Mabry was re-elected, the brethren again manifesting their love and attachment for this brother. He has been re-elected for many years past. Bro. Ramwater of Sardis, was chosen treasurer.

Eld. J. W. Lipsey, chairman of the Executive Board submitted the report of the missionary operations within the bounds of the Association. Eld. Haywood had been employed as missionary in the Horn Lake neighborhood, Desoto, county, had organized a church, Bold Springs, a few miles east of that place. He has also been occupying a field west of that place, where great destitution abounds. The report was adopted and Eld. C. B. Young was chosen chairman of the Executive Board for the ensuing year. Missionary work among the colored people was strongly urged by several brethren, and pastors throughout the Association were requested to give some of their time at least to this work, and all present readily agreed to do all in their power.

The work of foreign mission received due attention and a collection amounting to twenty eight dollars was taken up.

The report on ministerial education elicited considerable discussion, being participated in by Elds. King, Young, Brown, Lipsey and others. The value and importance of an educated ministry was warmly advocated.

The report on publications recommended the *Baptist Record* of Clinton, and *THE BAPTIST*, published at Memphis, Tenn., as sound Baptist papers, and worthy of their patronage. The value of circulating religious periodicals among the Baptists seemed to be duly appreciated by both pastors and laymen.

By resolution the clerk was instructed to give the printing of the minutes to Rogers & Co., of Memphis.

The report on State missions was made the special order for three o'clock Saturday evening. Eld. T. J. Walne Secretary of State Mission Board was present and most ably and succinctly set forth the claims of State Missions. The destitution in many parts of the territory occupied by the State Board is simply appalling. Bro. Walne is vigorously prosecuting his duties as Secretary, and the Baptists of Cold Water Association will sustain him.

The entire session was harmonious, the brethren working together with almost perfect accord. One excellent feature was the activity and interest of the laymen in the important interests brought before the body. This is as it should be. Among others we mention, Dr. Mabry of Senatobia, Dr. W. W. Stovall of the Arkabutla church, Bro. Rainwater of Sardis, Bro. W. Z. Houze of Hernando, and Bro. Wm. Dickens of Batesville.

The hospitality of the brethren and citizens of Batesville was unbounded. They are a generous and noble people. In company with, Bro. J. C.

Rogers of Memphis, Dr. Mabry, Bro. Jas. Farley of Sardis, and Eld. T. J. Walne, we enjoyed the kind hospitality of Bro. Wm. Dickens and his excellent lady.

We enjoyed the pleasure of meeting old friends whom we had known in boyhood days, especially Bro. T. F. Keating, from near Eldorado, who soldiered with us during the late unpleasantness.

The uniform courtesy extended us by all greatly endeared us to the brethren, and we trust in the providence of God to meet them again in annual session.

The Association adjourned to meet with the Arkabutla church, Tate county, six miles west of Senatobia, Friday before the third Sunday in October, 1879.

REVIEWS.

Bro. Landrum of the Central church, this city, is attending the State Convention in Shelbyville.

The Russian Baptists who have been three years in prison at Odessa for promulgating their faith have been recently tried and acquitted.

By request of Bro. B. W. L. Butt, in behalf of a number of our readers, we publish in this issue the affecting poem, "Forty Years Ago."

When *THE BAPTIST* goes to press we expect to be at the Convention at Shelbyville. We hope to give a full report of the proceedings in the next issue.

Fifty years ago the first Karen convert was baptized. Now, among the Karens, there are four hundred and thirty-nine churches and twenty-one thousand members.

Bro. A. C. Hart, the "sweet singer" who is assisting Bro. W. L. Penn in his evangelistic labors, is fully authorized to act as general agent for *THE BAPTIST*.

Dr. Graves is making a fine impression in California. His lectures are received with much favor, even when he speaks three hours. That can be said of no other man between the two oceans.

In behalf of Elder John High's (deceased) children, please give notice to them or their friends through *THE BAPTIST*, that if they will address B. D. High, Conway, Faulkner county, Ark., it will be to their interest pecuniarily.

Rev. L. B. Carswell, jr., of South Carolina, in a private letter, speaks of this paper as "prince among Baptist weeklies," and adds, "I will work and write for the dear old *BAPTIST*." This paper supplies a need which no other supplies.

It is reported that a Baptist missionary in France has been sentenced to three months' imprisonment, and to pay a fine of fifteen hundred francs, for attempting to prevent a Catholic priest from administering the last sacraments to one of his, the missionary's, parishioners.

The chairman of the Baptist Union, England, Rev. Hugh S. Brown, calls for young men to enter the ministry who are able to support themselves out of private resources. "Rest assured," he says, "that voluntarism will more and more have to take this higher form."

A man by the name of M. C. Walker, died among strangers, while on his way to Arkansas. He was born in Tennessee; his father's name was Alexander Walker, he died suddenly. His people are requested to give their post office address to John F. Walker, Bentonville, Benton county, Ark.

The Baptists in Sweden report thirteen thousand seven hundred and seventy-three members and two hundred and fifty-three churches. Twelve new churches were formed last year, the increase being two thousand four hundred and seventy-nine. Sunday-schools have been organized with seventeen thousand seven hundred and sixty-nine children. This is astonishing progress.

We have received the minutes of the fourth session of Big Emory Association, which convened with Union Church, Morgan county, Tenn., September the 6th and 7th, 1878. We extend our thanks to this body for its recommendation of *THE BAPTIST*. The next meeting will be held in Kingston, Tenn., Friday before the first Saturday in September, 1879.

The number of persons, young men in particular, who have flocked to Memphis, seeking employment, is astonishing. They have come, and are still coming, from all quarters. It is noticed, with pleasure, that there are several Baptists in the number. Of course many of them are sadly disappointed. Some have strangely spent all they had coming, and are unable to get away. It were wise to be more careful.

THE BLUE CROSS.—Some complain that their papers are dropped without their being notified of the expiration of their time. The blue cross on your paper denotes that your time will expire with that paper, or within the month, so as to give sufficient warning to all to renew and miss no papers. We trust that all whose times expire this week will renew promptly, and secure all the papers. We urge that our patrons and friends help us all they possibly can just now.

Rev. W. A. Clark, State evangelist for Arkansas, passed through the city last week on his way to Helena. He has made himself so useful in that State, and is so highly esteemed, that he finds great difficulty in deciding upon which of the urgent calls made by his brethren he ought to obey. The church at Helena claims him as pastor; but the State Board says the whole State needs him, and must have him. So of all young ministers who work with a will, and trust the Lord.

NEWS FROM THE STATES.

TENNESSEE.—The State Convention is now in session at Shelbyville. A full report of the proceedings will appear in our columns next week.

—Bro. Griffin has met with good success in his endowment work since the meeting of the Big Hatfield Association. Do not forget the University, brethren. —Eld. S. M. Provence, pastor of the Baptist church, Brownsville, remained during the epidemic at that place, and did noble service in relieving the sick and dying.

MISSISSIPPI.—Twenty or more of the most promising pastorate in the State are now vacant. —Eld. C. W. Callahan pastor of the church at Longtown, has resigned and returned at Monticello, Ark. —Eld. E. E. King, pastor at Senatobia, is one of the working pastors of Cold Water Association. He gives half his time to Senatobia, a Sunday to a church near there, and one Sunday to Sardis, besides looking after the church at Batesville, since the death of the lamented Haddock. He has greatly endeared himself to the people, and is doing a grand work for the Master.

—Among the visitors at the late session of the Cold Water Association, at Batesville, was Sister J. G. Lusk, wife of the late S. C. Lusk, at Longtown. This accomplished Sister has accepted a position as teacher in Mary Sharp College, Winchester, Tenn., for which she is eminently fitted.—The Columbus Association employs three missionaries, two to the whites and one to the colored people. The mission work has been prosecuted with vigor, and the Lord has prospered the work.—Every male member of the church at Lake, on the Vicksburg and Meridian rail road, save one, died of yellow fever. Many of the Sisters were also swept away by the plague.—The church at Holly Springs was greatly crippled by the yellow fever. Many of the members fell victims to the fever.—A new church was organized near Eldorado, Panola county last summer. Eld. T. H. Moore is their pastor. He hopes to build up a good church at the point.

ARKANSAS.—During the suspension of *THE BAPTIST*, evangelist, Clark held several meetings in the State of which we have said nothing. At Lake Village there were twenty-two additions; at Conway, eighteen; Fort Smith, twenty-seven; Oak Bowery, fifteen; Russellville, five. At Pine Bluff the congregations were larger, and the interest was greater, than has been known at any church in the city since Dr. Graves' visit there. —We clip the following notice of Bro. Clark from the *Pine Bluff Press*, which has just come to hand: "We attended the services at the Baptist Church last night, and heard the Rev. Mr. Clark sing 'The Ninety and Nine' and 'The Handwriting on the wall.' Both songs were prefaced by

remarks, historical and explanatory, which served to make the solo singing more impressive. While the learned clergyman was speaking of the Bachannalian revelry in the hall and the handwriting on the wall, we were forcibly reminded of Byron's "Vision of Belshazzar." "Jonah's Mission to Ninevah" was the foundation of an able and eloquent sermon, the delivery of which caused profound stillness and attention among the large congregation. Mr. Clark is no ordinary man; by any means. He is a fluent speaker, and well skilled in the arts of rhetoric—a ready reasoner, he commands the attention of men of sense and thought—graceful in gesticulation and highly gifted in the imaginative powers, he captivates and delights the young and thoughtless, and thus sets them to thinking. We hope that the labors of the evangelist may result in much good to the people—the harvest is great and almost dead-ripe. There is one thing we admire in Mr. Clark's preaching; he does not ignore the spirituality of the Gospel, nor does he promulgate a philosophic or beautifully constructed moral theory as a substitute for the Christian revelation. Upon the latter he plants himself, teaching regeneration through repentance and the atonement." —Eld. J. G. Melton has been elected pastor of the church at Oak Bowry, Faulkner county.—The address of Eld. J. B. Searey has been changed from Bradley Dorsey county, to Annoyer, same county. Correspondents please take notice. —Eld. R. J. Coleman has been called to Beebe church, White county.—Eld. W. A. Forbes, Secretary of State Mission Board, notifies the brethren that missionaries for next year have not been elected, and invites correspondence with those who desire to enter the work. He can be addressed at Little Rock.

KENTUCKY.—A Baptist Union has been organized in Louisville under favorable auspices. All the pastors are cordially united in the movement. —The churches in Union county met with the Seven Gums church on Friday before the second Sunday in November and organized an Association.—The meeting-house of the Grave Creek church, Henderson county, was recently destroyed by fire, supposed to be the work of an incendiary. —Rev. P. H. Lockett, Judge of the Henderson county court is the pastor. —On account of falling health Dr. Woolfolk has resigned the care of the church at Lexington. He has removed to Wisconsin. —Rev. W. E. Waller of Simpsonville died on the 8th inst. He died at Jeffersonstown, whither he had gone to fill an appointment. —Revs. S. T. Walden and J. A. McClusky have recently closed a meeting at Skeggs' Creek, Monroe county of 13 days. Results: 23 by baptism, 2 restored and church revived.—Breth. D. McLaughlin and J. S. Dill, students in the Seminary, are supplying the church in Jeffersonville, Ind. regularly.—There is a good interest in the fifth street colored church Louisville. Pastor Heath has baptized a number of late and still there are "more to follow." —Lexington *Daily Transcript* of the 9th inst.: "It is said that one of the finest meetings the church has enjoyed for fifteen years is now going on at David's Fork church, in Fayette county. Rev. Joseph E. Carter, of this city, has been preaching to immense congregations for the past two weeks. Up to this time there have been thirteen additions to the church; some of these are the heads of families. Rev. Mr. Stackhouse, the pastor, will baptize a large number next Sunday afternoon.—Eld. T. J. Riggs, of Liberty church, Johnson county, closed an eighteen day's meeting on the 3rd, which resulted in 31 baptisms. Total additions to the church, thirty-eight.—New Hope church, Muhlenburg county, has enjoyed a precious revival this month. The pastor, Eld. J. T. Casobier, was assisted by Eld. T. D. Rust. Sixteen were baptized.

ALABAMA.—The church at Opelika have called Eld. G. E. Brewer to serve them another year. Bro. Brower is one of the active ministers of the State.—Rev. W. W. Sanders declined the position tendered him as editor of the *Alabama Baptist*, and remains pastor of the church at Tuscaloosa.—Rev. J. R. Caldwell has been called to the Tallapoosa church.—Rev. David Lockhart, who recently died at Dadeville, had been in the ministry sixty-five years.—A meeting of days was

held with Fellowship church, near Dublin, Dallas county, was commencing Saturday before the first Sabbath in November. The church was revived and four received by baptism, and two by letter.

GEORGIA.—Rev. H. M. Wharton, brother of Rev. M. B. Wharton, D. D., was on Sunday last unanimously elected pastor of the Baptist church at Albany. Bro. Wharton has been for the past three or four years pastor at Luray and Front Royal, Va., where he has met with great success in his ministry.—The retirement of Professor Woodfin from Mercer University to accept a call to the University of the State, has made a vacancy in the Faculty of Mercer. The Prudential Committee of the Board of Trustees have determined that the duties of Professor Woodfin shall be performed by the remaining members of the Faculty, for the remainder of the present scholastic year. —Rev. T. H. Stout has accepted a call from the Baptist Church in Troy, Ala., and cannot, therefore, serve the church in Talbotton another year. —Dr. T. C. Teasdale is conducting a series of meetings in the Curtis Baptist church at Augusta. Great interest is being manifested. —The *Forest News*, Jackson, Jefferson county, says: "The Rev. Mr. Van Hoose has accepted a call from the Baptist church at this place, and will preach for them next year. We congratulate our Baptist brethren for having secured such a good pastor, as we were very favorably impressed with this gentleman when he preached here not long since. —On Sunday, the 3d inst. by the request of the Athens Baptist Church, brother H. R. Beard was set apart to the gospel ministry.

TEXAS.—Bro. Keifer has closed an interesting meeting of several days at a church twelve miles north of Bryan. He expects to organize a German church near Houston in a short while.—*Harold.*—There have been one hundred and nineteen conversions at Bro. Penn's meeting in Austin.—Bro. W. D. Powell agent for the State Sunday School Convention organized eight Sunday-schools during the month of November.

MISSOURI.—Rev. M. J. Breaker has been called for half his time at the Fayette church.—Rev. J. G. Burgess has resigned the care of Union Church, Saline county.—Rev. A. C. Goodrich, of Monroe county, has removed to Texas.—Eld. Z. T. Eaton has become pastor of the church at Republic, Greene county.—A meeting recently closed at Kearny which resulted in fifty additions. There were thirty-five conversions.

NORTH CAROLINA.—The Tar River Association raised fifteen hundred dollars in one day for home missions.—The contract for the new church building at Enfield has been awarded and the house will be dedicated Jan. 1st.

SICULAR ITEMS.

Gen. Jos. E. Johnston goes to Congress from the Richmond, Va., district.

Gen. John B. Gordon was re-elected United States Senator by the Georgia Legislature on the 19th inst.

The national house of Representatives will stand 140 Democrats, 131 Republicans, and 16 Nationals, with California yet to vote.

The President has issued a proclamation appointing Thursday, the 28th of November as a national day of Thanksgiving.

A distinct shock of an earthquake was felt at Little Rock, Ark., St. Louis, Mo., and Cairo, Ill., at midnight on the 18th inst.

The Howard Association of New Orleans telegraphs Mayor Stockley of Philadelphia that thirty thousand dollars will be necessary to enable the Association to pay its debt and close its labors.

Salb Pasha, Governor of the province of Broussa, has been recalled to Constantinople. It is rumored that he will assume the ministry of public works. This is an indication of the supremacy of English influence in Turkish affairs.

A severe shock of an earthquake was felt in this city at midnight on the 18th inst. It was the severest shock ever experienced in the history of Memphis, and created considerable alarm among the inhabitants. It was preceded by a noise not unlike distant thunder.

As King Humbert of Italy was entering the city of Rome, a poorly clad man attempted to assassinate him with a poniard. Signor Carrail, Chief of the ministry, who was in a carriage with the King, laid hands on the man who wounded him in the thigh, when the King drew his sword and struck the assassin, who was immediately secured.

The Bucharest government, it is said, has refused Russia increased facilities for intercommunication during the occupation of Bulgaria. A Governor of Bulgaria is probable in the place of Prince Dandonkoff Korsokoff, he having expressed opposition to the treaty of Berlin. The Prince is now on his way to Livadia to report to the Czar the state of affairs in Turkey.

The intelligence of a severe earthquake in the southern portion of Salvador is fully confirmed. The destruction appears to have been complete. The loss of life and property are very great. Advises from Salvador state that the volcano of Izales and Santo Anna is in a state of tremendous activity; in the latter from four or five distinct openings fire, smoke and ashes are pouring forth in vast volumes.

Shreveport Times: "The people North and South imperatively demand of Congress a rigid national quarantine; for every person familiar with the subject knows that it is next to impossible to prevent the spread of the disease by steamboats and railroads. Let the government see to it that the germ of yellow-fever is not permitted to come from the tropical countries to this continent. Those who believe in its spontaneous generation in our cities can discuss the question much more calmly with such protection.

TO THE CHURCHES.

WHEREAS, W. W. Haley, late Elder of our church obtained some time in the latter part of 1877, a letter for himself and wife, whereby he was dismissed in good standing, and immediately left the State and has not since been heard of, although inquiry has been made of his whereabouts through the public press, since that time, and

Whereas, Charges have been preferred and proven against him of a grossly unchristian character, and

Whereas, At the last church meeting to-wit: Saturday before the first Sunday in September, 1878, said Haley was excluded from our church and his credentials as minister recalled. Now, therefore, This is to notify all person of the action of the church in the premises, and that said Haley is not considered as entitled either to letter of dismission or credentials as minister.

Done by order of Hopewell church, Tate county, Miss., in conference Saturday before the first Lord's day in October, 1878.

Other Baptist papers please copy.

WESLEYAN POPERY.

WHERE is no cause of special wonder to be informed or know of Romanists having administered baptism (so-called) to one of their dying subjects, be it infant or adult; but it must confess to a degree of surprise when reliably informed recently, by an eye witness, that a ministering disciple of John Wesley, in this vicinity, had actually baptized (?) ranted, in the name of the Holy Trinity, an infant nine months old as it lay quietly gasping its last breath in the icy arms of death!

The grandfather of the babe, upon being told that it had been baptized, expressed great satisfaction and relief, and said that he had felt great uneasiness lest the child should die without baptism!

What but a belief in baptismal salvation could have prompted this little transaction? Is it not Popery without modification? Yet the advocates of this Romish dogma accuse Baptists of making baptism essential to salvation because we insist upon its administration in its primitive purity.

Oakley, Ia.

C. M. S.

As after a great storm the air is clear; so after the floods of repentant tears the conscience is at quiet.

