

"THE BAPTIST."

To my Brother in the Ministry, and Baptist General.

I wish to inform you that I have now one year, and you may know for yourself what sort of a paper it is, and decide if it is not just what you need. The time has come when we need a paper that will not only be a medium for the dissemination of the truth, but also a medium for the dissemination of the truth. The time has come when we need a paper that will not only be a medium for the dissemination of the truth, but also a medium for the dissemination of the truth. The time has come when we need a paper that will not only be a medium for the dissemination of the truth, but also a medium for the dissemination of the truth.

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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.

Old Series—Vol. XXXII.

MEMPHIS, TENN., SATURDAY, DECEMBER 12, 1875.

New Series—Vol. IX., No. 5.

THE CARROLLTON DEBATE.

[We give Eld. Ditzler's first speech on the first proposition entire, as written out by himself. Instead of following us he anticipated our line of discussion fully two days, which we spent upon the Bible argument alone. We will give our speech on the commission in full next week, and our brief reply to this speech. Our full reply and rebutting evidence will not appear until we reach the testimony of Lexicons, which came up the fifth day's debate. The reader should preserve this speech and read it in connection with ours next week, when we will show how Eld. D. gets so much sprinkling out of baptism through the Lexicons.—Ed. Baptist.]

MR. PRESIDENT:—

With profound gratitude to God for his preserving care and redeeming mercy, we appear before you to-day to present our defence of what we believe to be the truth of God. It is with pleasure and satisfaction that we have one so experienced in Christian polemics, matured in judgment, ripe in scholarship, skillful in debate as Eld. J. R. Graves, LL. D.

From my extensive tours of late years in Tennessee, Alabama, Missouri, and Texas and southern Kentucky, I learned that no man on the continent commanded the influence among Baptists that Dr. Graves now commands. It is, therefore, with propriety that Baptist papers speak as does the *Western Baptist*, when it says: "Dr. Graves has a reputation, honestly and fully deserved, that is world-wide. We doubt not if it was left to the Baptists of the South and West, in such a discussion as the present one, he would be the first choice by unanimous consent. His great familiarity with the points at issue, his wonderful power of analysis, his rhetorical skill, his readiness and brilliant repartee, make him a foe to be dreaded before the masses; in a word, he is everything that could be desired for the work before him." He evidently pities me, and says: "We rejoice that Mr. Ditzler has consented to become the scape-goat for the Methodists of Carrollton."

In such a discussion as this it is fully expected that those fundamental principles in philology that lie at the foundation of this question, read by Dr. Graves, and on which all immersionist writers of note agree, the question turns—by them settled—will be fully, scientifically, and, therefore, satisfactorily settled. Hence, so much do scholars realize this, that Dr. Conant has only 16 1-2 lines of English quotations from the Bible, 16 1-2 lines from James' version, in his whole book on baptism, if I was correct in my careful count, and A. Campbell 10 1-2. These are fair samples.

The rules of exegesis read to you by the Doctor we cordially accept in their connection and intent, so far as Ernest, Stuart and Blackstone were cited.

MODE OR ACTION OF BAPTISM.

The first thing in order now is, a definition of the terms so often to be used, and often accommodated, during this discussion.

Dr.—To dip, in the sense we aim to discuss here, is to put an object in or into an element (water), and immediately withdraw it. To such an act we apply the word dip. See Webster.

It was the word always used by the Baptists till comparatively recent times. It is very different from immerse.

Immerse—Immerse is an Anglicised Latin word, eminently classic, compounded of in, spelled in for euphony, and mergo, to sink. Hence the English of immerse is to sink in. Whenever you put an object into or under a liquid, it is immersed while it remains in the element. The moment it is withdrawn it is not immersed.

Fully three-fourths of the terms in regular use, where dip is used, it is a partial, not complete, though momentary entrance into the liquid. I am said to dip my finger in a drop of liquid, my pen in ink, a piece of bread in soup. There is no envelopment except momentary in such cases.

AUTHORITIES.

The authorities usually appealed to are (1) the expressions used in James' version, which is a reprint of Tyndal's, 1526, so far as the New Testament expressions and use of baptize go. As Dr. Graves proves, introduction to M. Stuart on baptism, page 24, that immersion was the practice in England long after this, even till the seventeenth century, when asperision gradually came in; and A. Campbell, Christian Baptism 230, proves that James' translators would not on any occasion favor the innovation of sprinkling by any rendering or note marginal in that translation; we are perfectly willing to appeal the case to the highest courts of judicature known in the republic of letters.

By consent and practice of all parties, our leading sources of information here are (1) the lexicons, (2) the original languages, in which now comparative philology must be introduced, (3) the ancient versions, made by the most competent authorities, and so sustained and preserved through all time since.

The first and most popular appeal is to the Greek lexicons that define the verb baptizo—i. e., baptize. Over all the land, for years past, the language I find in last week's paper, *The Baptist*, and verbatim the same in the tract sent out by the *Central Baptist* company, St. Louis, Mo., page 17, has been in substance reflected till it is a song:

"Thirty-two Greek lexicons define baptizo to dip, plunge or immerse, and not one of them defines it to pour or to sprinkle." We charge not those good men with willful wrong here. We believe they never saw the great body of the works elsewhere by them quoted or named. But we look for a better course hereafter.

Are our immersion friends willing to be governed by the lexicons? Will they abide their authority? Some lexicons are written solely to explain classic Greek, where baptizo applies to overwhelming with debts, taxes, burdens; to intoxicate, overwhelming and sinking ships, drowning, overflowing, inundating, etc.—i. e., to abusing, aspersing, pouring abuse upon people, but never in the New Testament in so used. In classics it never occurs in any religious sense, or ceremonial.

They at times, though rarely, tell us such and such word is used in the New Testament in such and such sense, also marking the distinction of its use and meaning in classic and New Testament Greek.

On the contrary, many lexicons are published solely to define New Testament Greek. These vary in different schools. One, as Wahl, will explain the New Testament words, at times, from New Testament standpoints, while Stokius mixes badly and perplexes often, and in seemingly contradictory of himself. Others, the great body of them, give the classic meanings, then the New Testament meanings elaborately. We shall quote the great body of the best lexicons of all schools and all ages known.

To save time, then, we freely grant you, that when giving the classic meanings, all lexicons give either immerse, sink (its English), dip, plunge, overwhelm, often all, as among the classic meanings, and a very few, as Brotschneider, Wahl, etc., give one or more of these as among the New Testament meanings. We make this statement to do justice to all sides. Besides our opponent will fully present that side. The only questions with our opponent being, do they give sprinkle or pour? that is the point at issue now.

I will give four authorities, first, who did not write lexicons, or a Clavis, Critica, Sacra, etc., but who spoke from the standpoint of lexicography, defining and rendering the word. We quote them because they are earlier than any lexicon we have defining baptizo, Hooychius and Suidas—2. natives of fourth and tenth centuries only defining partially the root baptizo.

1. Tertullian, A. D. 190, defines baptizo to sprinkle (perfundere). Pond, p. 25.

2. Julianus, fourth century, a most learned critic, defines it sprinkle (perfundere). Beza's Annot. Matt. iii.

3. Augustine, the illustrious theologian of that age, sanctions this as to its religious import. See Beza's Annot. Matt. iii. 6, 11, folio.

4. Enthyimius, a learned Greek father, fourth century, renders baptizo to sprinkle (rantidzo). Alford on Mark vii. 4.

5. Schwartzius, to sprinkle, to besprinkle, to pour upon. Ingham (Baptist) based on baptism, page 40, and in Boeth's *Psychologist*, in Baptist library, page 351-2.

6. Grimshaw (copied), "besprinkle."

7. Ed. Robinson, "the more general idea of ablation or affusion."

8. Konma, native Greek, besprinkle, shed forth.

9. Wahl, edition of 1831, to sprinkle (perfundere).

10. Parkhurst, 111, effusion, copying Stokius.

11. Liddell & Scott, first edition, steep, wet, pour upon.

12. Sinner, by immersion or sprinkling (per immersionem and aspersione).

13. Schneider, *via brachio* (as that word in meaning), shed forth, sprinkle, wet.

14. Stokius, sprinkle, pour, effusion.

15. Schleusner, pour forth abundantly.

16. Sophocles, abluere, bathed (baptized) in tears.

17. Ed. Leigh, to sprinkle (aspersere).

18. Wolfius, sprinkle (aspersio).

19. Waltheus, indifferently, sprinkle—i. e., immersion (aspersio an immersione).

20. Vossius, 111, (aspersere) to sprinkle.

21. Arist. perfusion (perfusionem).

22. Böhmermann, to pour forth (profundere).

23. Ewing, "our abundantly upon—f. e., infuse. Ingham p. 39. Eld. Wilkes, Louisville debate, 511, reports him overwhelmed by pouring upon drench or impregnate with liquor by affusion.

24. Gases, learned native Greek, shed forth anything, water, pour upon (epichuno—epi upon—i. e., above, pour).

25. Passow, the most critical and valuable of all authors on Greek lexicography, as Liddell & Scott, Boblason, etc., show in their introduction to their lexicons, *baptizo*; after classic immerse, wet, moisten, sprinkle, generally to besprinkle, to pour upon, to overwhelm.

Where now this cry of no lexicon defining *baptizo* to sprinkle nor to pour? What will they say now? Will they cease such publications? Or will they go on as before, and repeat the same old song, with ears deaf and necks hardened against all the facts in the case?

There is another class of lexicons in the Greek we must notice. Buddhaeus, 1519. II. Stephanus, 1572 Scapula, 1579. Passow, Hedericus, Schrevelius, etc., being all abridgments directly from Stephanus, and he the same as Buddhaeus. These all give (1) for *ola* meaning sink and overwhelm; (2) they do not define it by dip, the very thing our opponents all want; (3) not one of them gives any other New Testament meaning than *abluo* *lavo*, cleanse, wash. They all being mere abridgments, Buddhaeus and Stephanus alone deserve attention. They carefully separate the New Testament meaning from the classic meaning. While they carefully define it by words that cover our case by a word that, while it means to wash (*lavo*), is also defined besprinkle by every Latin lexicon we ever saw, yet they never give dip or immerse as a New Testament or Bible meaning at all. Hence, we have now over thirty authorities from the standpoint of simple lexicography with us and against our opponent.

This is the more valuable when we remember that Buddhaeus and Stephanus were reared and wrote their lexicons under the supreme reign of dipping, when dipping was the law and almost universal practice. See Conant Baptism, 138-9, law in England for dipping as lately reinforced in 1662, and observed as such by J. Wesley, 1736, in the colony of Georgia, because a civil statute required it, and Wall, II, 581, note on Dr. Whitaker, 1824.

It must be remembered that as late as 1470 there was not a man in France, England or Germany that could read Greek, nor up till then had a grammar or lexicon of the Greek been published in either of those countries. Hence, a scientific or philological treatment of the subject could not as yet be expected. The sympathy of the early lexicography of France and England was with immersionism. Hence, quotations from Aquinas, Scotus, etc., 13th century, as well as many others we see in Booth, and Baptist works, amount to nothing on such a question as this, their opinion being worth no more than it would be on astronomy, and for the same reason.

But our opponents, so confident in lexicography, will not dare not risk their cause with the lexicons far from it. President J. M. Pendleton, of N. Y., formerly of Tennessee, in "Why I am a Baptist," 86, 96; Dr. A. Carson, 23, 46, 55-6; Ingham, 43; A. Campbell, 114, 122, 127; Brents, 263-9; Conant and Gale and Fuller throughout, and Prof. Ripley unite in the sentiment: "Use is the sole arbiter of language." Lexicons "do not constitute the ultimate authority." To the original Greek, therefore, and the fundamental laws of language, the science of word building, of philology, we must go. If you will turn your telescope to the philological heavens now for the next day or so, you will see great anarchoes of Greek light blazing across the sky; the canon of lawful criticism will thunder deep and long in your ears, and Greek fire light up all your houses. Meantime, brethren, we mean to spike the whole battery and return the roar.

In a word, now is the time to test the fundamental principles on which our opponents build their superstructure, test their value, and try all these so called canons by which they propose to prove their propositions. If we are to appeal to language, we propose that it be in good faith that we do so appeal, and not fly back from the consequences. The day has come when our claims here are to be tried on the merits of the case, by the strictest laws of language—by methods that are scientific—not superficial, empirical.

Immersionists rely upon the following as settled principles and facts in philology:

1. That if *baptizo*, or any other word, means to dip or immerse, it never can mean to sprinkle, or to pour. Dr. Fuller, 15, 25; Carson, 52; Ingham, 104, 109, 184; A. Campbell, Christian Baptism, 147-9; Fraser, 70; Hixson, 44; Wilson, 184-5, etc.

2. That wash is always a meaning of *baptizo* from the idea of dipping—a result of it.

I now appeal to Dr. Graves, and ask him, and all his learned associates here: Is not the study of languages to proceed as any of the sciences, by first collecting all the facts possible, and then proceeding by inductive reasoning? He is bound to answer, yes. Have the authors—any of them—done this, or attempted it, as far as this word is concerned, after a scientific method? Can he name two lexicons that are not translations or abridgements, the one of the other, or both from one, that render this word alike? He cannot. Take Schleusner's two lexicons, one for New Testament, the other for Septuagint Greek—his definition of *baptizo* are wholly different—radically different. Take Wahl, a noted lexicographer, as well as Schleusner, of the present century. In two editions of the same year, 1839, his definitions are radically different as to order, and everything reversed. In a third edition, 1831, he changes it again, erasing immerse and inserting sprinkling, just as he had erased *lavo*, wash, besprinkle, from its place, and in the second edition inserted immerse. If science were underlying his superstructure, it could not totter thus.

We now propose to prove the following facts:

1. That no lexicon gives immerse or dip as a meaning of *baptizo* in Greek earlier than B. C. 165, i. e., in Polybius; next, Diodorus Siculus, B. C. 66 to 32; next, Strabo, B. C. 54 to A. D. 24; next, Josephus and Plutarch, till A. D. 120.

2. That *baptizo* never means to dip.

3. That though it means in later classic Greek, to immerse, it is a derived, a late, remote meaning, as well as a rare one.

4. That by the laws of language, the sciences of language, sprinkle is the primary meaning of the word.

5. That all the facts, all dates, all the laws of all kindred or remoter languages completely sustain and demonstrate this fact.

I am to show them, first, that no lexicon gives immerse or dip as a meaning in Greek earlier than Polybius. This only requires a dip into them; a glance. Wahl, the most favorable to immersion of all lexicons, gives Josephus first, Polybius next; he is the oldest that he quotes for it, or at all. Swarzius, Polybius first and oldest the he quotes; so of Stephanus, Liddell and Scott. Some lexicons begin with Plutarch, some with Diodorus Siculus, some with Josephus, a few with Polybius; not one goes higher up than he for immerse. So Terretinus and Daylinius begin with Plutarch. Not one ever quotes authority for a literal meaning of *baptizo* earlier than the same ones just given. This is far down in the decline, in the Iron Age of Greek. Is that science? Is that philology? This proves one thing at least: these lexicons were not discussing primaries, nor how meanings were derived. That field is all virgin soil yet, an unexplored sea, so far as *baptizo* is concerned.

The Greek language had been spoken 1400 years before Diodorus Siculus and these authors flourished. It had been reduced to written forms nearly a thousand years before these men flourished! What changes, what revolutions occurred during these centuries of change, of toils, of wars, of revolutions, and how abused to seize a late, a remote, a rare meaning, as not only the primary one, but the only one!

Second, We will now demonstrate that immerse is a rare and late meaning, and dip no meaning at all. And (1) the lexicons sufficiently attest that immerse is the latest of all the meanings of *baptizo*; (2) the texts they always cite, demonstrate that dip is never a meaning of *baptizo*. Let Dr. Graves examine them and find one that means dip; a single citation given by any lexicon in classic Greek; (3) we propose to prove the entire proposition just made, by the highest immersion authorities in the world; that have lived, or do live.

(a) Here let it be remembered that they have all appealed their cause to the last and highest court, the originals in Greek, the classics themselves.

(b) Let it be carefully noted that this has been chosen as their best and main support; the Gibraltar of defense; the last where they hope to turn upon their pursuer with hope of successful resistance.

(c) We take their own rendering when avowedly writing and translating to support their practice by the classics.

(d) Before we summon our witnesses, let us hear what these immersion luminaries wish to prove, for which, like giants, they hurl such fearful missiles.

1. Dr. Cox, Baptist, says: "The idea of dipping is in every instance (of *bapto* and *baptizo*) conveyed."

2. Booth, great standard of Baptists and Disciples: "*Baptizo* is a specific term. (8) says constantly, A. Campbell; a g. page 118). The English expression, dip, is a specific term." 284.

3. Dr. Gale, learned Baptist: "Dipping only is baptism."

4. Roger Williams, professed founder in America of the Baptists: "Dipping is baptizing, and baptizing is dipping."

5. Dr. A. Carson: "My position is, that it always signifies to dip." Page 53.

6. A. Campbell's Disciple: "All the learned admit that its (*baptizo*) primary, proper, and unfigurative meaning is to dip. * * * For all allow that dip is the primary and proper meaning of *bapto*." He then asserts that *baptizo* "inherits the proper meaning of *bap*, (the root syllable), which is dip." Christian Baptism, 120.

This, then, is settled; *baptizo*, according to Baptist authorities, and A. Campbell, always means to dip; nothing else. Dip is the action of their baptism.

Let us now present their great lights in Europe and America, past and present, on this subject. Let us begin with Dr. J. M. Pendleton, bosom friend in the past with Dr. Graves.

1. Prof. Pendleton—"Why I am a Baptist." From page 97 to 100, cites *baptizo* 22 times. Out of these 22 cases, he renders *baptizo* "immerse," twice; that is 20 against 2. He renders it dip only once; that is, 21 against 1. Think of that! "Once only, does he find *baptizo*, to his satisfaction, meaning to dip!"

2. Dr. Gale, Baptist, result—18 against 3 immerse! Yes, and 18 against 3 to dip, in classic usage. In Bible and Apocrypha, outside the ordinance which is to be proved, he has 3 against one dip.

3. Dr. R. Fuller, Baptist, has it sink 12 times, immerse 3, dip 1; 21 against 1 dip.

4. M. Stuart, Perobaptist, summing up all the arguments for immersion, endorsed on that part by all the Baptists who now write, especially by Dr. Graves, who publishes it to aid their cause; result: Of 41 citations in *baptizo*, immerse 3 times, dip once; overwhelm 22 times, overflow 1. Here we have 38 cases against 3 for immerse; 40 against 1 for dip.

5. Dr. A. Carson, the favorite Baptist, prince of their debaters in Europe or America; 31 citations. Of these, immerse 3 times, dip 3 times; i. e., 28 against 3 dip! Yet he said it always meant to dip!

6. Conant, head of Bible translators, prince of Baptist scholars in the East—New York. Out of 63 consecutive cases, pages 43-82, immerse 10, overwhelm 8; that is 53 against, 10 for immerse; 63 against, no dip! Does it always mean to dip? Of unaccompanied occurrences, classic use, 141. Of these 141 cases, dip 7 times, that is, 134 against 7 for dip! It always means to dip, does it?

7. Ingham, Baptist, who had Conant, Carson, Gale, and A. Campbell, Booth, etc., before him: Of 169 occurrences of *baptizo*, he renders it overwhelm 50 times, dip 1. That is 168 cases against 1 for dip. Does *baptizo* always signify to dip?

8. We must not pass A. Campbell here. He was a scar worn veteran; an Ajax in this water-war. In his maturest work, Christian Baptism he cites *baptizo* 24 times. He renders it sink 10 times, overwhelm 10 times, overflow 1; but of the entire list he does not render it dip a single time. *Bapto*, the root, he renders dip constantly on the same pages, and his renderings, as a whole, are the most accurate, just and faithful we have ever seen from the immersion side.

Let it sound through the land; tell it everywhere, ye lovers of truth and fair dealing, that the prince of all American debaters who carried war, they say, to the gates of Babylon, if he did not against the gates of Zion rather, hero of Bethany, after wading through a thousand years of Greek, and elbow deep in folios and musty alveas burdened with the lore of centuries, when asserting that dip is its "primary, proper and unfigurative meaning, returns to-day, to light, to a thirsty, panting, anxious people, empty of results; not a case of dip in all the classic field! Enough on that point; it is made out. The sum of all these renderings is 457 against 18 for dip! These 18 cases are false renderings, as the rendering of Conant, Ingham, Stuart, and A. Campbell demonstrate. A careful examination of the case in Plutarch, the astronomer to their estimation they have, will show it is not dip.

Is no instance on earth do the classics apply *baptizo* to any act that is the baptism of the Baptists; not once do they. In no instance does it apply to the action of their baptism.

Having demonstrated from immersion sources of such weight also, that, first, *baptizo* does not mean to dip; second, that immerse is a rare meaning; we proceed now, third, to prove that it is a derived as well as a later meaning of *baptizo*.

(a) The assumption that *bapto* and *baptizo* are exactly the same in meaning, save that *bapto* applies to staining, dying, etc., and *baptizo* never, is utterly untrue, and the renderings of Carson, Stuart, A. Campbell, Conant, and Ingham, show it. If they did not, an appeal to the texts at once demonstrates it. (p. 65)

(b) Carson, Ingham, Conant, etc., have demonstrated that the old rules relied on by Vossius, Beza, Sinier, Witsius, Terretinus, Casaubon, etc., in defining *baptizo* and accounting for its meaning, is all a monstrous blunder. We leave it with them. In it these old writers insist that it differs from *dunai* on the one hand for certain reasons, and from *epibaptizo* on the other, etc. See Carson, 65-6, Conant, 88-9.

(c) A. Campbell, Judd, Conant, Carson, Ingham, Pres, Pendleton, and Dr. J. R. Graves, all feel satisfied that the laws of philology, on which most of these men relied to prove that *baptizo* also came to mean sprinkle, pour, are all false, and demolished. Indeed, as they feel that they have demolished the old canons of the old school, we propose to prove beyond the shadow of a doubt that their laws of language are equally unreliable—untrue.

I repeat it, that the opinion of these men on the Greek language and on philology, is of no more authority than that of a man in the second century would be on astronomy. Hence this may be thrown over as so much lumber in philology.

That you may understand the force of this observation, let me say here, that it is only within the last forty years the study of philology has been prosecuted as a science. It is only within the last forty years, I say, that the languages of the world have been investigated from the standpoint of science. But within that period great strides have been made in the discovery of the principles which determine the meaning as well as the etymology of language. A new era has dawned. The learning of these last ages is with us.

1. The very fact that the lexicons assign to no writer earlier than Polybius, B. C. 165 years, the meaning of immerse under the word, is proof, as far as lexicons go. But we readily grant, as all scholars will do, that they are not an ultimate authority at all. But second, as *baptizo* occurs centuries before Polybius, and in metaphorical senses as well as in a literal sense long before his day, it clearly points to an earlier meaning, which can easily be determined by the laws of language. Let us see some of the universally admitted meanings of *baptizo* in classic, and Bible, and Scriptural Greek. Conant gives it fourteen meanings. A Campbell gives it, in all his works, full twenty. Among its recognized meanings are, intoxicate, wash, cleanse, whel in, overflow, overwhelm. And these are among its early meanings, long before it meant immerse.

2. By no law of language can you derive these meanings from immerse or dip as a primary. Take the definite and most decisive words for dip or immerse either, in all Aryan and Semitic languages, and you (1) never find these meanings derived thence; (2) they cannot be so derived in the very nature of things, because so opposite in the great essential points of connection. Hence, the words for immerse and dip in Greek, *enduo*, *buthizo*, *pontizo*, *katauo*, *kataponizo*, *duplo*, never mean to wash; never mean to intoxicate, burden with debts, with taxes; never to whelm, overflow, or overwhelm; never to wash. The Latin *mergo*, *immergo*, *demergo*, *submergo* (*intingo* is dip). The Hebrew *tabha*, *kaphash*, *shaka*. The Persia *ghuta*. Ethiopic *maab*, *maba*. Arabic *gatta*, *gamara*, *anata*, *gmaza*, all mean to immerse. German, *sinken*, *tauchen*, *untertauchen*, *eintauchen*, immerse, dip. English, *ank*, *dip*; where and when do they come to mean wash, overflow, whelm, overwhelm, or to asperse or enbase. The acknowledged meaning, then, of *baptizo* cannot be derived from dip or immerse. Hence, neither of these was a primary meaning of the word.

3. "Overflow" is the meaning of *baptizo* in Aramaic, nearly 200 years before Polybius. Hence, as *baptizo* meant overflow quite 200 years before it

meant immerse, it cannot be derived from immerse as a meaning.

4. It meant "overwhelm" in Plato, so rendered by all lexicons, by all Baptists, by A. Campbell, by all so far as we have noticed, every time it occurs in Plato. Here we find *baptizo* meaning overwhelm, the element applied to the objects, coming upon it, nearly two centuries and a half before we find it meaning to immerse. Hence, such a late child cannot be the parent of such a remote ancestor. Nor can overwhelm be derived from immerse or dip.

5. Dra. Gale, Ingham, Cox, Morell, Mell, admit that *baptizo* applies to cases where "the water comes over it," baptised by "superfusion." So A. Campbell, in the case of Elijah's altar on which twelve pitchers (as the Hebrew reads) of water were poured. Origen, Basil, and other Greeks calling it baptizing the altar, the wood, that it "overwhelmed," as it were, the altar. Here was baptism, also, by "superfusion" from their own standpoint. (See Gale, Reflex. on Wahl, II, 76; Ingham, 26, 27, 62) "The abundant pouring of water on the altar, of which we have an account in 1 Kings xviii 32-35, and which was done thrice, is spoken of by Origen as a baptism." 62. So speaks Mr. Ingham, Baptist. Now, aside from questions about specific action here, dip, etc., how can "superfusion," "overflowing," clear and admitted cases of pouring, cases where the baptizing element comes over, comes upon, is poured upon the object, be derived from dip, from sink, etc., from immerse. When did a word that properly and primarily meant immerse come derivatively to have such a meaning? Never, never.

6. But we now proceed to prove that words primarily meaning to sprinkle by common consent, by universal testimony, and by all the facts; others that mean to moisten where it is by effusion of liquids, to wit: Where it is by effusion—often of tears, dew, rain, juices of plants, vegetable matter, etc., do come, derivatively, to mean all that *baptizo* means, all that is claimed for it or for *bapto*. This will (1) refute the boasted law on which immersionists feel willing to risk their case. (Ingham, p. 108-9, Hinton, 31. A. Campbell, 147-8, Carson, 52, Fuller, 15, 25.) That if the word ever means immerse or dip (or dye, Carson) it can never mean sprinkle or pour. (2) It will reconcile all difficulties; bring out the whole beauty of language, and give us a firm, immovable foundation on which to stand.

Of a vast number of words that I have traced out let us present a few from different branches of the two great families of languages in which the Bible and its versions and literature come down to us, Semitic and Aryan. We can only give a few of the many as samples.

1. *Garakha*, Arabic; primarily it is to bedew, drop water, rain, dilute gently with tears; yet it comes to mean submerge, immerse, immersed in the sea. Castel Schindler gives sweat, pour (fudit), yet repeats the definition immerse twenty times.

2. *Chamata*, Heb. Chal: to sprinkle with water. Schindler, sprinkle, (chamite), Gesenius, *theasurus* (conspersa). Yet it is to stain, dye, color, to dip, to immerse, Castel, *intingere*, *immergere*.

3. *Mathoth*, Hebrew; sprinkle, immerse, immersion, Castel.

4. *Shataph*, Hebrew; primarily to trickle down, let fall, distill, Furst. "To gush or pour forth," Gesenius, non-form "a pouring rain," Gesenius. "An outpouring, rain, rainjust," Furst. Now, note and trace this word. Primarily it is to trickle down, shed drops, let fall, distill.

In Leviticus it comes to mean to wash, occurring three times, rendered *khudo* in the Greek version.

Next, still later, in 1 Kings xxii. 39, it means to wash, applied to washing a chariot. We know the mode. Later, in Jeremiah and Ezekiel frequently it occurs, meaning to overflow, overwhelm. Dan. xi. 10, also it means overflow metaphorically. It still applies to such a "pouring rain," Ezekiel xxxviii. 22, as overflows. Later still it came to mean immerse, and is so defined by Buxtorff and all the authorities defining its later meaning. It uses show it, 5, Chaldeeassava. This word only occurs in Daniel; is a Chaldee, Arabic and Syriac, but not a Hebrew word. It is thus declined by Rabbi Furst, "to moisten, to besprinkle, to baptize." It is translated by Jerome, sprinkle—(*conspersatur*). Its root meaning is to sprinkle, shed forth. In later Chaldee, Targum of Jonathan Ben Uziel it is often used for wash, rendered from *kabes* in Hebrew, wash. Later still it came to apply to partial dips. Later still it meant immerse also.

7. One more Semitic word—Hebrew and Arabic—*balal*, *balala*. The root meaning is by all the great standards,

1. Freytag—Arabic lexicon—to moisten, and especially to wet or macerate by sprinkling or gentle affusion of liquid—(*aspero aut lavit affuso humore*).

2. Gesenius: "moisten and specially wet or macerate by sprinkling."

3. Gesenius: "To wet, moisten by affusion of liquid—phal phel—same root; sprinkle, (conspersit)"

4. Leigh: "Sprinkle, (conspersit)"

5. Schindler: "Pour, sprinkle"

Yet this word comes ultimately to mean "to dip," "to dip in"—is so rendered by the lexicons, (*intingere*—Schindler), and is the Arabic translation of Luke xvi. 24; John xiii. 26, of *bapto*, "that he may dip the tip of his finger in water," "when I have dipped it." To the same purpose we could quote *shabal*, *asaseb*, *nakha*, *tsuph*, *shapha*, *rathau*, *faibar*, etc., more or less: all covering leading meanings of *bapto* and *baptizo*, beginning with sprinkle or its equivalent.

In the Greek, the following will do: (1), *kindas*, *passow*; wash, bedash, wet. The Glosses, sprinkle, (*aspergo*, *perfundo*). Buddhaeus, end Stephanus, peri, *kluemat*, sprinkling, (*aspergine*) Groves, peri *kludo*, to wash all round or all over, dash water, sprinkle all over. Its primary force was to sprinkle or bedash with water, where more or less force occurred. *Clyster* is its noun; to that oftentimes it is applied in earlier Greek. Yet in Aristotle even it means to overflow, when strengthened by a proposition—*kata*, and in late Greek, Achilles Tatius, etc., it applies to floods, inundations, overflowing commonly. Hence Stephanus, Schrevelius, etc., render it "submerge, to be submerged."

IN MEMORIAM

AFTER a most painful and protracted illness, Mrs. A. J. L. Lloyd departed this life at fifteen minutes of 6 o'clock p. m. on the 4th of November, 1875. She was the daughter of Etheldred and E. S. Henderson, and sister of Col. Wm. A. Henderson, so favorably known in East Tennessee.

She was born in Knoxville, on the 13th of May, 1834. Was converted and joined the M. E. Church when quite a girl. She lost her father when a little child. Her widowed mother, her then little brother, with herself, constituted a trio, which has clung together through long years of those trials "which flesh is heir to," without faltering. Now, the hood is "broken," "one is taken the others left." She had a superior intellect and the advantage of a good education. She studied under Rev. Dr. Park, and also Rev. Dr. Sullivan.

On the 19th of July, 1857, Mary A. Henderson and Rev. J. L. Lloyd were married in Knoxville. In about one year from that time they moved to Alabama, where she felt it her duty to unite with her husband in the fellowship of the Good Hope Baptist Church, in Butler county, and was baptised by Elder David Lee, the Moderator of the Alabama Baptist Association. Since that time she has labored as a pastor's wife, in Athens, Ala., in Meridian, Miss., in Winchester, Tenn., and in the favored city of her nativity. Her work is done. Yes, done to the glory of God. The satisfaction of her pastor, and a precious memorial for her motherless children, husband, mother and brother, whose loss is irreparable while her gain is eternal. When she was assured in her mind that her end was at hand she called each member of her family and gave them a parting advice, then made them promise to meet her in heaven. The beggars, the pine carries, the waifs, the wretches and abandoned poor, will stand with her pastor, her Bible class, her orphans and her family, as witnesses in the Day of Judgment, that as a worker for the good of her race and the glory of her Master, "She hath done what she could." Peace to her ashes and salvation to her children, through Christ Jesus our Lord.

J. F. B. MAYS.

THE SCARCE OF LITERATURE—He who would move and convince others, says Thomas Carlyle, must be first moved and convinced himself. Let a man but speak forth with genuine earnestness the thought, the emotion, the actual condition of his own heart, and other men, so strangely are we all knit together by the tie of sympathy, must and will give heed to him. In culture, in extent of view, we may stand above the speaker or below him; but in either case, his words, if they are earnest and sincere, will find some response within us; for in spite of all casual variations in outward rank or inward, as face answers to face, so does the heart of man to man. The discovery of this truth is easy enough, but the application is not easy.

BUSINESS—DELINQUENTS.

WE find upon our books the following amounts against the names given. We have tried to do so reach us to hear from the parties, so that we may close our books. There may be errors in the account, if so it will be easy to rectify, for we have never failed to do so, when any shadow of proof is given. Will the brethren promptly inform us of errors, if any, and if not remit us at once the small amount, and greatly oblige us. It is but a trifle to each one, but the aggregate of these amounts in all the States amount to thousands. These accounts, or most of them, were made a year or more ago, by entering the names on a credit of three or six months, or until "next crop was sold," and some by agents, and perhaps the money in many instances was paid to the agent, and there has been a failure to report, or mistake in reporting by the agent, or by the book-keeper in crediting. If you claim that you paid—state to whom, when, and how you sent it, if you sent it. If you have a receipt it will be good. Write us at once, and if you don't owe, you will write in a Christian good humor, but if you do owe and want to get out of it, you will certainly write angrily.

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The Baptist.

THOU HAST GIVEN A NAME TO THEM THAT FEAR THEE, THAT THEY MAY BE DISPLAYED BEFORE THE EYES OF THE TRUTH.—Ps.

J. E. GRAVES, Editor and Proprietor, 361 Main Street, Memphis, Tenn.

Contributors: Elder GEO. W. GRIFFIN, Brownsville, Tennessee. Elder J. M. WOOD, Brownsville, Georgia. Elder G. E. HENDRICKSON, Jackson, Tennessee. Elder T. T. EATON, East Tennessee. Elder J. M. PHILLIPS, Middle Tennessee. Elder W. G. INMAN, Nashville, Tenn.

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Don't send book orders to us. We have no connection whatever with the book store of the Society, and it complicates our business. Send all money and orders for books to W. D. Mayfield, Business Manager Southern Baptist Publication Society—never to us.

Circulation of THE BAPTIST this week, 7,170.

Tug (white) Baptists are weak in Memphis, Tenn. only one per cent of the population. The First church is weak, and Chelsea is about dead. The Central is the main hope. Dr. Landrum is an able preacher and a wonderful pastor. He has done a grand work for the Southwest.—Religious Herald.

We need not have given the paper from which the above flagrant outrage upon two churches in this city was clipped to any one familiar with our Baptist periodicals. There is but one Baptist paper on this continent that would have originated and put forth so groundless and yet so damaging an article against two Baptist churches, nor is there but one Baptist paper, thank God, in the Union that would have published such a statement had it been furnished it by a part member of a rival city church.

The editors do not say they are informed thus and so, but they declare upon their own veracity that the things stated are so. Dr. Wayland, in his Moral Science, declares such statements, when the facts are not personally known to be true, to be willful falsehood. He gives the more odious term that implies moral guilt.

We cannot for a moment suppose that any member of the Central church would be reckless enough to make such statements. Only one man known to us is equal to this work, the man of the Herald, who originated and published the Charleston slander, that more than a score of the first ministers of our denomination, who heard the sermon, pronounced an unmitigated slander; and yet that paper was not governed by a principle that would influence it to correct or admit of a correction. It is well known to all who are acquainted with the Religious Herald that scarcely a week passes that it does not make a damaging statement against some Baptist editor, paper, person or church. For this unprincipled work it has become notorious, and if it meets the approbation of the better portion of our ministry and members it is a matter of profoundest surprise to us. The First Baptist and Chelsea churches, in this city, receive its poison this week. What editor, paper or person next?

Any church or pastor can see how well calculated this article is to injure these churches, and to foster rivalry and jealousy among them. The Chelsea church, on the first of January, will be without a pastor, Bro. Tygett, who has labored so successfully in this mission field the past year, having yielded to the earnest call of the churches he left. What minister who receives the Herald as authority would think of accepting a call to an "about dead church"? This blow was designed to kill it or it would not have been struck. What could have been the Herald's motive?

The First and mother church of the churches of this city yielded to the strong request made upon her by the Centennial Committee and surrendered her pastor to act as general agent of the movement, trusting that her sacrifice would secure, under God, the endowment of our State University. She was exceedingly fortunate in securing the services of Eld. J. E. Graves, brother to the pastor, who is at well

known throughout the Southwest, and under his ministry the church is well holding on her way, and is today, as ever, devotedly loving and working for the Master. But what conceivable motive could have prompted Mr. Dickinson in this case? Suppose the First church, unfortunately, had weakened the past year, and like four or six of the prominent churches in Philadelphia, had reported a large decrease, why should the Herald wish to publish its misfortune and increase its weakness in this way? Is this considerate, fair or Christian journalism? Suppose the First church without a pastor, and had called one within the field of the Herald's circulation, what minister who credits the veracity of the Herald would get his consent to take charge of a weak and declining church? Baptists who are moving into this growing city from all parts of the South, having read and credited the statements of the Herald, would they think of looking into or uniting themselves with a weak and hopeless church and not with the grand one that is the main hope of the cause in this city? Then why does the Herald represent the cause so "about dead," so "weak" and hopeless in the upper part of the city and so grand in the lower? How is it there is no longer any hope for the cause in connection with Chelsea and the First church, and the main hope in connection with Dr. Landrum's church? What influenced the statement clearly, so clearly making the impression that of the brethren in this city who have been for years past laboring for the Southwest, Dr. Landrum alone is singled out as having done a grand work for the Southwest? We put in no claim for ourself, but why should prominence be accorded to Dr. Landrum, who has faithfully labored in his pleasant pastorate, over Mayfield, the Business Manager of the Southern Baptist Publication Society, who is so faithfully laboring to build up an institution that will prove so grand a blessing, not only to the Southwest, but to the whole South, and over Bro. G. A. Lofton, the President of the Society, whose articles in this paper have moved and warmed the very heart of the great West, and who is now, at a great sacrifice, raising the endowment of the Southwestern Baptist University? We ask why, unless these brethren belonged to the First church? And then, why should Dr. Landrum's labors for the Southwest be credited with preeminence over those of Dr. Hendrickson, of Jackson, Griffin, of Brownsville, Hillman, of Trenton, and Boutum, of Durhamville, and others of West Tennessee? How did Mr. Dickinson know the fact? He did not, of course, know it, but what consideration induced him to state it? While we would accord to Dr. Landrum the praise of working with these and other noble workers, it is simply false in fact and unjust to these brethren to accord to him a grander work for the Southwest than his peers. The statement is invidious and pernicious in its tendency, calculated to foster envy and jealousies among ministers as the former one is among our churches.

The question still returns with increased force, what could have influenced Mr. Dickinson to have made such peculiarly singular statements, and so discriminating between the First and Central churches, and the working members connected with these churches? Ingenuity, if influenced by the spirit of all evil, could not have coined six lines more replete with falsehood and evil influences than the above six lines.

We have said that each sentence is false. 1. It is not true that the white Baptists are only one per cent of the population, of course it should be of the white population. They are between two and three per cent of it, and white and colored Baptists are fully eight if not ten per cent of the whole population. Far greater than the per cent of the Baptists of Boston, New York, Brooklyn, Philadelphia or St. Louis, to the population. Will the Herald report the Baptists "weak" in Boston, New York and Philadelphia? The first sentence contains two falsehoods.

2. "The First church is weak, and Chelsea about dead." The First church has doubled its membership under the pastorate of Eld. Lofton, in less than three years. Has any church in Richmond done as well? It numbers 310 members, and its average contributions for the support of the gospel, at home and abroad, has been between three and four thousand dollars annually, and its baptisms last year—very considerably less than for several years preceding—were 90 per cent of its entire membership, besides twenty-two received by letter! Are these statistics striking evidence of weakness? Its financial condi-

tion is eminently sound, owing but a few hundred dollars and heavy subscriptions due monthly that exceed by several hundred dollars its current expenses—which can be said of very few city churches, North or South. Why should the Herald seek to disparage her in the eyes of her sister churches? Nor is little Chelsea "about dead." It was fearfully hurt and scattered by the yellow fever, but it has enjoyed a year of peculiar prosperity under Bro. Tygett's ministry this year, its baptisms being 90 per cent of its membership, besides ten received by letter and two by restoration, and a good Sunday-school. Four of the leading churches of Philadelphia did far worse than this last year, and no one published them as "about dead." There are two false statements in this sentence also.

3. "The Central is the main hope." We will simply say, that no Christian member of the Central church would say this or wish it said. The First church is stronger to-day than she was when, but a few years ago, she was the only hope of the cause in this city. She is the mother of all the churches, white and black, in this city. No better church and no better pastor, and no more liberal members in giving, though not so "liberal" in denominational sentiment as some—can be found in the South. We would not detract in the least from the praise of the Central church, it is a band of noble brethren, and a noble work are they doing in erecting a house of worship that would be a credit to any church in any city, but it cannot be said in truth that the Central is the "main hope" of the cause in this city or the Southwest, and it is invidious and calculated to foster envy and a bad rivalry to say so. Why should not mother and daughter live in sweet concord, and work harmoniously and without envy in a city like this? It cannot be that a dutiful child would seek or desire to injure or enfeeble its own mother.

4. That Dr. Landrum is an excellent preacher, and pastor, and worker we all know, and highly esteem him for his eminent qualifications and work-ake, but "wonderful" conveys the impression of extraordinary preeminence over his peers in this city and this State, over such men as Lofton, of the First church, Hendrickson, who has wrought such a substantial work in Jackson, developing a handful of discouraged Baptists into a large, powerful and one of the most liberal churches in the South, having erected, within themselves, perhaps the finest church in West Tennessee, over Dr. Griffin, of Brownsville, and Jones and Nelson, of Nashville, and others. The statement is invidious, as it is unjust to Eld. Landrum's brethren pastors. The last statement we have already noticed. It is anything but pleasant to be compelled to notice such statements and insinuations, but fealty to truth and the church so flagrantly assailed must justify us.

THE OUTLOOK.

WE have hardly looked at an exchange since last September until this week, and we are quite startled at our new surroundings. We have been for the last year cautioning our people against the Pope and his influences, and, lo and behold! upon taking our chair and looking around we find, to our astonishment,

A Pope on the right of us,
A Pope on the left of us!

Who will longer deny the increase of Pope-ry in the South at least?

Bro. Pope, of Morristown, East Tennessee, has commenced issuing the Baptist Reflector, at Morristown, with a strong corps of contributors, and intends to reflect the teachings of the New Testament upon the mountains and into the valleys of East Tennessee, and see if it cannot be unified by itself upon one paper. Not if the Religious Herald can prevent it will it be done, if it has to give its paper to each pastor to prevent it. We extend to Bro. Pope a cordial welcome to the editorial tripod, and say to him, give a sound religious paper with positive convictions, and the paper will prove a blessing to East Tennessee, not otherwise.

Bro. Pope Yeaman, pastor of one of the leading churches of St. Louis and chancellor of William Jewell College, has taken sole charge of the Central Baptist as proprietor and editor. Bro. Yeaman is a Baptist of positive convictions, and we hail his accession to the fraternity of Western and Southern Baptist editors. We trust the most perfect accord will exist between our papers.

CHRISTMAS PRESENTS.

WE are authorized to furnish fifty Braces to indigent ministers if called for on or before the 5th of January next at ten dollars, provided they return certificates, within sixty days, if beneficial or otherwise. Also Twenty-five Braces at \$12.50

for indigent working men and women upon same terms. No Braces will be sent out from this office upon these terms after the 5th of January. Churches, or brethren, or friends wishing to make their pastors a most valuable Christmas present will take advantage of this offer, and the poor preacher who has no one to help him will accept this chance. Send money by postoffice order or by express to

J. R. GRAVES.

EDITORIAL BRIEVITIES.

Bro. J. W. Wright, Memphis, Tenn., sends us for the centennial dollar roll, \$1.00; for ministerial fund, \$1.00. Bro. Wright is a poor man who hails wood to the city for a support. Who will imitate his devotion?

A Word to our Sisters—The sisters of each church could, with a very little effort, make their pastor a most valuable Christmas or New Year's present in the Lung Brace. Take up subscriptions of 25 and 50 cents and get one while offered for \$10.

Our Poetical Favorites, by A. C. Kendrick; Sheldon & Co., New York. This magnificent volume has been laid on our table by Dod, of this city. It is a selection from the best minor poems in the English language, and the get up of the work is superb. It is an elegant holiday volume. If you wish to make a present to your sister or sweetheart this is the book. Will the publishers favor us with the First Series.

THROUGH the kindness of the phonographer we are enabled to give Eld. Ditzler's first speech in full, letter and point, from Eld. Ditzler's own pen, which will be followed by his second and several others on the leading propositions. We will give, so soon as written out, three of our speeches on the action of baptism, in full, and our opening address upon the subject of religious discussions, to gratify our many friends, after which the discussion will proceed in order.

IF ANYTHING IS HARD,

OR harder than another, it is to collect a newspaper account one year, or two, old. We have nearly \$2000 owing to us from parties, "good brethren," who promised to pay if we would not drop their names, or if we would put them on for a few months. More than one year has passed, and, though their names are published weekly and we have sent cards three times privately, yet there they stand, alas! like a stone wall two columns long. Now, will you look and see if there is a (d) opposite your name on the margin of your paper this week? If so, will you not pay up before January 7th, and not have your name swell the list of delinquents of this paper? Send what you owe this month.

OBITUARY.

DEPARTED this life on the 15th of September, 1875, Mrs. Sarah Townsend Kent, consort of S. H. Kent, aged about 80 years.

Sister Kent was born in Albemarle county, Va. Her parents, Ephraim and Elizabeth Blain, moved to Halifax county, where she was united in marriage to S. H. Kent on the 24th of December, 1817, and moved to West Tennessee, Haywood county, in the fall of 1832, and professed religion in August, 1830, and, with her husband, united with the Elm congregation of the Baptist church, in which she lived a consistent and devoted member until she, with her family, moved to Carroll county, Miss, now Montgomery. She united with the Hays Creek church, in which she lived a loved and useful member until her death. Sister Kent's

December 18, 1875.

JUST SO.

BRO LORRON says that wherever he finds *The Baptist* he finds friends of the centennial work. The people gladly welcome him, give cheerfully, and determine to carry forward the movement after he leaves. This is not surprising. *The Baptist* has convictions and is not afraid to utter them. In this day of false liberalism and of conservatism run to seed it is well to have a denominational journal that believes something. Such a journal we have in *The Baptist*. One of our greatest needs in Tennessee just now is the general circulation of this paper. If it was in every Baptist family in the State, if it was read and studied by every pastor, no effort of the denomination would lack supporters. No reader of this paper is opposed to unification, no one is opposed to the Southwestern University, nor to the State Convention, nor to foreign missions, nor to domestic missions, nor to Sunday schools, nor to any enterprise to save souls and glorify God. This paper is set for the defence of the gospel and for the furtherance of Christ's kingdom.

Says Bro. Lofton, "where *The Baptist* circulates the churches are alive, where it does not circulate they are generally dead." This testimony of the centennial agent has great weight, and his subscription book sadly confirms the testimony. Not only the centennial movement, but everything connected with the progress of the denomination in Tennessee, demands that *The Baptist* should be read in every church and family from the mountains to the Mississippi river.

The paper can be improved; it can be made everything that an intelligent Christian family needs; it may contribute to the highest spiritual culture; it may be made second to none, but it will cost a mint of money. To make a first class paper requires first-class writers for its various departments, and they demand high salaries. But nothing will justify these high salaries but an enormously large circulation. With twenty thousand paying subscribers *The Baptist* would be inspired with new life, and that number can be reached in two weeks if each reader will say it shall be done. Baptists of Tennessee, pastors of dying churches, circulate, read, study your own paper.

SPECIAL EFFORT.

I MADE a special effort for your excellent paper, and send you the result of the speech—I, eleven new subscribers. I want the *Brace*.

S. H. BAOOKA.

White Oaks, Texas, December, 1875.

Now, why will not 1000 ministers who will read this make a special effort and see what they can do in the same direction, and secure a *Brace*. There is not a minister or a speaker in the Union but should have the *Brace*. It will add years of good work, and many years of comfort to him when working; and there is not one who can not procure a *Brace* by a special effort or two. If one will not do, make one before each church and congregation to which he preaches. *The Baptist* has invariably proved a blessing to every church in which it has long circulated, and proved a blessing to the pastor, for he is better listened to, and better paid for his labor. It is a fact that these churches that have starved and are starving out their pastors, are the ones in which the fewest number of *The Baptist* are taken. Pastors who will not take the pains to make their people intelligent by the circulation of good religious papers need blame no one but themselves if their labors are not appreciated, paid for, or wanted. A reading church will pay its pastor.

THE GREAT IRON WHEEL IMPEACHED BY ELD. DITZLER.

DURING the discussion of the church question at Carrollton Eld. Ditzler impeached Baptist authors and historians, as a class, from Jones, Orchard, Robinson, Ford, etc., and Baptists who quote Methodist authors with systematic deception, garbling etc., in order to—*make a case against*—metaphysics and in favor of exclusive immersion. He asserted, and it went to the record that he could show twenty-seven false statements in thirteen pages of the GREAT IRON WHEEL.

We repelled the aspersion of Baptist authors and historians in language worthy the occasion, and told Eld. Ditzler that, for his charge against the Iron

Wheel, we held him personally responsible, and would open the columns of our paper for the proof, and if he failed to furnish it the disgraceful consequence must fall upon his own character for veracity; that he had made similar charges against Baptist writers and historians all over the land, and it was time for him to prove them or suffer the consequences.

We now fulfill our promise, and declare our columns open to Eld. Ditzler for the sole purpose of specifying the false statements in the Wheel and proving them to be so, and until he does this the charge of willful falsehood rests upon him. When he has attended to this we shall demand specification and proof of his charge against Jones, of England, and Orchard, and Cramp. The time has fully come when Eld. Ditzler must cease his wholesale and slanderous statements concerning Baptist authors, writers and historians or suffer the consequences of such a course. He grossly violated the rules of honorable debate in aspersing Baptist writers specifically as a class, and those rules would not permit us to meet his charges then and there as they demand to be met. His charge against us personally will be published in the book, and before that is issued we give him ample time to prove or retract, and he must do it or suffer what such a crime deserves.

THE LITTLE SPEECH.

FIND below the result of one little speech I made to my people, viz, \$13.50 for *THE BAPTIST*. Jefferson, Texas.

J. M. ARCHER.

Now, if that can be done in a congregation in Texas, what could be done in Tennessee, Mississippi, Louisiana, Arkansas and ten other States? *Two or three times as much*, if the speech was only by one who loves the paper as Bro. A. does. Now, we propose to give this paper to every minister in any State for six months who will make a speech for it this month, on January next, and if he does as well as Bro. A. we will send it to him gratis for one year and pay the postage.

Is not this a liberal offer? We don't want a Baptist minister in the Union to pay one dime for this paper, and he need not if he will work a trifle for it, but if he will not lift voice or finger for it we cannot give it; we are not able, and there would be no justice in it. We confess that we want to reach 10,000 in January next, before the first day of February, and we know we can if each pastor in the four States will do what scores in other States will do. Make "a little speech for it to his congregation." Let the word be 10,000 all along the line.

CHRISTMAS PRESENTS.

BRO. N. P. SMART, of Louisiana, sends for seven copies of this paper as presents for his children and grandchildren. As we entered the names we could but think, Bro. A. takes the right view of things. What better present could he make to his children and grandchildren than his religious paper for one year? What a salutary impression the act will make on them? Suppose they should not read it, its very appearance will be a witness to them how much he prizes the truth and principles advocated in that paper, and when he is no more, the memory of the fact will impress them still, and cause many of them to subscribe for it because it was their father's paper that he loved so well. How many a child has subscribed for this paper, saying, "I am no Christian, but it was my father's paper, and I will take it and read it for his sake."

Now, are there not scores but hundreds of Baptist fathers who will make this paper a Christmas present to his children or grandchildren scattered though they be far from the family hearthstone? Think of it, and act upon the suggestion. It will make them Baptists if they are not, and if they are members, better, and bolder, and more active Baptists.

Shall we be remembered with a Christmas gift? If we thought so we would hang up our sock on the wall by the corner. One brother out of our thousands remembered us with a fine turkey; God bless that brother. The savor of that Christmas roast is still sweet and pleasant. Well, if no one living within a hundred miles has egg or fowl to cheer us, we will accept a new subscriber from each friend as a pleasant and cheering gift. Have we not one thousand such loving friends among our eight thousand patrons? We will wait to see, and will record the gift.

THE MINISTERIAL FUND.

WILL all the friends of young ministers who are struggling to prepare themselves for the ministry read the following touching letter from Prof. Jarman, of the Southwestern Baptist University?

DEAR BRO. GRAYES:—When you have rested a little after your "battle with the giants," you will please bear in mind that there are six young men, having the ministry in view, now in attendance at the Southwestern Baptist University whose board must be paid, and we are expecting you with your facile pen to raise the money. Five of these young brethren give promise of great usefulness.

There are applications from young ministers for aid, coming almost every day. One young brother from Arkansas applied last week, and one yesterday from Western Kentucky. What shall I say in response?

I know of no one, yourself excepted, who can raise the money to pay the board of these young men.

Please excuse my infringement upon your time. Let me hear from you. Geo. W. JANMAN. Jackson, Tenn., Dec. 8th, 1875.

YOU MAY SAY

to every young Baptist minister of promise to come whether from Arkansas, Tennessee or Kentucky, come to the University if God so moves them to make themselves a living sacrifice for the cause of the dear Redeemer. We know that he intends and will put it into the hearts of his children, of those who truly love him, to aid them in preparing themselves for the great work. And in connection with this very call there has occurred a most special providence. We received this letter on Saturday, and were no little moved by it. We had determined to send our check for the amount, and trust in God and our brethren to return it. Yesterday, Sabbath, our pastor, Bro. Jno. Craig, of the church in this city, was developing on the text, "Hitherto hath the Lord helped us." After most touchingly appealing to each one's personal experience as to God's helping in the day of trouble, and the answers to our prayers of faith and trust, remarked, how many a young minister, having been moved to lay himself, his talent and life upon the altar a living sacrifice, has seen no way opened by which he could obtain the needed preparation for the responsible work, yet trusting in God he has gone to college and entered upon his studies, and means have come to him from sources unseen and unknown to him, and he has been able to go through the whole course. How many of the first ministers of our denomination have thus been helped, who, at the end of their course of study, have, like Samuel, raised a memorial stone and inscribed upon it, "Eskazeza," "Hitherto the Lord hath helped me." We heard no more of that excellent sermon, impressed as we were that God wished the dear brethren of the First church to be interested in and help our young brethren at Jackson, for Bro. Craig knew nothing of the matter, nor had we communicated it to any one. So soon as the service closed, we stepped into the pulpit and suggested what it was in our heart to do, and he approving, we stated the substance of Bro. J.'s letter, and remarked that though they had made one contribution, still if any felt it would be a pleasure to aid the ministerial fund, it would be most thankfully received. While the doxology was being sung, the deacons passed the baskets and \$28.00 was freely contributed, and one sister, Mrs. T. Dillard, gave her name for \$1.00 a month for twelve months, and the pastor \$5.00 for this session. And what touches us as our eye runs over the tickets, we see a dollar here and there from the poorest members of the church, widows and orphan girls, who make their own support by their needles. God bless them—but why this prayer? God has already blessed them in their own souls, and he will bless them for the sacrifice.

We send this collection forward, and our check for the full balance due for board last month, \$48.00, as we did for the September balance, and if the brethren do not feel like helping, we shall enjoy the luxury alone; those young ministers must not be sent home, nor the doors closed against any indigent minister who wishes to prepare himself to work for Jesus. Tell them to come, Bro. Jarman, and we are confident Bro. Hillman, and Grace, and the two Days, and Bro. Allan, and Bro. Bennett, and others, will the coming month mention the matter to their churches, this or next month.

December 18, 1875.

THE BAPTIST FOR THE CENTENNIAL YEAR. 1876

WILL BE A

YEAR OF YEARS

In our National and Denominational history, and, to keep our people thoroughly informed in regard to **What the Baptists are Doing,**

We shall make *The Baptist* brighter and better than in any former year. That we may accomplish this, we appeal to all

OUR FRIENDS

To act as agents in doubling our circulation. This is our Centenary plea.

TELL YOUR NEIGHBORS

How much you enjoy the reading of *THE BAPTIST*, and urge them to take it. For a

NEW YEAR'S PRESENT

Send us a thousand new names within the next month.

NOW IS THE TIME.

Begin at once, and keep at the work for the whole round Centennial year

1876.

Not only will the reports of the DEBATE be published weekly and several of the speeches entire and the historical series be continued, but the serial articles from the pen of the editor, advertised on last page, will commence in January. Turn and look at them, and show them to your brethren and friends, and ask them if they do not wish to see them discussed, and take their names.

WILL YOU DROP?

THE machine will be set so as to drop every name whose time expires with this number or the next. Will you drop? In October over one thousand names dropped. The renewals and new subscribers have exceeded the loss by several hundreds, but had all remained we would have lacked but one thousand of the coveted ten thousand. Will you drop? Look at your figures. If they are 4 or 5 or 6 you will drop.

THE PAPACY.

ONCE give Catholics the ascendancy in this government and religious freedom is at an end. Let those who doubt read the following utterances from high papal authority and be convinced.

"Heresy and infidelity have not, and never had, and never can have any right, being, as they undeniably are, contrary to the law of God."—*Brownson's Quarterly*, January, 1852.

"Protestantism of every form has not, and never can have any right where Catholicity is triumphant; and, therefore, we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best please him."—*Catholic Review*, Jan., 1852.

"Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world."—*Bishop O'Connor*, of Pittsburgh.

"If the Catholics ever gain, which they surely will, an immense numerical majority, religious freedom in this country will be at an end."—*Archbishop of St. Louis*.

"Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where the Catholic religion is the essential law of the land, they are punished as other crimes."—*Archbishop Kendrick*.

"The Catholic church numbers one-third of the American population, and if its membership shall increase for the next thirty years as it has for the thirty years past, in 1900 Rome will have a majority, and be bound to take this country and keep it."—*Father Hecker's Lecture in New York*.

WHAT CATHOLICS WOULD DO IF THEY COULD.

A correspondent of the *Examiner and Chronicle* gives a very suggestive account of the persecution to which, even in this free land, converts from the Romish church are subjected, and the questionable means employed to retain them in her communion. About a year since, according to this correspondent, an intelligent and prepossessing girl named Teresa—untied with the Sixteenth Baptist church of New York. Her parents had been Catholics, but a little before their death they had renounced that faith and become Protestants. The orphan daughter naturally shared in the changed views of her parents, thereby arousing the bitter anger of her surviving relatives, who made constant efforts to induce her to leave the Protestant

family with which she had found a home. This correspondent thus continues the narrative:

"Every entreaty and subterfuge failed, however, until a few days since, when by a wicked falsehood they were enabled to get her again in their power. Her aunt, who claims that her mother committed her into her care, came to her home, and with strong emotion informed her that her uncle, to whom she was somewhat attached, and who alone had ever shown her any kindness, was dead; that he was to be buried next day, and implored her to come and see his face for the last time. The truthfulness of the story and the sincerity of her grief seemed to be confirmed by several of her friends who stood weeping at the door. Teresa, who could not think they would deceive her on so solemn a matter, went next day to her uncle's house, in Fordham, to find that her uncle was not dead, but that she was to be held a close prisoner until she returned to the Catholic church. Her outer clothing was taken away from her and she was locked up, her every movement was watched, and the most violent threats were uttered if she attempted to escape, and for three days she was held a fast prisoner. To her question, 'Why did you tell me such a lie about my uncle's death?' The aunt replied, 'Because the priest told me it was no harm to tell a lie to save your soul. Your father and mother are in hell, and if I can save you by telling a lie I will do it.' On the first day of her imprisonment the priest was sent for, who, when he came, tried to persuade Teresa to return to the Catholic Church. 'Have you to be late to confession?' he asked. She answered, 'No, sir, I have learned to confess to Christ alone.' 'But,' he continued, 'Christ will not hear such as you, he only hears the priest,' her answer was simple—

"I read that there is one Mediator between God and man, the man Christ Jesus." Shortly after the priest left her. In the meantime, the friends of Teresa were anxiously endeavoring to discover where she was. Through a source which would not be wise, perhaps, to reveal, she learned not only that she was detained a prisoner at her aunt's house, but also that they purposed soon to place her in some convent, and what her friends would do must be done quickly. When her friends had received this information, they immediately sued out a writ of habeas corpus, and in a few hours afterward they were in Fordham, that Catholic stronghold, the seat of St. John's College, and in near proximity to the Protector, and had served the writ upon her jailor.

"The rage of the aunt, as she saw herself outwitted, and her prey about to slip from her grasp, cannot be described. With violent language and fierce denunciations, she endeavored to prevent her niece from leaving. Thrusting her in a corner, and planting herself between Teresa and the officer, she defied the law. When she saw that resistance was useless, and that the girl must go, she refused to give her a shoe for her feet, a shawl for her back or a hat for her head. These, however, were obtained by the officer, and she started on her way home. The violence of the aunt in that stormy scene was in strange contrast with the simple faith of the prisoner. As she stood by the side of the pastor, she said, 'I prayed this morning that you might come to-day, and I have been expecting you every hour.' Her friends took her away none too soon to save her from the living death of a convent life, and a happier girl never trod the pavements of this city than she on her return.

"When the writ was called in the Supreme Court, her relatives, for wise reasons, made no appearance, and the case was dismissed. Teresa will now choose her own guardian, and we hope in the future be free from the fear of being returned into the arms of Mother Church."

It is not so long ago that the famous Mortere case taught Romanists that in matters of religious conviction the day for quiet submission to their arrogant claims of "perpetual allegiance" and the "right of secession" would no longer be tolerated even in Catholic countries. It is certainly difficult to realize that in a land like our own such a case of religious kidnapping could have been attempted, least of all that it could come so near being a success. It is probable, however, that our very sense of careless security gives additional facilities to perpetrators of outrages like the foregoing. It may be difficult to say precisely how much provocation would be needed to arouse the slumbering Protestantism of this country, or to convince them that the wolf is hidden under the sleek clothing of the Papal power. It seems to us, however, that if anything can produce this result, occurrences like the foregoing will be likely to set people to thinking to some purpose.

FACTS ON COMMUNION.

1. It is a fact that our Savior instituted the ordinance of the supper to commemorate the atonement which he made for sin. "This do in remembrance of me."

He did not institute it to show forth our love to one another, our liberality toward other Christians, nor our kindly feelings toward our friends. And we have no right to observe it or use it for any such purpose.

2. It is a fact that this ordinance was instituted for the church, to be observed only in a church capacity. "And upon the first day of the week, when the disciples came together to break bread," etc. (Acts xx. 7.)

3. It is a fact that it is the Lord's table and not ours; therefore, we must follow his directions in regard to it. If we change its object, it ceases to be the Lord's ordinance. If we change Christ's rule in regard to it, we usurp his authority, set him aside, and declare ourselves wiser than he.

4. It is a fact that the great commission, given by Christ prescribes the law for the observance of the ordinance. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii. 19, 20.) This law requires—first, that they teach or discipline the people; second, that they baptize the disciples; third, that they teach the observance of the other things commanded, among which is the Lord's supper.

5. It is a fact that the apostles administered the ordinance in this order: baptism first, and the supper afterward.

6. It is a fact that nearly all evangelical denominations agree that persons should be baptized before they partake of the supper.

7. It is a fact that the word baptism means immerse, and does not mean sprinkle or pour. Thirty-two Greek lexicons define *baptizo* to dip, plunge or immerse, and not one of them defines it to pour or to sprinkle. If persons have not been immersed, they have not been baptized, and hence should not partake of the supper.

8. It is a fact that the Bible requires us to "keep the ordinances as they were delivered." "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." (1 Cor. xi. 2.)

9. It is a fact that it is a serious thing to change or pervert Christ's ordinances. "In vain they do worship me, teaching for doctrines the commandments of men." (Matt. xv. 9.)

10. It is a fact that if a person has been baptized, but afterwards departs from the faith, or walks disorderly, he should not be invited to partake of the Lord's supper.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." (2 Thes. iii. 6.)

11. It is a fact that we should disobey the Lord Jesus Christ if we should invite to the Lord's table all baptized persons from other churches, for many of them have been excluded from our churches for disorderly conduct or for false doctrine. (Matt. xviii. 15-17; Thes. iii. 6.)

12. It is a fact that the Methodist and other Arminians believe that Presbyterians and other Calvinists preach false doctrine; and the Methodist discipline requires that such preachers be excluded from that church, as if guilty of immoral conduct. How can Arminians and Calvinists consistently commune together?

13. It is a fact that if a Presbyterian minister were to teach and preach the views of Methodists in regard to the doctrine of grace and the church government, the Presbyterian Church would suspend or excommunicate him for false doctrine. But he could join the Methodists. Would it be consistent for the Presbyterian Church to invite to their communion both him and a whole church which constantly holds and teaches the very doctrine for which they exclude him?

14. It is a fact that if a Methodist or Presbyterian minister should preach against infant baptism, and proceed to immersion as the only Scriptural baptism, and insist upon a republican church government, he would be deposed from his ministry for teaching false doctrine. But he could join the Baptists. Is it consistent for the Methodists or Presbyterians to invite Baptists to their communion, while Baptists hold and teach these very doctrines?

15. It is a fact that no church can maintain a Scriptural discipline without practicing restricted communion.

16. It is a fact that there is no example in the Bible of mixed communion; but there are positive injunctions to restrict the communion to those who are in fellowship with the church.

17. It is a fact that those who advocate mixed communion very rarely commune with any denomination but their own.

18. It is a fact that mixed communion does not increase brotherly love.

19. It is a fact that mixed communion has no tendency to unite different denominations.

20. It is a fact that infant baptism and infant communion began at the same time, in the third century, and are equally unscriptural.

21. It is a fact that those who practice infant baptism do not commune with those baptized infants, though they are members of their own church. Hence, they are a little closer in their communion than Baptists.

22. It is a fact that Baptists invite true believers not only to one but to both the ordinances, in the Savior's prescribed order.

23. It is a fact that if Christ's ordinances were worth giving, they are worth obeying.

24. It is a fact that the most spiritual and holy Being in the universe has commanded the observance of these ordinances.

Mississippi Department.

ELDER M. P. LOWREY, Editor.

ALL communications for this Department should be addressed to the Editor at Ripley, Mississippi.

NOTE.—All money for subscriptions should be sent to Bro. Graves, at Memphis. I cannot be responsible for money for paper until it comes into my hands, but will be responsible for all that I receive.

EDITORIAL PARAGRAPHS.

SENDING MONEY.—In sending money to us it is better to send by postoffice money order if it is convenient. It is cheapest, safest and quickest. Our postmaster at Ripley does not put registered letters into our box, and is often slow in delivering them. On the 7th inst., we received one from W. L. Skinner, Clinton, that was registered the 10th of November, and one from T. A. J. Owen, that was registered at Whitfield, Miss., 18th of November. This will explain to the subscribers whose names they forwarded, the reason of the delay in the sending of their papers.

OUR SOCIETY CENTENNIAL.—Our department of the 4th inst. contains an article on this subject from one of Bro. Mayfield's correspondents. One of our own correspondents was crowded out to give space for this. Of this we have a right to complain, and our readers and correspondents have a right to this explanation. We hope such a thing will not occur again. We may say in addition, that we do not agree with the correspondent in the sentiment of the article. Few men of our limited means have paid as much money into the Society as we have, or done as much work for it without charge; and we earnestly desire its prosperity and to see it in a house of its own. We are anxious too to see brethren of means make centennial offerings to the Society. But we hope such a measure will not be pressed to the detriment of our institutions of learning. When only one dollar from each person is asked for, the request is so small, that we cannot conceive that any true and intelligent Baptist will refuse to give that much for the endowment of a grand Baptist institution of learning, that is to stand for centuries to bless the world. If any desire then to make an additional gift, we shall rejoice to see it given to the Publication Society, to foreign missions or to home missions. But if all these interests should be pressed upon the people as rival claimants for their single centennial offerings, this grand occasion would pass away with comparatively small result.

P. S. at FOREMAN.—The article alluded to did not crowd out any of the Mississippi Department, as the editor seems to infer, because some of his "copy" was left over. The last page of his department is printed first, and all of his MSS. in hand had been inserted on it, and had not the "Society Centennial" article been published, the correspondence referred to would not have appeared in that issue.

THE DEBATE.—We unite with Bro. Hendrickson in the opinion that Bro. Duncan has not given Mr. Dittler's speeches in the first three numbers, (all that we have seen up to this writing), as fully as they should have been given. From what we have heard from the debate, we are satisfied that we can well afford to have an impartial representation of the arguments on both sides. Bro. Bowen, of Mississippi, who was present at the debate, writes to the *Southern Baptist*, and from his letter we make the following extract: "The concluding speech of Bro. Graves (on the first proposition), was one of the most powerful appeals to facts, and then to the people, I ever heard. It appeared to me, that the force of Bible truth, coupled with all the testimony brought up to sustain the proposition, was enough to convince any enquirer after truth. . . . Oh! for more such soldiers of the cross as Bro. Graves. We will never know his worth until he is taken away from us. Then, I think, we will desire to strew flowers on his grave. Then let us not throw thorns in his pathway while he is fighting the battles of our glorious Saviour, as he is now doing. I am glad to say that those who have not heretofore been his friends are now bound to him in confidence and brotherly love. . . . I really believe this debate is a providential one. It is uniting the Baptists from all parts of the country, and strengthening God's people in their faith."

STARS MISSISSIPPI.—The year draws near to a close, and the laborious Corresponding Secretary of our State Mission Board anxiously waits to see whether or not the brethren will help him through with the heavy weight that rests upon him—a weight that his

brethren placed upon him. In a private letter he writes to us as follows: "I believe that our mission work is one of the grand and essential agencies for developing and uniting our denomination throughout the State. I belong, next to God, to the Baptists of Mississippi. I owe to them all I am, and God helping me, I expect to give my life to the service of my denomination in this State."

A BROTHER, sending money to pay for Tax Bazaar for his pastor, writes: "I am glad he takes Tax Bazaar. I wish every Baptist would take it, and above all, read it." That brother knows what is good for his pastor, and if all pastors knew what was good for themselves and their churches, we would have four thousand subscribers in Mississippi.

A SOUTHERN writing from Canton, says: We are all well pleased with Bro. Mason, and "esteem him very highly in love for his work's sake." That church is highly favored in having such a noble young pastor. He is a worthy successor of the lamented Burns; and what he lacks in eloquence he will make up in that "work," for the "sake" of which his flock "esteem him very highly in love."

COUNTRY AND VILLAGE PASTORS.

WE are sometimes led to fear that the Baptists do not sufficiently appreciate the class of men named at the head of this article. Taken as a class there is not a more pious and devoted set of men found among Baptists; it is well if our city pastors equal them. It is a notable fact, too, that they are generally our most successful preachers. Many city pastors preach regularly to small congregations, while nearly all the country pastors have very large congregations, especially in the spring, summer and fall. The most extensive revivals and largest gatherings are generally in the country. Country and village pastors generally have charge of four congregations, and preach to each of them one Saturday and Sunday in every month. To do this they often have to ride a considerable distance, and are much exposed to bad weather. While these fatiguing trips are being made, they are separated from their families and endure great anxiety, and often their temporal interests suffer for want of their presence. And yet, these men receive the poorest pecuniary compensation of any class of men known to us. This is because their churches lack training. The people are no worse than those in large towns, but no set of people can ever be well informed in Christian duty and deeply impressed with its obligations who meet to worship and hear the word preached but once a month. For the want of proper information and consideration on the subject of duty, they do their pastors great injustice.

These pastors, although most of them are laboring men, must devote some time to study; and then it requires time and sacrifice to perform their pastoral services. We were conversing with one of them recently, who is a carpenter by trade, yet he is an excellent preacher and a useful man. He said he had made a close calculation of the time he devoted to his churches—hours of study, time employed going to and from his monthly meetings, and time given to protracted meetings, and that during the time devoted to each of his churches, in a year, he could easily make one hundred dollars at his trade. And yet, some of his churches do not give him half that amount. He had made a calculation, too, and had found that if the members of the weakest church he preached to would pay him each an average of fifteen cents per month, it would compensate him for his loss of time, and fully satisfy him; and yet, they did not give him half that amount. Now we ask in all candor, is that *honest*? The Saviour rebuked some people who he said bound heavy burdens and laid them on men's shoulders, but would not touch the burden with one of their fingers. Do these people consider that they are doing this injustice to a man to whom, above all men, they ought to be the most faithful? The man who holds on them the greatest claim for their prayers and sympathies? The man to whom their children look for advice, instruction and example? Fifteen cents per month would be one dollar and eighty cents a year; and is it possible that some people, *Christians at that*, do not give their laborious pastor that much for a whole year's service to them? It is possible; some of them do not give him anything.

When some people unite with a church they do it with the understanding that they are getting on board a good ship, where they will have free passage to be landed on "Canaan's happy shore," and they

have no idea of putting forth an arm as a finite help to keep the ship in order. Will they ever land — "Canaan's happy shore?" "Dependent on what?" He who "knoweth them that are in" will deal with them.

But why should we have written this article? Those do nothing Baptists will not read it, far they do not take Tax Bazaar. Those who take and read religious papers generally do better; hence, pastors ought to make efforts to get their people to read.

To those faithful pastors we say, work on; God will comfort you in life, and give you a rich reward in heaven. Good men in past ages suffered more.

LANDMARKISM.

DR. J. M. FENDELTON, the author of "An Old Landmark Reset," keeps "pegging away" with the editors of the *Religious Herald* on the landmark question. He does not take hold with that firm, unswerving hand, and that energy of faith and purpose that used to characterize his writing; but he has led the *Herald* to a landmark basis, whether they ever reach a landmark conclusion or not. The editors of the *Herald* say, "We admit that baptism and church membership should precede induction into the ministry." This is exactly what we have always understood to be landmark doctrine. How any Baptist can hold this position and practice baptismal communion with Pedobaptism is as mysterious as that Mr. Pentecost can practice communion at the Lord's table with them after saying, "We do not deny the orderly precedence of baptism to the Lord's supper." Suppose the *Herald* should say, "We admit that baptism and church membership should precede communion at the Lord's table," and should justify open communion practice from such a premise, would it not be considered a strange contradiction? But the *Herald* says again: "Faith, baptism, church membership, a call to the ministry, and presbyterial ordination are all essential, in our opinion, to regular induction into the office of the Christian ministry. We would not invite Pedobaptist ministers to administer baptism or the Lord's supper, or to assist in an ordination, or to perform any official ecclesiastical act." Now this seems to us to be good landmark doctrine. But if the *Herald* would not invite Pedobaptist ministers under any circumstances to administer baptism, why does it advocate the acceptance of these baptisms after they are administered? Dr. Pendleton's plain talk to Mr. Pentecost contained in the following extract from the *Baptist Visitor* would apply to the editors of the *Herald*:

"Rev. G. F. Pentecost, of Boston, has published a long article in favor of 'apostolic communion,' in which he says, 'We do not deny the orderly precedence of baptism to the Lord's supper.' I know at no middle ground between 'orderly' and disorderly. As baptism then is the orderly precedent to the communion it is disorderly to commune with the unbaptized. Mr. Pentecost believes immersion alone to be baptism. Out of his own mouth, therefore, do I condemn him by charging that whenever he communes with the unbaptized he does a disorderly thing. There is an inconsistency which was once thought worthy of respect: 'Let all things be done decently and in order.'"

The editors of the *Herald* may see how they can hold that baptism and church membership are precedent to the ministerial office, and yet practice baptismal communion with the unbaptized, but they cannot make it plain to their readers, many of whom are as wise as themselves.

We rejoice in the investigations that are now being had on the communion question, because we believe it will result in uniting true Baptists. We do not claim to be a prophet, but we will make a prediction, and ask our readers to remember it and see if it is not fulfilled: True Baptists will become one; those who continue to practice restricted communion will admit the landmark position, and those who continue to practice baptismal communion will fall in with the "new departure" — the communion question. Logic is a stern thing, and sometimes carries men where they do not intend to go.

QUERIES.

1. What should be done with a lawyer, who is a church member, and who does not give his pastor as much for a whole year's service as he charges a poor client for one speech at the bar?
2. What should be done with a physician, who is a church member, and who does not give his pastor as

much for a whole year's service as he charges his patients for one day?

3. What should be done with a farmer, who is a church member, and who does not give his pastor as much for a whole year's service as he makes on a quarter of an acre of land?

Answer.—We cannot tell. If they are false professors of Christianity, probably the Lord will allow them to have their good things in this life. If they are Christians, "whom the Lord loveth he chasteneth." And it may be, that these queries suggest the reason of the poverty of some people both in purse and in soul. Such Christians need not be surprised if dark clouds hang over their pathway. The love of the world is a great snare, and it causes some apparently very good men to do strange things. Other men who desire to do right fail to do so, because they are "blinded by the god of this world."

BURIED WITH CHRIST BY BAPTISM.

[We beg Bro. J.'s pardon for the delay in publishing this article. It has been on our desk nearly two months, and by a mere accident, was laid to one side and overlooked. We thought it had been published. —Ed.]

FRIEND D. OGBURN:—"Buried with him by baptism." The Saviour and the New Testament writers, enforcing the doctrine of our holy religion, used natural illustrations. A sower went to sow, and some fell on the wayside, some on stony ground, some among thorns, and some on good ground. This was a very apt illustration of what he designed there to teach. Had he said, a sower went upon a house-top, or in the top of a tree, or in a ship on the sea to sow seed, there would have been an inappropriateness, because unnatural. Again, "The kingdom of heaven is like a grain of mustard seed which a man sowed in his field"—natural. "Is like unto leaven a woman hid in three measures of meal till the whole was leavened"—natural. Suppose he had said like a grain of mustard seed which a man hid in three measures of meal till the whole was leavened—still unnatural. Thus through all these illustrations, Buried with him by baptism, a natural illustration, taken from the hiding away or the burying out of sight the bodies of our dead.

When, therefore, a person is sprinkled on the dry floor of a house, in what respect does that act show forth the appropriateness of the expression? Will some Pedobaptist please answer?

The question asked to which J. desired an answer is, When, therefore, a person is sprinkled on the dry floor of a house, in what respect does that act show forth the appropriateness of the expression? Now your answer:

MA EDITOR:—Your correspondent, J., in *THE BAPTIST* of August 28th, writing on Buried with him in baptism, asks this question: "Will some Pedobaptist reply?" With your permission, Mr. Editor, I will answer J. In the first place, Paul, in Romans vi., in using the phrase, Buried with him by baptism, was not thinking about water baptism. It is garbling the Scriptures and handling the word of God deceitfully to make the apostle say what he never intended. Buried by baptism into death, not into water. Baptized into Jesus Christ, not into water. There are three figures used in this chapter to represent the same thing: 1. Buried. 2. Planted. 3. Crucified. Do these figures look like immersion in water? Would a person nailed to a tree suspended between earth and heaven represent immersion in water? Will some Baptist answer?

Will Mr. J. be willing to stand on his platform, no matter where it will land? If so, hold still a little. Now, my dear sir, if Paul meant water baptism, the Campbellites are right, and you can't deny it. Paul says, "Baptized into Jesus Christ," and so say the Campbellites, and if you say Paul meant immersion in water when he said baptized, then that immersion puts the subject into Jesus Christ, and you can't deny it. So you must either abandon the ground that Paul meant water baptism, or you must turn Campbellite. Mr. Editor, I hope you will publish this card, and tell your readers when the Carrollton debate begins.

Freehold, Ill., Sept. 4th, 1875.

Now, my dear friend, commentators say that the expression, "Buried by baptism," no doubt refers to the union of baptism with immersion. I did not say so, but I am sure the supposition that they were correct, I did not make, and I do not intend to answer thereto.

When, therefore, a person is sprinkled on the dry floor of a house, in what respect does that act show forth the appropriateness of the expression? Do me the kindness then to reply to this question. You ask, "Would a person nailed to a tree, suspended between earth and heaven, represent immersion in water?" About as much as the sprinkling a person standing erect on the dry floor of a house or anywhere else represents a burial with Christ.

EDUCATIONAL MATTERS.

BRO. LOWREY: I have been making a few figures which, I think, ought to encourage the friends and patrons of Mississippi College. The first column below contains the names of some of our Southern Baptist colleges; the second, the number of students in attendance at each during the of 1874-5; the third the charges for tuition:

Institutions.	No Students.	Tuition.
Howard College,	98	\$ 70 00
Georgetown College,	101	50 00
Bethel College,	107	60 00
Wake Forest,	90	70 00
Baylor University,	81	60 00
Richmond College,	106	70 00
Mercer University,	145	Charges by schools
Furman University,	50	Charges by schools
Mississippi College,	145	\$ 50 00

Thus it will be seen that but one of our colleges had a number of students equal to our own, and but one other has tuition as low. This exhibit ought certainly to encourage us.

I have some other figures, however, which are not so cheerful. In 1873 there were in this State between the ages of sixteen and twenty, 90,372 youths. Of this number only 286 boys, and 586 girls were pursuing what is termed a collegiate course of study. Ought not Mississippians to blush when they think of it? Only nine in one thousand of our young people pursuing a course of higher education, and not one half of them destined ever to complete the course! What is to become of us at this rate? Can we afford to be below our sister States in the scale of intelligence? It may be that some will charge this unfavorable condition of things to our poverty. But let us remember that millions every year are spent by our people for whiskey and tobacco, and only a very few thousand for our intellectual improvement. Taste, inclination, I fear, has more to do with this result than poverty. Many parents have no desire that their sons should be well educated, shame on such parents; and many of our young men are willing to grow up in comparative ignorance, shame on such young men.

Three hundred more young ladies than young men in college in this State! Young men, what do you think of that? Does it speak well for you, for you, I mean, who are outside of that small number, 286? Bravo! to the young ladies, I say. Go on young ladies, and may the number 586 be doubled, quadrupled, and then I hope that each one of you will refuse to marry any fellow that is not your equal in education and intelligence. Let it be known that you will do this, and my word for it, our colleges would soon be filled with young men. Don't be afraid you will have to live and die an old maid. Better do that than marry an ignorant man. I want to commission one thousand young ladies of the State to work in the interests of higher education and Mississippi College. What a change they would make in this State in ten years. Give me your names and I will send you a commission with instructions how to proceed.

W. S. WYNN.

Clinton, Miss., Nov. 24th, 1875.

SOMETHING TO BE THOUGHT OF.

OUR men of means ought to be our best centennial workers. They are perhaps more deeply interested in the success of the centennial movement than any other class of our citizens. By men of means, I do not refer to millionaires, or rich men in the ordinary sense of that term, but to our well-to-do farmers, merchants, mechanics, men of any occupation who can at times command a little money. Whoever may lag behind now, these men ought not to do it. They should come to the front, not as givers merely but as active workers. They should make hay while the sun shines, and the centennial sun will not shine on us again for one hundred years.

To this class of our citizens I desire to say a word. To you, brethren, the world owes more than it is aware of. You are not properly appreciated. In the United States, our own denomination has some

15,000 or 20,000 church edifices, some of them very costly. Who built these churches? It has been done mostly with your money. What a sad state of affairs! It has been with means contributed from your resources that these have been established and sustained. What a grand work has been accomplished through the instrumentality of missions. This has been chiefly the result of your intelligent piety and generous contributions. The multitude has done little or nothing, the rich have not given in proportion to their riches. It is impossible to mention all the grand things that have been accomplished through your liberality and pious offerings. You always have been, you are to-day, the hope of the churches. It is true, a rich man here and there gives his hundreds of thousands to found a college or an institution of charity, and his name is landed to the skies, and he is regarded as a great benefactor of the race. But while these thus give their thousands, you as a class have given your millions. And while the world may not sound your praises, yet God does not forget your works of faith and labors of love. Your aims and your prayers have gone up as a memorial before him and he will not forget to reward you.

And now Mississippi College is to be endowed. This is a matter fixed and settled. You feel that it ought to be done. The enterprise commends itself to your intelligence and your piety. It is an object of your most earnest desires. But who is to do it? Shall this burden also fall upon you? It need not be so. We would not have it so, but it is in your own hands to make it otherwise. The work of endowing the College will necessarily devolve upon the Baptists of Mississippi and Louisiana. The centennial furnishes you the most feasible plan for properly distributing this burden and it is in your power to make this plan a complete success.

There are, I suppose, some 75,000 white Baptists in the two States. Making a very low estimate of the number of families among these Baptists, this membership ought to give us at least \$150,000 on the dollar plan. I believe this amount can easily be secured, and that too without putting a great burden upon any one, if we can carry out the plan, if you will take hold of the matter and work for it with a will. You are specially interested in the success of the plan, the plan of getting everybody to do something. If we do not finish the work this year, we shall be compelled to continue it next year, and the year after, and the year after that, till it is done. This you will expect us to do. You will not wish us to cease our efforts till the College is endowed. By one united and general effort this can be accomplished this year, and then the work will be off your and our hands. This can be done, brethren, there is no doubt about it, it can be done. If you will get every man in your church and neighborhood to do his duty, and you can do it if you determine to do it, the work is done. Utilize this centennial occasion and you will not only do a grand thing for our State, our Christianity and the cause of education, but you will be lifting the burden from your own shoulders in the future.

You know what the work is which we propose to do, by getting the multitude to help you do it, yet make it easy for you and easy for all. This, then, is your opportunity. You should talk centennial wherever you go. Stir up your pastor, encourage him, help him, insist on a centennial meeting. In your church, see that you have the right speakers on hand, let no member of the church or congregation go unsolicited. Go with your pastor to other churches, and do not rest till every man, woman and child in your Association has had an opportunity to lay his thank-offering upon God's altar. Religion, patriotism, self-interest, gratitude, love to Christ, should prompt you to this course.

Clinton, Miss., Dec. 3rd, 1875.

OBITUARY.

DIED, At her home in Yazoo county, Oct. 9th, Mrs. Jimmie Hays White, aged 63 years. Sister White was born in Randolph county, North Carolina, March 8th, 1813, was married Nov. 1st, 1832. After her marriage she became deeply convicted about her soul, professed faith in the blood of Jesus, and in 1836 united with the Mt. Zion Baptist church, Kemper county, Miss. She was the mother of twelve sons, several of whom survive her. Three of them entered the ministry. Two are now doing a good work for the Master. The other has been called to his reward. She leaves a husband, as well as a sad, to mourn her loss. May God soothe their sorrows, bind up their wounds, heal their infirmities, and bring about a reunion in the world to come.

W. C. FARLEY.

A CHURCH OF A PECULIAR KIND WANTS A PASTOR

BRO. LOWMY: One of our professors recently received the following letter. I called the young preachers together and read it them. As none of them were ready to report for duty, I have thought that perhaps the publication of the communication in *The Baptist* might aid the church in securing such a pastor as they seek. I, of course, suppress names. If any brother who is anxious to become the pastor of that church, will write to me at Clinton, Mississippi, I will put him in communication with the proper authorities.

W. S. WEA.

DEAR BROTHER:—Is there a young minister with you who wishes to leave about June 1st, prox., for duty, and who for a small salary, say five or six hundred dollars, would preach to us all his time next year? If so, and he is of first class talent and piety, and is willing to preach to a church, that not only allows, but encourages dancing, card-playing, theatre-going and dram-drinking, we would like to correspond with him.

DEACON BAPTIST CHURCH.

APPEAL FOR HELP.

MRS. S. F. EDWARDS came to the Orphans' Home with seven children a short time before its suspension. I took the youngest into the Home, and gave her permission to occupy some vacant houses near the main building. After the suspension she was forced to take her little children home again. She has been struggling on the best she could since. She has or will find homes for her three oldest and then have four helpless little children left to care for. Mrs. Edwards is perfectly willing to do her part in supporting herself and children, and asks a little help from the Baptist brotherhood to give her a start in the world. Brethren and sisters, do not turn away from this appeal and content yourself with saying the times are too hard. It is a necessity; help now! This appeal is made in behalf of the wife and children of W. H. F. Edwards, who has done good service as a Baptist preacher, in Mississippi, in days past and gone. If not helped they must suffer. Send any contribution to Eld. C. M. Gordon, Meridian, Miss., and it will be acknowledged and properly appropriated.

R. N. HALL.

Enterprise, Miss., November 24, 1875.

SQUIB.

DEAR BRO. LOWMY:—In a recent number of the *Battle Flag*, I see where a Christian (?) is hugely exercised at the very thought of the company Baptists must fall into, if they claim church descent from the apostles.

Now I have been reading myself of some very shabby tricks that some Baptist preachers have played in the past. One, for instance, told a lie and swore to it; he swore he knew nothing of Jesus, when he had been with him but a few hours before. Another basely sold his Master for thirty pieces of silver, the lowest price for a slave. If the Christians (?) had been in existence then, I would be in favor of letting them have him, as I, as one Baptist, have been ashamed of him for a long time.

EMMETT.

Louisiana Department.

Resolved, That we as present accept *THE BAPTIST* as our State organ on the following conditions, viz.: 1. A reasonable portion of the paper shall be allowed to represent our local interests. 2. That the Ministers and other Baptists of the State be invited to write for said paper. 3. Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.

Resolved, furthermore, that the ability with which *THE BAPTIST* has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merits—commend it to the denomination as one of the best living exponents of Baptist faith. —*La. State Convention.*

FORGIVENESS.

WHAT a word of peace and sweet reconciliation! How it dissolves the cold heart into the genial warmth of pleasant companionship! How it softens the asperities of our earthly pilgrimage! How it drives before it the clouds of enmities, and admits the full blaze of the sun of righteousness upon the fallow ground of the human heart, prepared thus by the blessed Spirit planting deep the precious seed of divine truth! It is the first fruit of the divine love which gave the only begotten Son to temporal sufferings and death; whose work consisteth in reconciling men to God through the peace of forgiveness in their souls.

To be forgiven, to be reconciled to God, and to mortal in all the relationships of life, whether church, family or social, what a thought of preciousness to the weary and anxious, struggling with the remains of sin in the soul! Exclaimed a noble young man full of the hopes and promises of a bright earthly career, when his earthly house of this tabernacle was dissolving in the embraces of death, "My soul is reconciled with God!" Reconciliation obtained as the peace of forgiveness.

And yet, how is Satan embittering the juice of this heavenly fruit and robbing the soul of its precious joy! How earnestly ought we to pray for grace upon the sin-polluted human heart! How impressively true is the Baptist doctrine of total depravity. No wonder that the self-righteous world and the self-righteous followers of the standards of Jesus, repudiate with such heat of theory and practice this Biblical truth. When we solemnly consider the inward and outward depravity of human nature, how exalted appears the salvation of Jesus, and how wonderful the condescension of God! Then how our grateful hearts do magnify the praises of his truly great and holy name.

Big Bend, La., Nov. 27th, 1875.

BRO. GEO. TUCKER sends us a list of subscribers which he had gathered up while on his centennial agency. We authorize him to do so continually, and we hope every centennial agent will do likewise. We wish we could make every minister and active Baptist in Louisiana hear us upon the subject of an editor. We want to engage Bro. Paxton as State editor, and we want every Baptist in the State to desire it also—enough, just enough to send each a new subscriber to help us support him. We cannot ask him to work at his own charges, and the present subscription in the State is too meagre to justify us in promising a salary or we would long since have done so. We are now in earnest to know about this matter and to accomplish it if it can be done. Let us hear from all who have the least interest in it.

ORDINATION.

AT the request of the Baptist church at Winfield, La., Bro. S. L. Morris was ordained to the work of the gospel ministry on third Sabbath in October last. Presbytery—S. L. Dean and the writer.

1. Ordination sermon by Bro. Dean.
2. Examination of the candidate by the writer.
3. Prayer and imposition of hands by the presbytery.

4. Charge and presentation of the Bible.
5. Benediction by the candidate.

The above young brother we hope will do great good in the cause of the Master. W. S. LEIGHTON, Nov. 23rd, 1875.

P. S.—At the same church last Sabbath five willing subjects were immersed by the writer. (One standing over received by experience. To the Lord's name be all the praise.

W. S. L.

READ THIS!

BRO. GRAVES:—During the late war my brother, Sargeant Edward Worsham, was supposed to have been killed, as he was missing after the battle of Fredericksburg, Va. A short time since, I learned from a lady in Mississippi that a young man by that name married in Sardis, and is now living on Big Creek, in Tennessee. Can any of the brethren in Tennessee furnish me his address, or can any one do so? It would be a favor never to be forgotten.

CHAR. S. WORTHAM

Mansfield, DeSoto parish, La., Nov., 1875.

THE LEGS OF THE LAME ARE NOT EQUAL.

OUGH not every Methodist preacher to prepare him a sermon on the identity and unity of the church, one on the rights of infants to church membership and baptism, and one on the mode of baptism, and preach them to each congregation in his charge once a year? I think he ought. Were this done, many of our members and children would be prepared to defend our doctrines and usages who are now a prey to others. I believe, too, a sermon on the Lord's supper, presenting that subject in its Scriptural light, and who may partake, would be of great benefit to many sincere persons. Show, too, that baptism, in any mode, is not an essential prerequisite. How could it be, when the supper was instituted forty-three days before baptism was commanded by the

Savior?—H. H. M., in *N. O. Christian Advocate*, Nov. 11.

If Methodist preachers can prove the "identity and unity" of a denomination that was not called a church, even by its founders, a denomination that has been so variable even in one century, it is time they were at it. If anything can be done to prepare Methodists and their children to "defend the doctrines and usages" of Methodism, it should be done immediately; for they are not "prepared to defend" such "doctrines and usages," and "are a prey to others," as the correspondent of the *Advocate* clearly admits.

The man who can prove the unity and identity of Methodism is able to present facts which all that has been written from the days of Wesley until now, has failed to produce.

The sermon designed to show the "rights" of unconscious "infants" to "church membership and baptism," should explain why infants cannot be admitted to communion, as well as baptism.

The sermon on the "mode" of baptism, should explain why Methodists practice three modes.

The sermon designed to show that baptism is not an essential prerequisite to communion, should be based on some other hypothesis than that "the supper was instituted forty-three days before baptism was commanded by the Savior, for three years before the institution of the supper, Christ himself, at his own instance, was baptized by John, who under divine authority, baptized Jerusalem, all Judea, etc., in the river Jordan. (Mal. iii. 1; Matt. iii. 16; John i. 8, 33).

The supper then was not "instituted forty-three days before baptism was commanded by the Savior," but forty-three days before he gave his apostles the commission to extend the progress of the gospel. This commission, so far from commanding a new work, (baptism) simply extended an old work, (preaching, baptism, etc.) which had been in progress for three years. This is the "Scriptural light," so far as the period of the institution of the supper is concerned. "As to who may partake," we read in Acts ii. that those who "gladly received the word" and "were baptized," "continued steadfastly in the apostle's doctrine, and in the breaking of bread," etc. The New Testament furnishes no instance where an unbaptized person was ever admitted to the Lord's supper.

Methodists, in common with other denominations, make baptism a condition of communion, yet "H. H. M." says that baptism is not an essential prerequisite to a participation at the Lord's table.

In short, the article of "H. H. M." sets forth the following:

1. Methodists and their children are not "prepared to defend the doctrines and usages" of their church, and "are a prey to others." (Baptists of course).
2. Methodists are wrong in regarding baptism as "an essential prerequisite" to communion.

Surely the "legs of the lame are not equal." North Louisiana, Dec 3rd, 1875. BAPTIST.

Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. JAMES
"There is no middle ground between Catholicism and Baptism. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and bitterness" (1. c., Judaism).—Rev. J. T. TAYLOR, Ep. of Strasbourg.

HIGH—AND WIDE.

AN English contemporary gives a sketch of the life of Mr. R. Pearsall Smith, whose meetings for the promotion of 'holiness' have attracted so much attention over the water. From this account it would seem that "the way of holiness" in his case has taken rather a zigzag course. He was originally a Quaker; became a New School Presbyterian; was baptized by a Baptist minister, but did not join a church on account of "the close communion views of American Baptists; concluded to resume his Presbyterian membership; joined a section of the Plymouth Brethren; thence betook himself to the Methodists, from whom he learned his perfectionism; and is now, whether on account of the height of holiness or of the lowliness of his conceptions of Christian obedience, unconnected with any church organization."

"The meetings of which he has been so important a part are styled meetings for the promotion of 'Scriptural holiness.' If we are to judge by such accounts of the matter as we find in the New Testament, Christian holiness was not at that period manifested in any such fashion. It did not then disqualify a man from

fellowship with the churches, or lead them to think lightly of it. There were some who 'walked otherwise,' but they are not held up to us as models or as leaders."

I clipped the above from the *Examiner and Chronicle*, which very clearly exhibits the life of Mr. Smith. It is a question of debate whether we should call his a "higher" or a "lower" life. I have read Mr. Smith's little book called "Christ a Savior from Sin," nor do I remember to have read that many pages anywhere else which showed more self-laudations and consummate egotisms, unless it was in Mr. Earle's *Rest of Faith*. Obedience is Christ's test of our love to him, but these "high" or rather "wide" life men make void the command of God by their traditions. They either profess to belong to no church at all, or keep this subject a profound secret. J. B. SEARCY

PERVERTING THE GOSPEL.

THIS is a preeminently a latitudinarian age. The busy, restless world has no time to study God's word, so as to get the strong meat of its teachings. Not that professors of religion do not read, after a fashion, the sacred oracles, but much of the reading is the barest skimming. No wonder the general knowledge of divine truths is so superficial. Reasoning from this lamentable fact, one is not surprised at the singular perversion of Scripture doctrine and practice which prevail. The majority of even professed believers are content to imbibe whatever religious gruel their admired teachers may prepare for their spiritual aliment. So long as this unquestioning, bird-like gaping of the mouth prevails, there will be but a stunted theological growth among the multitudes, and the sad perversions of the gospel one meets everywhere will continue to enervate Christian vitality.

There is need for a trumpet call to the lovers of Jesus and his gospel. The grand old doctrines of the cross are becoming comparatively unknown, doctrinal preaching is unfashionable. By doctrinal preaching we do not mean specially denominational discourses, but the clear, logical, and thorough discussion of the truths of our holy Christianity. The giants of other days hesitated not in their pulpit ministrations to teach the people "systematic theology." The people who grew up under them, led by them into the exhaustless study of the word, like their leaders, grew vigorous upon the "strong meat" of the gospel. The pulpits now, to a sad extent, deal in what has not been inaptly termed the "gush theology"—a sickly sentimental stuff, unfit for either babes or men. How seldom does one hear a thorough discussion of the doctrines of atonement, election, regeneration and justification. These are touched on, sandwiched in sermons on practical themes, but rarely treated as their fundamental importance demands. These are the great stones of the foundation, and if they are imperfectly laid no wonder the building is uncertain.

There is a tendency to ignore, for instance, the doctrine of the atonement—not only from Unitarians from whom we expect as much, but also among the so-called evangelical Christians. "We must preach less about blood, and more about duty," was the exclamation of a leader of the evangelical hosts. This was but the echo of the popular so-called "gospel of manhood," which prates of the "divine element in every human soul," which needs only to be "developed" to make the depraved carnal mind a full grown saint. Men are not to be saved by the blood of the Crucified One, but by the virtue of that morality which is to spring up from the "divine germ" in the soul. This general ~~is~~ doctrine of regeneration by the Holy Spirit, and sanctification by his holy indwelling in the heart.

Well does Bernard remark in his excellent work on the *Progress of Doctrine in the New Testament*: "How deep-seated and stubborn is that principle in human nature, which seeks the starting point of salvation in self rather than in God, in doing rather than in receiving, in work rather than in grace." The great stone which lies against the door of every sinner's heart is his self-righteousness, which is loath to confess his utter sinfulness and helplessness. Jesus knew this tendency of the mind to deny its awful depravity, and hence the vividness of the picture of the sinful corruption of the heart in the picture of the man not prepared to hear the "old, old story" of gospel love till they have seen the plague of their own hearts. How faithfully should the heralds of salvation press on men's consciences their fearful guilt,

and the great remedial scheme of the gospel, through regeneration by the Holy Spirit and justification by faith alone in Christ's blood.—*Journal and Messenger.*

THE GREAT Centennial Historical Series.

HOW THE CHAMPIONS OF SOUL LIBERTY HAVE SUFFERED AT THE HANDS OF THE REFORMED CHURCHES.

BY JOHN TOWELL, JR.

No. 10.

Whoever has read the works of the great Calvinist divines, and above all, whoever has studied their history, must know, that in the sixteenth and seventeenth centuries the desire of persecuting the Catholics, even in the worst days of the papal dominion.—*Buckle's Hist. Civ. in Eng.*

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CHAPTER IV.—Religious persecution—Partizan expedients for escaping from the odium of—Sophistry and recklessness of statements—Maligning the victims of persecution—Hollow excuses for—The spirit of the age—Antiquated statutes, etc.

CHAPTER IV.—PARTISAN EXPEDIENTS FOR EVADING THE CHARGE OF PERSECUTION.

CALVIN again had to defend himself from equally unjust aspersions cast upon him by his popish adversaries. Clarendon, in his history of the Great Rebellion, has aspersed the Westminster Assembly of Divines in a similar way, declaring that only about twenty of them out of one hundred and twenty-one "were reverend and worthy persons." These, of course, "were Episcopalian in their principles." As to the rest, "they were infamous in their lives and of mean parts and learning." This is a meanness, I believe, inherent in all men in whom the love of party is greater than their love of truth; but for the life of me, I cannot conceive of it as coming within the range of possibility that it should enter into the character of any man in whose heart is "shed abroad the love of God" and his truth.

I will give one instance more, dating as far back as the middle of the twelfth century. Henry, a native of Italy, who had been a monk, and whose followers were called Henricians, undertook to reform the superstitions of his times. With fervid eloquence he denounced the vices of the clergy and the superstitions they had introduced into the church. He was opposed and persecuted by "Saint" Bernard, and he took himself to flight to escape the prelate's vengeance. Pope Eugenius III., however, had him arrested and brought before himself, by whom he was committed to a close prison, where, of course, he soon "ended his days." Wall's *History of Infant Baptism* says of him, "I take him and Peter Bruls to be the first anti-Pedobaptist preachers that ever set up a church or society of men holding that opinion against infant baptism, and rebaptizing such as had been baptized in infancy." Now this is the way his fierce opponent touches off Henry's character. I copy from Wall: "The man," says Bernard, "is a renegade, who leaving off his habit of religion, (for he was a monk,) returned as a dog to his vomit, to the filthiness of the flesh and the world, and being ashamed to stay where he was known, etc., he became a vagabond; and being a beggary, he made the gospel maintain him; (for he is a scholar); and setting to sale the word of God, he preached for bread. What he got of the silly people or of the good women, more than would find him victuals, he spent in gaming at dice, or some worse way; for this celebrated preacher, after the day's applause, was at night often found in bed with whores, and sometimes with married women." Mr. Wall is pleased to say that if any one is disposed to abate somewhat from the dark coloring of this description, and refer it in part to the malice of his enemies, he has "nothing to say against that." No ecclesiastical historian that I have access to, gives any credence to this calumny. Indeed, any one at all familiar with those times, and who knows the sort of practices that were most likely to awaken the hostility and resentment of such ecclesiastics as Bernard, will be at no loss in concluding that it was something very different from gaming with dice, or gross sensuality and licentiousness that stimulated his enmity towards Henry. Indeed we may generally conclude that it is for lack of a stronger argument, that man have recourse to charges of immorality and personal unworthiness, as a means of discrediting the principles of an opponent. Moreover, it will generally be found that the system

in whose interest these charges have been propagated is as false as the charges themselves are malicious.

Another expedient resorted to by partisan writers to shield their church and its founders from the charge of persecution is to allege futile excuses for what are generally esteemed their persecuting practices. "The character of the times," or "the spirit of the age," is held to be a sufficient apology for all the outrages perpetrated by their militant defenders of the faith. "Brought up in the persecuting school of the Church of Rome from the days of infancy, it would have been strange," says Mr. Lorimer, "if remains of error had not clung to them, the more so as their religious happened also to be their political opponents." This latter consideration may explain their motives, but so far from extenuating, seems to me rather to aggravate, the guilt involved in their persecuting practices. What right had the Reformers to busy themselves about politics? Their mission as ministers of Christ was to preach the gospel. Politics they should have eschewed and left to take care of themselves. But this intermeddling with State affairs was the bane of the Reformers, and must always tend in no inconsiderable degree, to discredit their singleness of purpose in the service of their heavenly Master. They had their own views in relation to the kingdoms of this world, and were as intent in furthering them as they were in promoting the glory of God and the salvation of men. Indeed many things would seem to indicate that they made their religious aims quite subordinate to their State projects. This will no doubt in some degree explain what otherwise might seem an unaccountable anomaly. I have no doubt that facts will fully sustain the correctness of this shrewd conjecture of the "minister of free St. David's," and that their political schemes made them as obnoxious to public odium as did their religious teachings.

[TO BE CONTINUED.]

WOMAN'S INFLUENCE.—As a rule, the whole name of a home depends upon the woman at the head of it; the average home, not the poverty stricken home nor the wealthy home. In this average home whether sunshine shall enter the rooms, whether parlor shall be used and enjoyed, whether the table shall be invitingly spread, whether bright lights and bright fires shall give warmth and cheer on winter nights—whether, in brief, the home shall be an agreeable or disagreeable place, is usually what the woman determines. Men are powerless in the matter. Some find solace for a dismal home in study, some, occupation; some submit with what patience they can; others are attracted by the cheer of the public house; and it is especially young men who are apt in consequence, to drift into bad company and bad habits.

DO NOT EAT RAW EGGS.

One of the most common prejudices of housewives and mothers is that hard eggs are difficult to digest, especially white, and the less they are boiled the better they are for weak and dyspeptic stomachs. The reverse is the case as there is more danger of the raw and soft white of an egg passing through the digestive apparatus without being really digested than when thoroughly boiled, and hard; in fact then it constitutes a most excellent food for dyspeptics as experience is proving. A writer in the *Medical Journal* says: "We have seen dyspeptics who suffered untold torments with almost every kind of food. No liquid could be taken without suffering; bread became a burning acid; meat and milk were solid and liquid fire. We have seen these same sufferers trying to avoid food and drink and even going to the enemy syringe for sustenance. And we have seen their torments pass away, and their hunger relieved by living upon the white of eggs which had been boiled in bubbling water for thirty minutes. At the end of the week we have given the hard yolk of the egg, with the white, and upon this diet alone, with fluid of any kind, we have seen them begin to gain flesh and strength and refreshing sleep. After weeks of his treatment they have been able, with care, to begin upon food." And all this, the writer adds, without taking medicine. He says, what we also have always maintained, that hard boiled eggs are not half so bad as half-boiled ones and ten times as easily animal may be strived to detach by eating only the raw white of an egg, for the same reason that does have been starved by eating saltine alone. Only toothless babies can digest soft food, such as milk.—*Manufacturer and Builder.*

I take this method of calling your atten-

The diaphragm or floor of the stomach sags, and the stomach sinks with it. Now all know that the linings of the stomach are connected with those of the throat and lungs, the vocal organs, and when the stomach sinks a strain is brought to bear upon the throat, and speaking or singing will irritate it so as to produce hoarseness. I have said that ministers are all the time of eradicating ministers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others. The profluous of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion and "blue Mondays" that most ministers know as well as it is of *hemie* and *phle*. Now, after a personal experience of nearly twenty years, and the added experience of more than five hundred ministers upon whom I have used the *Reformer* in inveterate cases, I prepared a remedy of this sort merits. "Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered lost voice, and am now blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the pains of fatigue, and leave me with a heavy, lumpy voice; with it, I can speak six hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and play the part of a singer. Do not believe that they can would ever be afflicted with hoarseness, or suffer from weakness of the vocal organs, should we wear it continually long, and

he presented to my order for a female relative, was received the 11th August, ult. She informed me to say that she is much pleased with the relief afforded by its use. To her testimony I can add my own. I have used a "Banning" for about three years. I have worn many other styles of Braces with the best results, but nothing compares with the "Banning".

read what Bro. Key says, and then turn to the page of this paper and read:

I have worn the Brace you sent me about forty years, and am prepared to say that it is all you and others have claimed for it. I would not be satisfied for any consideration. It is the very thing we needed for years. I would recommend all lunked or weak headed ministers to prepare a Brace as done by all means.

J. N. KENT.

take a tape, if you have not a regular measuring tape, and measure two inches below the crease of the hips around the abdomen, and send the measure in inches.

The Braces are all marked in even numbers, and be enlarged the inches. Most persons increase each and retain it by wearing it. Don't wait till you are half, one, or permanently injured before you wear one. Better to buy the means of your preservation. *Write for the*

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Finally, Mr. President, I am gratified in being permitted to meet so reputable a man and scholar as Mr. Dittler, a gentleman who stands forth as so eminently the ablest public defender of the principles and practices of American Methodism. He is unable to defend its claims to Scriptural authority for its doctrines and practices beyond doubt, than the most sanguine Methodists. I do not believe that it can be done by mortal man, nor do I believe it can; and surely it cannot successfully overthrow the positions of Judaism, which he has so confidently undertaken to do in this discussion, then Methodists are of the world have a right to conclude that no

cannot be benefited by it. Now, I am free to say here, that such a discussion and such a book is not my intention to have any voice to hand in making, for there is no place for it. Scholars certainly do not want such books, nor do they read them; and the common readers cannot understand them; and what purpose under heaven do they serve but as a stage upon which to display the classical lore of the disputants, or lack of it, to excite the wonder of the ignorant crowds that are wholly unable to judge of the merits of it? The world never did need such discussions, it certainly does not need it now, it never will need it for the future, but for our

Immersion is the act which Christ commanded for baptism. The specific duty that is important for us to know what Christ commanded us to do, so one day, it as important as is to obey Christ. To something different through ignorance, will or willing, involves the soul in sin and positive transgression, and manifests a spirit in rebellion to Christ. To say that none but the best learned, and only a very small minority of men have, after 1870 years, discovered the true meaning of Christ when he issued the command, to impugn the wisdom of Christ, you, to blaspheme his character as a lawgiver. Unless we do this, his inspired command is not to be obeyed.