

THE VALUE OF THE BODY AND LUNG BRACE.

To Baptist Ministers of the South:

I take this method of calling your attention to the celebrated Body and Lung Brace, the agency of which I have accepted and that I may make it a benefit to my paper by making it a far greater benefit to you. I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago I was thoroughly broken down in voice from excessive preaching. I could speak but little while without getting hoarse. My throat was generally sore and easily irritated, and it soon became heavy and husky. Upon a looking cough set in, that increased until at the close of a long meeting my voice failed entirely, under the effects of a chronic laryngitis, that soon threatened my life. I was now compelled to desist from preaching, and if possible overcome those difficulties and recover the lost treasure—the voice of a minister more valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the condition of an elongated uvula, they could do nothing but advise rest, and this I was compelled to take. What ensued continued that constant irritation and nothing they could neither explain nor prevent. Providence threw the remedy in my way. My wife, suffering from *protrusion uteri* and the prostration of the theory and practice of Medicine in the Medical University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down, and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another? Without consulting any one I purchased one, and after using it for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was the irritation of my throat soon quieted, and the hoarseness long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. This Brace I wore nearly ten years without communicating its wonderful advantages to any one because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through it they obtained it, and were relieved as I was. I made known the power of the Brace to restore strength, and preserve the voice in public speakers, and he commenced offering it as a premium to ministers.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in ministers, and all these symptoms of "dragging down," "grogginess," exhaustion, after speaking, weakness of the back and joints, and piles, or the *inverted relaxation of the abdominal muscles, which allows the bowels to sink, known by marked hollows over the tips of the hips.*

The diaphragm of the stomach sinks, and the stomach sinks with it. Now all know that the lining of the stomach are connected with those of the throat and esophagus, and when the stomach sinks, a strain is brought to bear upon the throat, and speaking or singing will irritate it and soon produce hoarseness, and if continued, sore throat, and all the train of evils that 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 prostrations of the abdominal muscles is the cause of the feeling of "grogginess" and exhaustion, and "blue Mondays" that most ministers know as well as it is of *hemorrhoids* and *piles*. Now, after a personal experience of nearly twenty years, and the added experience of more than five hundred ministers upon whom I have tried the Brace with invincible success, I am prepared to testify of its real merit. "Without it, I am certain I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered my lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the same of fatigue, and leave me with a heavy, husky 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 physical strength. I do not believe that any one would ever be satisfied with hoarseness, or weakness of the back or joints, should he wear it, continually, and, only

only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister to carry the energy and vigor of his youth far into old age.

Our labors in Protestantism, what precious and use up as many ministers in voice and strength, and lays the foundation of premature decay.

This valuable article I am prepared to place within the easy reach of every Baptist minister of the South, and when he wears it, he will be one through and through, he will ever be grateful to me.

Five hundred ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific *Shoulder and Lung Brace*; that it supports the back, abdomen, stomach, lungs, prevents lameness, hoarseness, piles, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic catarrhes; it is used by lawyers, laborers, and is a specific for all cases of *protrusion of the bowels* in males or females. It relieves those whose all other means fail; it will last a lifetime; it benefits in every case. Whoever does not, every minister should use one.

I offer it to any one as a premium for 15 new subscribers to *The Baptist* at \$2.50 and postage, 20 cents. Let the fact be known to your members that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 15 you lack and you can secure it. If you will sell 5 Braces at the regular price I will give you a Brace as a premium. In one of these ways you can secure a Brace; and when you have experienced its benefits gold would not induce you to preach without it.

TESTIMONIALS.

"For the last two months I have suffered a great deal from sore throat, from preaching and speaking. About the first of August, my throat became so sore that I became hoarse, and I was unable to preach. I purchased the Lung and Body Brace, and, strange to say, that was the last of my sore throat. It acted like a charm. And though I preached on through the entire month, preaching twice a week, I was not troubled in the least. In this connection I want to say that I am a minister, and believe the Brace would be of as much service to him in many cases, as it is to preachers. I know of no other who, without the Brace, is able to preach with it. It is a simple, but with it he is able to attend to all his household duties. A word to the wise is sufficient."

R. J. HEWLETT.

Oxford, Miss., 1875.

DEAR DR. GRAY: For the benefit of suffering females I desire to give you my experience in the use of the *Banning Lung and Body Brace* in relieving a case of prostrated voice, and general weakness of the female. The supporters of the back and generally are necessitated to wear it, but I can assure all that this furnishes all the benefit that we can get from mechanical means; and in an extensive practice in the dispensary, as a peculiar to females I find them the only satisfactory supporters I can get. You have but to try them to be convinced, and I am sure you are able to get many invalid ladies out of bed and make them useful to their families.

Seaside, Miss., April 27, 1875.

I have worn the Brace for thirty days, and I find it to do all it is recommended to do, and I advise all ministers and sisters to use it. I had been suffering about four weeks when I received the Brace, and my throat and chest had become so sore and broken down. I put on the Brace and continued to sing for three weeks longer, and, to my surprise, my breathing capacity increased and the soreness left my chest and lungs, and my strength became vigorous. I will say that I feel under many obligations to you for recommending it to my sister.

Morrisville, East Tennessee.

Consumption, if physicians are correct. In 1873 I bought a Brace for my nephew, Jas. T. Faller, who had been prostrated in the last stage of consumption by the very best physicians in the country. I differed from them, recommending him to get the Lung Brace and he would preach, and bought it for him, and he is now a robust man, able to spit nails or do any work. I write this because I think it ought to be known, and thousands of friends ought to know its advantages in such cases.

Frederic Point, Miss.

I can preach day and night for two months with my Brace on and not be hoarse as I would in a week without it. Every minister, and every weak, should have one.

Union Depot, East Tennessee.

The Brace sent to my order for a female relative, was received the 1st of August, and she is enabled to say that she is enabled to do the relief afforded by its use. To her testimony I can add my own. I have used a "Banning Lung and Body Brace" for about three years, and it has given me the best of health, and the best of voice, and the best of strength, and the best of all. A good thing to have, and

sent to me and a friend. J. H. WILSON, Sr., Lexington, La., Dec. 1875.

I can labor all the time and not feel worn down. It strengthens the back, supports the lungs, and gives the energy and vigor of his youth far into old age.

J. H. CLARK.

For old persons, and for all with weak backs, it is the very thing.

A. L. MORAN.

For old persons, and for all with weak backs, it is the very thing.

J. A. SHELTON.

Fallou, Miss., 1875.

I can preach without getting the least tired in my lungs or in my back. I would not be without it for the world. It is the best thing I have ever used. I can now preach the Gospel to every minister and public speaker as the very thing he needs.

J. W. PALMER.

Obion County, Tenn.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to wear it. I hope that all my ministerial brethren will procure one.

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Will HARRISON, Esq.,—Dear Sir: I received the Brace you sent me on the 10th of March, and I am very much pleased with it. I have used it for some time, and it has given me the best of health, and the best of voice, and the best of strength, and the best of all. A good thing to have, and

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SECRET

the soul); they don't believe in the Trinity; they believe that when people die, they have no further existence till the day of resurrection." — an anonymous source

A fire in the Shelburne County Courthouse, Locustville, Ky., burned in the basement a valuable collection of books and manuscripts. It was valued at \$70,000, and the loss is estimated at more than half the amount. The library of the Shelburne County, J. S. Burrows, included the valuable collection acquired was destroyed. It was valued at \$7,000. The building was valued at \$44,000. It is but a few months since the building was under the process of the reconstruction of the wall having required a large expenditure to insure its safety. This is the house that was building for the

December 25, 1875.

STUART ON BAPTISM.

Will you please publish in *The Baptist*, whether or not "Stuart on Baptism" is an exact reprint of the original; also the authority for Stuart's letters. I have a prospect of some discussion myself and should like to be fortified, and I think many others would be glad to be informed on these points. The publication of Stuart's letters, with the authority, would doubtless do good at this time.

J. H. KILPATRICK.

Answer.—We published "Stuart on Baptism" from original sources and read the proof carefully, and we know and can attest under oath, that it is word for word as Stuart wrote it. Then it was for years before the world in his life time, and he, nor any member of his family or denomination, ever denied it; and not until less than a year, perhaps since Mr. Dittler's day, have we heard of any one questioning it. We have twenty copies of the original edition that we will send by mail, post paid, for \$1.00, or for two new subscribers. Stuart's letter is genuine also. It was published at the time he gave it, with his knowledge and consent, and for fifteen years after, and there it had his endorsement as correct. The class who

HELP THE AGENTS.

BRETH. LORRY and Shelton are pushing the Centennial work bravely and successfully, and they deserve the sympathy and co-operation of the ministers and churches of Tennessee.

They have much to try them severely in the bad weather; ready, this congregation, "hard times," which is worse than all, in many cases, this winter. Where the people are informed by their pastors, or where they take and read, and pay for *The Baptist*, our agents are not so much troubled by the cold. To such churches and pastors the coming of the agents is a blessing, and they are glad to see them. Their eloquent addresses, their sublime and thrilling historical facts, and their presentation of deathless Baptist principles, which are now so much needed, have a marked effect upon Baptists themselves and the communities around them. Every church in the State, the visits of these brethren, but they cannot possibly do all the work and hold meetings with their churches. In many places they can call in help, and where this is impracticable, they can send a dollar to the Southern Baptist Publication Society for the needed books, and then prepare themselves to post their people on the subject.

The more the churches have of this subject, the better, and the more they give to the University, the richer will they be. They will grow in intelligence, in liberality and in Christian sympathy, just the quality all churches need. Help the agents and they will help you.

LANDMARKISM AGAIN.

RECENTLY we had occasion to deny that land-markism is the cause of the ruin of Southern Baptist churches, and referred to the long and successful labors of Bro. Cramer and Young, always distinguished for their fidelity to his principle. As these beloved and honored brethren had passed away we thought it appropriate to mention them, while to mention any living pastor might seem to be invidious. But there is one brother whose praise is in all the churches, whose name we can mention without exciting jealousy in any heart, we refer to Bro. Joseph H. Borden. Bro. Borden has been pastor of the Union church, the largest in the State, for nearly thirty years, and of three others for much of the time, and yet these churches are compact, united and prosperous as churches can be. Through all these long years Bro. Borden has tenaciously held the land-markism, and we do not believe that a church can be so strong.

Unhappy churches are ruined here and there, but always by the violation of some Scriptural principle, and never by adherence to Christ and his laws. Churches are ruined by covetousness, by ignorance and by selfish appetite, by bickering and family feuds, by false doctrines and unscriptural practices.

They may die from self-neglect, or sheer laziness, or violation of the commands of Christ; for God has no use for a stony church, or a whisky-drinking church, or a quarrelsome church, or an anti-working church, or anything of the sort. The sooner they are swept away the better. God is not the God of the dead, but the God of living churches as he is of living men.

WOOD'S BIBLE ANIMALS.

A description of the habits, uses and uses of every living creature mentioned in the Scriptures, from the ape to the eagle, by Rev. J. B. Wood, Jr., of the Bible lands, by Rev. Daniel Marsh, D. D., of Wm. Barrett & Co., Nashville.

This is no catch penny affair; it is a substantial and magnificent volume of Scripture natural history. It is beautifully illustrated with over one hundred engravings in the highest style of art. The paper, type and binding are all that can be desired. But the chief excellence of the book is in its contents. It is full of information on subjects not generally accessible to the common reader, and is an invaluable aid to the study of many passages of Scriptures which allude to various animals. It ought to be in the library of every minister and Sunday-school teacher in the land, and more than this, it ought to be in every family. Its beautiful pictures delight children and increase their zeal for the study of the Bible. The publisher, as if trying to outdo themselves, adds to "Bible Animals" the masterly essay of Dr. McCosh on evolution, and the essay of Dr. March on research and travel in Bible lands. Both essays are timely, and meet certain phases of thought that are doing much mischief among the young. A more valuable Christmas or New Year gift it will be hard to find. It is just the thing.

We commend this elegant book to young men in college who may wish to add to their library resources. An active, industrious young man, with such a book as this to sell, can pay his way and maintain his sense of independence and self-respect; and this is no small part of an education. We hope to make an arrangement with the publishers by which the young ministers of the Southern Baptist University may do as well, at the same time, develop their own manliness, self-reliance and business tact in taking care of themselves.

THE CHRISTMAS PRESENT FOR YOUR PASTOR—WILL OUR SISTERS READ THIS?

BRO. GRAYES.—Having for twelve months past used the Banning Lang and Body Brace, purchased from yourself, I can now speak advisedly of its benefits as they relate to myself. My lungs, naturally weak, it was generally a labored effort on my part, attended with much fatigue, exhaustion, and often hoarseness in preaching, at the same time realizing the dragging down and feelings of gloom mentioned by yourself and others. This defect was a matter of general regret on the part of many brethren and friends as well as myself. But how different now. Since using the Brace my general health is much better, my voice strong, realistic no strain, in speaking, these unpleasant feelings and hoarseness gone, do not become tired or feel exhausted in preaching, and it is a great stay or support in riding in short, the Brace, in my case, is all you recommend it to be, and I feel confident that my good Baptist sisters never conferred a greater real benefit upon myself than when they induced me in with that Lang and Body Brace. Let all, especially weak lunged ministers, give it a trial, and if they are not able to purchase, let their churches confer a lasting benefit by putting one on them.

A. FITZGERALD.

ITERN.—The Collegiate Female Institute, at Warrenton, N. C., A. Z. Graves, President. We are confident is a superior school. Dr. Graves is a thoroughly educated scholar and has been successful in his career as a monitor. Teaching runs in the blood of the family.

We hear of a union protracted meeting among the Baptists in the City of Memphis, participated in by Baptists, Congregationalists, Methodists, Presbyterians and Episcopalians. —Dr. [Why not unite and make one church. If Baptists can endorse by such public recognition Methodist and Episcopalian societies

as evangelical churches? why can they not the Catholics as well, and then they could let Mexico and here.

A Virginia correspondent of the New York *Examiner* says that land-markism is rapidly gaining ground in that and adjacent Southern States. "By intense denominationalism, or 'landmarkism,' it is not understood that we are ever on the 'war path,' dealing rather seek a closer union with our own people, and an avoidance of all fellowship with ecclesiastics where truth is compromised."

Simon Ann tells a story of a slave master in Missouri, in the olden time of negro servitude, who said to his chattel: "Pompey, I hear you are a great preacher?" "Yes, massa, do Lord do help me preach the negroes steal little things on the plantation?" "I'm mighty 'fraid they does, massa." "Then, Pompey, I want you to preach a sermon to the negroes against stealing." After a brief reflection, Pompey replied, "You see, massa, dat wouldn't never do, 'cause 't would trow such a coldness over de meelins."

BAPTIST TEACHER.—Rev. G. A. Pelts says, in the *Baptist Teacher*: "The true Baptist teacher is himself a Baptist, and is also a teacher of Baptist views. He has convictions and does not smother them. He believes them to have been revealed for a purpose, and therefore he teaches them to others. Not all who teach in Baptist schools are Baptist teachers, but they should all be. Otherwise we cherish under our own roofs the very elements which are to divide the house against itself and we consent to an unfaithful presentation of the word of God."

STRAIGHTFORTH.—Not long since, a Baptist church, at Plainfield, N. J., refused to receive a former pastor, by the name of Rev. J. H. Hyatt, which, with its pastor, took the ground, that this disorder works a breach of fellowship, and forbids any such recognition as the exchange of letters implies. If something more of this unfinished spirit prevailed among our brethren in the North, we would look up to break down the bulwarks of the denomination. Some of them seem to forget the great principle, written on every page in the past history of the church, that, if pure practice is to prevail, it must be fought for.

A SMILE OR TWO.

A boy, being asked by his teacher the other day what occasioned the silliness of the sea, after reflection, advanced with some confidence the opinion that it must be owing to the codfish.

Mrs. Partington desires to know why the captain of a vessel can't keep a memorandum of the weight of his anchor, instead of weighing it every time he leaves port.

A little five-year old Wisconsin boy was heard saying to his little brother: "I know what Amen means. It means 'you mustn't touch it.' Mamma told me."

Mr. Hammond was once trying a case before Judge Bacon, of the Fifth Judicial District (New York), and in questioning a witness named Gunn, said to him when he had finished his examination:

"Mr. Gunn, you can go off."

Judge Bacon saw the pun, and quickly added:

"Yes Mr. Gunn, you are discharged."

Of course there was an explosion in court.

The Prince of Wales has carried with him to India eight fire engines, as presents to the native princes whom he expects to visit. The Prince of Wales will be as great a sponser of cold water as if he were the prince of whales.

Dr. Parris of the Cross Theological Seminary, Chester, Pa., has called for the discussion of certain questions. I think that the Baptists of Tennessee will second his motion, with the understanding that Dr. Pepper lead off in the discussion. There is at least one person in this State, who has an eager, attentive, and interested listener to Dr. Pepper's lectures on systematic theology, and that person would like to send articles from his pen on the subjects he has mentioned.

Transvaal, Tenn. — James M. Patterson.

N. E. We will second the motion for all Tennessee. Will Dr. Pepper lead off, we will publish in full?

December 25, 1875.

RECEIVED FOR FOREIGN MISSIONS.

Received from Clarence Stein, of Greensboro, Miss., by Dr. J. R. Graves, five dollars for foreign missions. H. A. Turner, Corresponding Secretary Foreign Mission Board.

REV. ROBERT CAMERON.

It will be remembered that the *Baptist Union* carried for some time at the head of its columns the name of Rev. Robert Cameron, pastor of Free Will Baptist church in this city, as one of its special contributors. Some time since Mr. Cameron refused to continue in his relation to the paper, and he has now withdrawn from the Free Will Baptist denomination, and has accepted a call to the pastorate of the regular Baptist church in Bradford, Ontario. He sent a letter to the *Baptist Union* giving his reasons for ceasing his connection with that paper, but the story appears to be afraid to let it be seen, as he has never published it.

As a strong Calvinist, Mr. Cameron has never felt really at home among the Free Will Baptists, who are Arminians in doctrine. And of course he felt the ridiculous absurdity of the position of the open-communionists, which admit to the highest privileges of the church those whom they will not admit to membership in it.

He had to adopt the position that if unbaptized persons are not proper subjects for membership, they are not proper subjects for communion. He found no warrant in Scripture or in common sense for admitting to the communion table those who could not be admitted to the church. Again, Mr. Cameron felt that in the face of the present tendency to rationalism, or to a rejection to medieval Christianity, the regular Baptists were the only ones who stood consistently on the Word of God, while the so-called Liberals were without solid principles. "Destinies of de-sacramentalism" they call it, sentimentalists without hold on the eternal truths of God's word; men whose camp was no fit abiding place for the de-sacramentalists of being faithful to God and truth.

Mr. Cameron's Relations to Pedobaptism also made him feel the weakness of the open-communion position. No minister in the city has associated more freely than he with men of other denominations. And none have been more free than he to mind Pedobaptists to point out to him the incongruity of his position. Said a Presbyterian clergyman: "A man whose table is spread throughout this land and beyond these, I believe as you do, that immersion alone is baptism. I would never invite to the communion table those who had not been immersed. Your position is utterly untenable, and you can never find rest for the sole of your foot till you abandon it."

And the "logic of events" showed him pretty plainly that the open-communion theory was built of moonshine. His church—the only Free Will Baptist church in the city—has continually invited members of all other denominations to commune with them, but never would a Pedobaptist darken their doors. Weak and growing weaker, they were left to struggle alone. They were cut off more thoroughly from other denominations than the close communionists were. Settling out to be an example of Christian union, they found themselves a most striking example of religious isolation, and in the state of perfect disunion from all the Christian world. They found themselves to be a set of ecclesiastical Robinson Crusoes, and this very fact was one of the strongest arguments that their position was without the approval of the Christian community.

These things led Mr. Cameron to study anew the argument for the position of the regular Baptists, and to see that open-communion has no support in the Word of God or in enlightened reason.—Exchange.

THE PAPACY.

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

"History and infidelity have not and never had, and never can have any right being, as they are entirely contrary to the law of God."—Brownson's *Quarterly*, January, 1862.

The *Examiner* of the Valley, a Catholic paper published in St. Louis, says: "In the future, when we shall have placed the ascendancy in this country, at we surely shall, and it will be true, even as our common law says, that there will be all more religious liberty, as there ought not to be."

Protestantism of every form has not, and never can have any right where Catholicism is triumphant; and therefore, we must oppose it everywhere.—*Exchange*.

against bigotry and intolerance, and in favor of religious liberty, on the right of every man to be of any religion as best please him."—*Catholic Review*, Jan. 1862.

"Religious liberty is merely endured until the papacy can be carried into execution without peril to the Catholic world."—*Examiner*, of February.

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

"The Catholic church numbers one-third of the American population, and if the membership shall increase for the next thirty years, it will have the majority in this country and keep it."—*Examiner*, of St. Louis.

WHAT FOR?

The Pope has sent a marble statue of the Virgin to the seminary for negroes at Macon, Ga. The following indulgences accompanies it:

"To all faithful who visit this image of this Divine Mother in said oratory, and who recite there the *Hail Mary*, three times, we grant one hundred days indulgence. Moreover, to all those who with the dispositions shall recite therein the Litany of the Blessed Virgin (Loretto), we grant an indulgence of three hundred days."—*Examiner*, of St. Louis.

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 DENARY 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 disseminated, and take their names.

FACTS ON COMMUNION.

1. It is a fact that the Bible teaches that the ordinance of the supper is to commemorate the atonement, which he made for sin. "This do in remembrance of me."—*1 Cor. 11:24*.

2. It is a fact that this ordinance was instituted for the church, to be observed only in a church capacity. "And upon the last day of the week, when the disciples came together to break bread," etc. (*Acts 2:42*).

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 do him wrong."—*Examiner*, of St. Louis.

4. It is a fact that the great commission given by Christ to his church, was to baptize and to observe the ordinance of the supper. "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. 28:19, 20*).

5. This law requires, first, that they teach or disciple the people; second, that they baptize the disciples; third, that they teach the observance of the other things commanded, among which is the ordinance of the supper. 6. It is a fact that the apostles administered the ordinance in this order: baptism first, and the supper after.

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

8. It is a fact that the word baptism means immersion, and does not mean sprinkling or pouring, and not one of them defines it to pour or sprinkle. If persons have not been immersed, they have not been baptized, and hence should not partake of the supper.

9. 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 they were delivered to you." (*1 Cor. 11:2*).

10. It is a fact that it is a serious thing to change or pervert Christ's ordinances. "In vain they will worship me, teaching for doctrine the commandments of men." (*Matt. 23:2*).

11. 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 Th. 3:6*).

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The Complete Cotton Cleaner, a New, Valuable and Money-making Machine to every Cotton producer or ginner.—
Effectively removes all **Dust, Dirt, Seeds** and light Trash from cotton before ginning, and improves the quality of the lint from one to four grades.

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ADAM, D.D.
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English, or indeed in any other language—London
Gleaner." *Frederick Rogers, Esq.*
The grounds of the superiority, to the English
edition of the same work are these:
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by the influence of the Order. The Indian are
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and domestic articles can be obtained by those who wish to
invest in the same. The principal business of the Order is
to make the members of the Order, and their friends
and families, all classes will be interested in the
Journal of Agriculture and Farming, and no
family should be without it. 110

MARKET REPORT

Stocks and bonds, and commodities, and the paper
market, the agricultural price alone to get their
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as follows: 111. Breadstuffs, 112. Cattle, 113. Hogs,
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