

THE VALUE OF THE BODY AND LONG BRACE.

To Baptist Ministers of the South

I take this method of setting your attention to the celebrated Body and Long Brace, the agency of which I have accepted 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 sixteen years ago I was stricken down in a violent, from excessive preaching. I could speak but a little while without getting hoarse. My voice was generally hoarse and husky, and it took a long time to get it back. I was unable to preach, and I was unable to do the work of a minister. I was now compelled to discontinue preaching, and if possible overcome those conditions and recover the lost treasure—the voice, that to a minister more valuable than gold or jewels, or the silent for ever. I applied to the most eminent physicians, and was but little helped; and the condition of an elongated uvula, and this I was compelled to take. What ensued was that I could neither explain nor preach. Providence threw the remedy in my way. My wife was suffering from catarrhs uteri and the professor 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 procured one large enough for myself and put it on. At first I was doubtful 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 and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they attained it, and were relieved as I was. I made known the use of the Brace to restore, strengthen 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," prostration, exhaustion, after speaking, and weakness of the back and loins, and, in the slight relaxation of the abdominal muscles, which allows the contents to sink, hence by such bad habits over the tips of the hips.

The diaphragm or floor of the stomach sinks, and the stomach sinks with it. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks, a straining is brought to bear upon the throat, and speaking or talking will irritate it and soon produce hoarseness, and if continued sore throat, and all the train of evils that ministers are waded to their graves, and which yearly are laying a-aside as useless hundreds of others. The prostrations of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion, and "blue Monday," that most ministers know as well as it is of *hemorrhoids* and *piles*. Now, to get the Long Brace and be well again, after a personal experience of nearly twenty years, and the added experience of more than five hundred ministers upon whom I have used the Brace with laudable success, I am prepared to testify to its value. I have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a 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 preach six hours a day without exhaustion or hoarseness. I now wear it when speaking, and thus preserve my voice and physical strength. I do not believe that any one would ever be afflicted with hemorrhoids or piles, but nothing comparable to the "Banning" should be worn, it is entirely new, and

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 protracted meetings is what prostrates and uses up so many ministers in voice and strength, and lays the foundation of premature decay.

This invaluable article I am prepared to place within the easy reach of every Baptist minister of the South, and when he has worn it one month, or through one meeting, he will overcome his hoarseness, and five hundred ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific Shoulder and Long Brace; that it supports the back, abdomen, stomach, lungs; prevents leucorrhoea, hemorrhoids, 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 catarrhs; it is used by singers, laborers, and is a specific for all cases of prostration of the bowels in males or females. 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 March I put on the Brace, and in a few days the sore throat was entirely gone. I put on the Long Brace, and, strange to say, that was the last of my sore throat. It seemed like a charm. And though I preached on the entire month, preaching twice a day, in all fully three hours, my throat was not troubled in the least. In this connection I cannot say too much for the Brace. I believe the Brace would be of as much service to him in many cases, as it is to me. I believe a minister who, without the Brace, is belated, 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 BRO. GRAVES: For the benefit of suffering females I desire to give you my experience in the use of the Banning Long and Body Brace in relieving and correcting prostration, to alone and general weakness in the female. The supporters we find on sale generally are unsatisfactory and worthless, but I can assure all that this Brace is all the benefit that we can get from mechanical means; and in an extensive practice in the dispensary as a female I find that the only satisfactory supporter I can get for my patients is the Brace, and with them we are able to get many invalid ladies out of bed and make them useful to their families. R. J. SLATON, M. D., Senatobia, Miss., April 27, 1876.

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 sinners to use it. I had been suffering about four weeks when I received the Brace, and my chest and lungs had become sore, and were 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 nervous 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 notice. T. J. COOPER, Morristown, East Tennessee.

Consumption cured, if physicians are careful. In 1875 I thought a Baptist minister, who had been pronounced in the last stage of consumption by the very best physicians in the country, I differed from them, and recommended the use of the Long Brace and he would get well. I bought it for him, and he is now a robust man, able to split rails or do any work. I believe I think it ought to be known, and thousands of females ought to know its advantages in such cases. R. B. FULLER, Priests Point, Miss.

I can preach day and night for two months with my Brace and not be hoarse. I feel as if I could preach without it. Every minister, strong or weak, should have one. A. BOUTZ, Union Depot, East Tennessee.

The Brace sent to my mother for a female relative, was received the 7th August, and she is now as well as ever. I have used a "Banning" Brace about three years. I have also worn many other styles of Braces within the last twenty days, but nothing comparable to the "Banning" in its fit or its good use. A good thing it is, indeed.

For old persons, and for all with weak backs, it is the very thing. A. L. MORGAN, Fall Branch, Tennessee.

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always been more or less a part of religious worship—easily performed, and always welcome. Every synagogue, if possible, was by the side of a stream or spring; every mosque still requires a fountain or basin for ablutions in its court."

Dr. Wm. Wall, M. A., (1645-1727,) vicar of Shoreham, Kent, a writer of note, who published a History of Infant Baptism of 852 pages, explored all the voluminous writings of antiquity in search of evidence to support infant baptism, says:

"This (immersion) is so plain and clear by an infinite number of passages, that one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it; so we ought to disown and show a dislike of the profane scoffs which some people give to the English Antipedobaptists merely for the use of dipping, when it was, in all probability, the way by which our blessed Savior, and for certain, was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says."

"The custom of the Christians in the near succeeding times (to the apostles), being more largely and particularly delivered in books, is known to have been generally or ordinarily a total immersion."—Hist. of Inf. Bap. Pt. ii., ch. ix., § 2, and its Defence, p. 131.

"What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood only in reference to those western parts of Europe, for it is used ordinarily nowhere else. The Greek church does still use immersion, and so do all other Christians in the world except the Latins. All those nations of Christians that do now, or formerly did, submit to the authority of the Bishop of Rome do ordinarily baptize their infants by pouring or sprinkling; but all other Christians in the world, who never owned the Pope's usurped power, do, and ever did, dip their infants in the ordinary use."—All the Christians in Asia, all in Africa, and about one third part of Europe are of the last sort.—Hist. Inf. Bap. Pt. ii., ch. ix., p. 376, ed. 3.

Referring to the well known and disputed passage in Irenæus, he says:

"Since this is the first mention that we have met with of infants baptized, it is worth the while to look back and consider how near this man was to the apostles time. Here is the passage, which was written about the year 167: 'For he [Christ] came to save all persons by himself, all, I mean, who by him are regenerated unto God, infants, and little ones, and children, and youths, and elder persons. Therefore he went through every age; for infants, being made an infant, sanctifying infants,' etc."

The learned Winer says: "Irenæus does not mention it [infant baptism] as has been supposed."

"There is no earlier record, that Mr. Wall could discover, than in the case of Novatian, about the middle of the third century. This man while unbaptized, as Eusebius records (Eccles. Hist. L. VI., ch. xliii.), 'fell into a dangerous disease, and because he was very like to die, was baptized in the bed where he lay (en klino perichuthenta—i. e., sprinkled over in bed, or water poured all over him, the word signifies) if that might be termed baptism.' Novatian recovered; and by the following circumstance we have remarkably preserved the view which the Christian church generally took of his baptism: The See of Rome became vacant, A. D. 251. Two persons were chosen to succeed, namely, Cornelius, 'chosen by the major part,' and this Novatian, in a 'schismatical way.' Cornelius writes a long letter to Fabius, Bishop of Antioch, in which he describes the case of Novatian, and says (as Mr. Wall translates it), 'that Novatian came not innocently to his order of priesthood, much less was he capable of being chosen bishop.' Let the reader mark the reason assigned, 'For that all this clarity, and a great many of the laity, were against his being chosen presbyter; because it was not lawful (they said) for any one that had been baptized in his bed [Greek, as above, poured over], as he had been, to be admitted to any office of the clergy.'—Wall's Hist. Part ii., ch. ix. 2.—Penguin's Script. Guide to Baptism, p. 77.

Now, notice, with the testimony of the learned Winer and his translation of the record, do I offset and expose the perversion of this transaction by my opponent.

"France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health and in the public way of administering it. There had been some synods in some dioceses that had spoken of affusion without mentioning immersion at all, but for an office or liturgy of any church this, I believe, the first in the world that prescribes affusion absolutely. As for sprinkling properly called, it seems it was at 1645 just then beginning and used by very few. It must

have begun in the disorderly times after 1641, for M. Blake, who lived in England in 1644, had never used it nor seen it used."—Hist. Inf. Bap. Part ii., ch. ix.

Speaking of the reign of Queen Elizabeth, from 1558 to 1603, he says:

"It being allowed to weak children (though strong enough to be brought to Christ) to be baptized by affusion, many ladies and gentlemen first, and then by degrees the common people, would obtain the favor of the priest to have their children pass for weak children, too tender to endure dipping in water; especially (as Mr. Walker observes) if some instance really were, or were but fancied or framed, of some child taking hurt by it. And another thing that had a greater influence than this was, that many of our English divines and other people had, during Queen Mary's bloody reign (from 1553 to 1558) fled to Germany, Switzerland, etc., and coming back in Queen Elizabeth's time, they brought with them a great love to the customs of those Protestant churches wherein they had sojourned, and especially the authority of Calvin and the rules he had established at Geneva, had a mighty influence on a great number of our people about that time. Now, Calvin had not only given his dictate, in his Institutions, that the difference is of no moment whether he that is baptized be dipped all over, and if so, whether three or once, or whether he be only written with the water poured on him, but he had also drawn up for the use of his church at Geneva (and afterward published to the world) a form of administering the sacraments where, when he comes to order the act of baptizing, he words it thus: 'Then the minister of baptism pours water on the infant, saying, I baptize thee, etc. There had been, as I said, some synods in some dioceses of France that had spoken of affusion without mentioning immersion at all, that being the common practice, but for an office or liturgy of any church, this, I believe, the first in the world that prescribes affusion absolutely.'—Hist. Inf. Bap.

Again:

"So (parallel to the rest of their reformation) they (the reformers) reformed the font into a basin. This General Assembly (Westminster) (not 1643) could not remember that fonts to be baptized in had been always used by the primitive Christians long before the beginning of Popery, and ever since churches were built, but that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in the Popish countries) in times of Popery, and that accordingly all those countries in which the usurped power of the Pope is, or has formerly been owned, have left off dipping of children in the font, but that all other countries in the world (which had never regarded his authority) do still use it; and that basins, except in case of necessity, were never used by Papists or any other Christians whatsoever, till by themselves."—So parallel to the rest of their reformation, they reformed the font into a basin."—Hist. Inf. Bap., vol. ii., p. 368.

"It is no small evidence that infant baptism was not usually practiced in the Greek church during many centuries, because Constantine the Great, the son of Helen, who was a zealous Christian, was not baptized till he was advanced in years."—Hist. Inf. Bap., Part ii., p. 42, sec. 16.

Once more:

"In England there seem to have been some priests so early as the year 816 that attempted to bring in the use of baptism by affusion in the public administration, for Spelman recites a canon of a council in that year: 'Let the priests know, that when they administer holy baptism, they must not pour the water on the head of the infant, but they must always be dipped in the font.'—Hist. Inf. Bap., vol. i., p. 714.

Dr. G. Waddington, a man of learning, and author of works on church history and the Reformation (1835), says:

"The ceremony of immersion, the oldest form of baptism, was performed in the name of the three persons of the Trinity."—Ch. Hist., ch. ii., sec. 3.

Bishop B. B. Smith, Bishop of the Episcopal church of Kentucky, says:

"We have only to go back six or eight hundred years, and immersion was the only mode, except in the case of the few baptized on their beds at the real or supposed approach of death. . . . Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic. . . . The bowl and sprinkling are strictly Geneva in their origin—that is, they were introduced by Calvin at Geneva."—Hist. Bap.

Nothing but the utmost disregard for the truth of history and for the common respect of all Christian scholars and Christian men would induce a man to stand up and put the lie in the lips of Bishop Smith and of all these distinguished historians.

The Lutheran Church Historians, A. D. 1840.

"I now bring forward a brilliant array of historians, who, belonging to the Lutheran church, if Eld. Dittler sees fit to question their veracity it will be the first time they were ever doubted.

Dr. J. L. Moesheim (1695-1755), a noted preacher, theologian and historian, filled professorships in Denmark and Brunswick, and theological professor and chancellor of the University of Göttingen, and wrote

about one hundred and sixty works, and says of the first century:

"The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

And of the second century he says:

"The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the Devil and his pompous allurements, were immersed under water and received into Christ's kingdom."

Also of the fourth century he says:

"Baptismal fonts were now erected in the porch of each church for the more commodious administration of baptism."—Maclain's Moesheim, vol. i., pp. 16 & 17, 121.

Dr. J. A. W. Neander (1789-1850), the greatest church historian of his age, and theological professor in the University of Berlin for thirty-eight years, says:

"In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same."

"Baptism was originally administered by immersion, and many of the commentators of Paul allude to this form of administration."

In his letter to Judd he says:

"As to your question on the original rite of baptism there can be no doubt whatever, that in the primitive times the ceremony was performed by immersion, i. e., a complete immersion into the new principle of life divine, which was to be imparted by the Messiah. When Paul says, that through baptism we are buried with Christ and rise again with him, he unquestionably alludes to the symbol of dipping into and rising again out of the water. The practice of immersion in the first century was beyond all doubt, prevalent in the whole church."—Appendix to Judd's Review of Stuart.

Winer, in his lectures, says: "Affusion was at first applied only to the sick, but was gradually introduced for others, after the seventh century, and in the thirteenth became the prevailing practice in the West."

Van Collin, in his History of Doctrines, says: "Immersion in water was general until the thirteenth century; among the Latins it was then displaced by sprinkling, but retained by the Greeks."

Ralph Hospinian (1517-1626), a learned Swiss writer and preacher, who published a History of the Errors of Popery, and History of the Jews, etc., says:

"Christ commanded us to be baptized, by which word it is certain immersion is signified."—Hist. Sac. L., ch. i., p. 30.

Dr. J. C. W. Augusti (1772-1841) a distinguished German author and theologian, and for many years professor of theology in the University of Berlin and Bonn, says:

"The word baptism accords to etymology and to usage, and signifies to immerse, submerge."—Hinton's Hist. Bap., p. 53, 2^d quarter and Snyder Deb., 49.

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J. C. L. Gieseler (1793-1851) a German church historian, and theological professor in the University of Bonn and Göttingen, says:

"For the sake of the rich the rite of sprinkling was introduced."—Ch. Hist., Ger. ed., vol. iii., p. 274.

Dr. John H. Kurtz, born 1809, a professor of theology in the University of Darpt, author of Manual of Sacred History, The Bible and Astronomy, Church History, etc., says:

"Baptism was administered by complete immersion."—See Hist. of the Ch., pp. 72, 119, 226, 227, Clark's ed.

"Baptism was performed (third century) by thrice immersing, during which the formula of baptism was pronounced, sprinkling was only common in case of the rich."—Ch. Hist., p. 119.

Prof. J. Bohmer, a church historian of note who died in 1714, says:

"The place of administering baptism was not the church, but a river, in which people were dipped in the presence of witnesses."—In Ingham's Hand Book on Bap., p. 141.

April 1, 1876.

He says Tertullian says some say it will do—that is, sprinkling. Nothing of the kind. He is discussing whether the twelve apostles were baptized. "Others make the suggestion, forced enough, clearly, that the apostles then served the term of baptism when they, in their little ship, were sprinkled," etc. We read it all before. Now why did they recognize this (affusion) others, leading theologians in that day, in trying to find out where the apostles were baptized, if baptism was immersion, how on earth could they suggest, and say, here is when they were immersed, the day they (adspersion) were sprinkled, when the storm dashed the waves against the little ship, and the spray flew over them? But Dr. Graves says not this, and he does say that. We say Tertullian here shows that in his day sprinkling was as readily and promptly recognized as baptism as *mergo* three times repeated. Nor did the Doctor give my quotation at all! It is strange how he does turn and twist.

Finally, on lexicons in Latin. You notice they all, save Furst, begin with *tingo*, or *tubho*, and with *immergo* generally. Now, the same is the case with more accurate ones on *bapto*, though they do not end with *immergo* so habitually. Now, these same lexicons on words that do properly mean to immerse in Greek, Hebrew, Arabic, always begin with "*immergit*." On *tubho*, that does mean to immerse, and they all use *immergo* promptly every place it occurs in the Bible. But we have eleven encyclopedias, all favoring the one or two he quoted. Indeed! Did he tell you how those works are generally gotten up? Did he tell you an immersionist wrote that article? Baptists watch the water question all the time. In others of them, men are hired to write, do it for a living, turn off all the matter they can. We have never deemed one of them worth looking into on this question, where close, laborious pains are demanded.

He brings up the Catholics. Now does he not know that they have used that question most unfairly? I admit he can quote from Bossuet and a few Catholics of that stripe, sentences favoring his side. But I ought to know that they wrote those false statements solely and alone to encourage the fanatical Anabaptists, to inflame their zeal, animate their courage, and stimulate their passions, that civil war might desolate England and Germany, and give civil powers the pretense, and the Pope with them, of suppressing and exterminating Protestantism. The Baptists boast their want of sympathy with Protestantism. They avow themselves not Protestants. So do these Baptist books I have here. Now, it was the cunning of those priests to urge on to extremest excesses these Anabaptists, encouraging them in many ways, as they had no fear of them, as the learned and steady Presbyterians and Independents were the parties in England, the Lutherans in Germany, that they dreaded. So, likewise, in England, in the civil wars in the seventeenth century, Catholic priests with authority from Rome in their boots, were taken, pretending to be extremest Independents in Cromwell's day, so as to drive Protestants into every excess, that reaction might come on, and the Catholic House of Stuarts restored, which actually did take place, 1660. But

2 While their praise is shame, no intelligent Catholic will tell you that they claim that the Catholic church asserts the right to change the ordinance in the sense you assert it for them. Archbishop Kendrick, of Missouri now, whose work on baptism I have examined, urges that Paul, Luke, Mark, etc., in the New Testament use *baptizo* and its nouns for affusion; and argue on it as M. Stuart, Wall, Alford, and others do, that it is used there for sprinkling and pouring. He quotes the Fathers on through centuries to the same purpose, from the earliest reliable ones on. Now how could the Catholic church assert the right to change as you represent them, when they hold sprinkling, etc., to be apostolic? Now, they simply mean this, the church holds all three modes as apostolic. She holds that as immersion became the main mode through what we call the dark ages, she had the right to change the practice to affusion, as both were Scriptural in her estimation.

So Wall, etc., held that either was Scriptural. In both volumes here before us Wall proves to his own satisfaction that *baptizo* and its nouns were used, Heb. ix. 10, Mark vii. 4, Luke xi. 38—g, Judith xii. 7, Serrach xxxi. 24, (35, 24 English & French) or baptism by sprinkling, that it applied to affusion as well as dipping in the New Testament. We can read it if you deny. Now, how could such men believe as you represent in the face of these facts? It is true Wall

As for Grotius, he was so prejudiced that Wall can vict him of gross perversion of the facts, and his opinions on religious matters are always to be carefully examined into, ere received. He is not reliable on baptism at all. He says when he came to Syria, I went off on Arabic. He stated distinctly that *amad* was the same in both. I held on to both. We know the Arabic has this advantage over all Semitic languages, 1. It is the only one that still lives. 2. It has a vast amount of literature, and hence from these two facts we are in no doubt or trouble as to the meaning of any Arabic word any more than over an English or German word. It is the main aid here, as all oriental critics agree. I used the Arabic and Syriac together from the first.

As to Anabaptists, they were so called because they rebaptized all who joined them from the other party. These matters belong to future propositions.

* Ch. Hist., vol. i., p. 810, also Hist. Plan. and Train., vol. i., p. 222.

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It is a poor show to have to fall back on such crochets to aid the cause that is so dear to Baptists. Now, sir, we call your attention prominently again to this point. We are nearly through with five days' debating on mode of baptism. He told us the first day that it was a reproach to Christ, or to us, that this discussion should have to take place, as if discussion did not exist on pardon, regeneration, church government, etc., as well as baptism; and surely they are of more importance in our eyes. Now we assert, just the course he has pursued is the cause of all this strife and trouble on baptism. How has he met the points we have brought up? Why, he tells us I was two days in the lead. I know that, I was a whole century ahead for that matter. He has dashed here, run yonder, and what has he accomplished? He began with philology himself, a solid hour spent, and only about three, if over two, minutes in adducing anything on baptism, three authors, one a Baptist, two of them out and out immersionists, that ended his speech, running over time five minutes. We accepted the laws of interpretation, but not his way of applying by a great deal. We replied on philology, to settle the meaning of *baptizo* ere we made application, just as workmen dress a stone all to the square, then fit it in its place. We expected beautiful work here. But me! when he saw my mailed Greeks, a Spartan band, in serried ranks bristling along the whole front of his works, to our utter surprise, he spiked his own cannon, and, with all his forces, made the swiftest time on record for Jordan and Eon. A son overtook him there. He took his stand on *en* and *eis*, planted himself on them. But he slipped up on *eis*, and lost *en* in the struggle. We showed that they settled nothing at all. *Eis* occurs often in Bible Greek, even where verbs of motion occur, where water and Jordan occur, and yet simply means to, at, on. Kuhner, than whom a greater critic on Greek never lived, tells us *eis* is to express "in the direction whither." In general, (it is used) to denote the reaching a definite limit. Buttman: *eis*, to, into, in answer to whither. Liddell and Scott's lexicon tells him its "radical signification is direction towards, motion to, on, or into."

Scripture shows this to be true, as well as classic usage. "The sons of the prophets came *eis*, to the Jordan and cut wood." 2 Kings v. 4. We gave a number of passages to show this fact. Yet he boldly asserts it is into, its primary is into, in the face of every principle of the science of language. You must accept his say so, shut your eyes as to facts. He appealed to *en*, and emphatically declared that *en* was as much—as often in English as in was in in our tongue. We quoted many places. Let us repeat some:

From Exodus xxix. 2, to Num. xxxv. 25, "with oil," in our version occurs forty-one times, "mingled with oil," "anointed with oil," the words being interspersed constantly with "poured the oil upon," etc. Yet in the Greek it is *en* every time, not once omitting the *en*, *en* *elaiu*, "with oil." See Ex. xxix. 240; Lev. vi. 4-7; ix. 4; xiv. 10, etc.; Num. vi. 15; vii. 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79; xv. 4, 6, 9; xxviii. 5, 9, 12, 13, 20, 28; xxxv. 25, "anointed with the holy oil," the high priest. This is enough. Not once do I find it expressed even by the simple *elaiu*, as we might expect, yet every time it is *en* "with." This forever settles the fact, that while *en*, expressive of locality, is often equivalent to our in, by, at, yet whenever it indicates instrumentality, it is always with. But all agree that in the washing and "baptizing with water," "with the Holy Spirit," locality is not thought of or expressed at all, our instrumentum divi. We not only see, then, that *en* is properly consistent with a washing, as the pouring of forty one times on actively shows, and Eusebius kept it up (*en*), but points to affusion emphatically.

So likewise in cleansing about; sprinkling, *en* is

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It is a poor show to have to fall back on such crochets to aid the cause that is so dear to Baptists. Now, sir, we call your attention prominently again to this point. We are nearly through with five days' debating on mode of baptism. He told us the first day that it was a reproach to Christ, or to us, that this discussion should have to take place, as if discussion did not exist on pardon, regeneration, church government, etc., as well as baptism; and surely they are of more importance in our eyes. Now we assert, just the course he has pursued is the cause of all this strife and trouble on baptism. How has he met the points we have brought up? Why, he tells us I was two days in the lead. I know that, I was a whole century ahead for that matter. He has dashed here, run yonder, and what has he accomplished? He began with philology himself, a solid hour spent, and only about three, if over two, minutes in adducing anything on baptism, three authors, one a Baptist, two of them out and out immersionists, that ended his speech, running over time five minutes. We accepted the laws of interpretation, but not his way of applying by a great deal. We replied on philology, to settle the meaning of *baptizo* ere we made application, just as workmen dress a stone all to the square, then fit it in its place. We expected beautiful work here. But me! when he saw my mailed Greeks, a Spartan band, in serried ranks bristling along the whole front of his works, to our utter surprise, he spiked his own cannon, and, with all his forces, made the swiftest time on record for Jordan and Eon. A son overtook him there. He took his stand on *en* and *eis*, planted himself on them. But he slipped up on *eis*, and lost *en* in the struggle. We showed that they settled nothing at all. *Eis* occurs often in Bible Greek, even where verbs of motion occur, where water and Jordan occur, and yet simply means to, at, on. Kuhner, than whom a greater critic on Greek never lived, tells us *eis* is to express "in the direction whither." In general, (it is used) to denote the reaching a definite limit. Buttman: *eis*, to, into, in answer to whither. Liddell and Scott's lexicon tells him its "radical signification is direction towards, motion to, on, or into."

Scripture shows this to be true, as well as classic usage. "The sons of the prophets came *eis*, to the Jordan and cut wood." 2 Kings v. 4. We gave a number of passages to show this fact. Yet he boldly asserts it is into, its primary is into, in the face of every principle of the science of language. You must accept his say so, shut your eyes as to facts. He appealed to *en*, and emphatically declared that *en* was as much—as often in English as in was in in our tongue. We quoted many places. Let us repeat some:

From Exodus xxix. 2, to Num. xxxv. 25, "with oil," in our version occurs forty-one times, "mingled with oil," "anointed with oil," the words being interspersed constantly with "poured the oil upon," etc. Yet in the Greek it is *en* every time, not once omitting the *en*, *en* *elaiu*, "with oil." See Ex. xxix. 240; Lev. vi. 4-7; ix. 4; xiv. 10, etc.; Num. vi. 15; vii. 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79; xv. 4, 6, 9; xxviii. 5, 9, 12, 13, 20, 28; xxxv. 25, "anointed with the holy oil," the high priest. This is enough. Not once do I find it expressed even by the simple *elaiu*, as we might expect, yet every time it is *en* "with." This forever settles the fact, that while *en*, expressive of locality, is often equivalent to our in, by, at, yet whenever it indicates instrumentality, it is always with. But all agree that in the washing and "baptizing with water," "with the Holy Spirit," locality is not thought of or expressed at all, our instrumentum divi. We not only see, then, that *en* is properly consistent with a washing, as the pouring of forty one times on actively shows, and Eusebius kept it up (*en*), but points to affusion emphatically.

So likewise in cleansing about; sprinkling, *en* is

hatched, with the blood of the bird, and as to Judah, with the water, etc. People were fed in the cave (m) with bread and water. We could cite hundreds of examples. We showed all this, hence of course his argument was utterly destroyed. He had, as yet, proved nothing at all. His wild dash at dative of *whom* and *where*. Why, what had that use of the dative to do here? It was not a question *where* was the Spirit or the fire with which Christ was to baptize the people. Nor, where was the water; for he had told us where were the places of baptism. It was solely of these elements as the means—the instrumentality of their baptism—with water, with the Spirit, with fire they were to be baptized. Even if it had been location it saved not his cause. People stood still in Jordan, "camp up out of Jordan,"—that implied that they went *as*, into Jordan, were "in the midst of Jordan." Joshua iii. 8, iv. 8, 10-21, and Elijah "dwelt in the brook." Cases of this kind are numerous. Hence nothing is as yet proved. He went to Romans vi. 4, assuming that it was water baptism. We showed it was not. He relied wholly on the word bury. We showed it was a spiritual burial into death to sin—a strong term indicating entire death to sin. We showed that the term in Greek and English is used in Jeremiah xxii. 19, "buried with the burial of an ass"—where the party was left above ground—no covering up, no interment. Hence it proved nothing. He fell back on the word plant. We showed that it was never used in Scripture for interment, or covering up, the Greek term. It applied to planting trees, vineyards, engrafting together, to be born together. Hence it was a beautiful allusion to our being engrafted together in the death of Jesus—which was crucifixion, not a death under the water—and hence, by this we are crucified with Christ—always delivered *as* into death. 2 Cor. iv. 10-12.

Falling on all points, the Doctor waxed desperate with imagination, and struck wildly in the air, hoping an awkward, aimless link would do more execution than studied blows. He attacked Furst, Ewing, lexical authorities, and made an assault on my use of classical Greek in one, as to dip. But he failed here badly. As to attacking the center of my position, he never even made a faint that way.

Meantime we made—unchecked—our entire philological argument from beginning to end on Greek, as to *baptizo*, 1. The lexicons—all with us, 2. Immersionist authorities of highest repute, all bore down on the immersion theory with crushing weight, that fearful record of devastating facts he has never noticed. 3. We appealed to the classics, and it perfectly established sprinkle as the primary meaning of *baptizo*. 4. We appealed to the laws and principles of language, by the laws established to find *derivatives* and *primitives*, and they with infallible certainty, pointed out and demonstrated sprinkle as the primary meaning of *baptizo*. These facts he has passed by in silence. We turned to the ancient Versions. These have been used by immersionists with great force and persistent zeal. But we showed they had used them as they had the lexicons. They sustained assuasion with one voice from apostolic times to the sixteenth century. Their voice was one unanimous and emphatic assertion of assuasion as the only apostolic practice. There was no uncertainty in the sound. It was not involved in any kind of doubt. It was emphatic.

We turned to the Hebrew. 1. The lexicons were a unit for us. They at once ranged themselves along with the Greek and Syriac lexicons. 2. We appealed to the original text, "the ultimate authority," and like the Greek, it sustained the utmost of the lexicons. 3. We appealed to the root, the stem syllable, that gives the tone, is the key to the primary and fundamental signification of the word. It was sprinkle.

We appealed to the Greek Fathers, Origen, Irenaeus, Basil, Hippolytus, Euthymius, Clemens Alexandrinus, all, all sustained sprinkling as baptism. They supported pouring water on objects as modes of baptism. We turned to Tertullian, Cyprian, Jerome, Julianus, Augustine, they all supported assuasion for baptism.

We presented the Laver, we gave its history, dimensions height, uses, laws, all from the Bible. We showed that for fifteen hundred years every Jew baptized himself. It was a telling record. It goes to mankind in this great debate. It was a record for assuasion all the way through. Any one of the arguments we have adduced defeats the Doctor's proposition. He has not met a single one of our arguments. We appeal to the record. How crushing, then, how grinding, yea, grinds to powder and thinnest dust, all

his arguments, unearths every position in which he hid, and leaves him to the pitiless force of inexorable logic and the crushing weight of invincible truth.

He attacked Furst, the great German Rabbi, the pride and glory of Jewish scholarship, and Light, of Leipzig, with a bitterness not becoming the Doctor's reputation. If the Doctor prefers to live in the learning of the dark ages, or in its mere twilight, when the grammars, and lexicons and helps to learning were crude and full of defects, he can do so, but to so bitterly assail those great thinkers who press on into newer and grander fields, is not the better course. We tell him now, immersion will go to the wall. It is doomed. The facts are all with us, and all the world cannot meet them. It is only a question of time.

On the contrary, he clung to Liddell and Scott as death to its victim. They took him under special charge. Anthon, the immersionist Episcopalian, and Drisler work up the case, they threw pour upon pour. It is good now. No, they throw pour out of his delusion of *how*, full brother of baptizo. Now it will do. No, "dip repeatedly" as a first meaning won't do. Out it goes. Now we can rest. No, no, no, no immersion in it yet. We must have that in. So they change it again. And so they keep on tinkering at it from year to year. It shows how one-sided short-sighted their leaders are, and how hard to get right even from their own standpoint. Dr. Graves has tried hard to invalidate the Syriac version also.

But here again he failed. 1. We quoted Drs. Judd, and J. R. Graves, and Gale, three distinguished Baptists, squarely against our opponent. 2. We quoted Origen, and the whole Oriental church against him, where not a single argument can be brought against its apostolicity, but masses can be for it. 3. We quoted a host of the greatest Oriental scholars, immersionists and all, who hold that it was made in the apostolic age, so early, too, that the three or four last books written, Revelation and Jude—a *g*, being written after the Syriac version was made, were not in the old Syriac canon. It is with these massive volumes of truth that we go before the world, and challenge their respect for the *more* we prefer, because it alone is apostolic—(Time out).

THE BAPTIST TROPHY

OWING to an enlargement of the work both in the size of the page, and also in the number of pages, and owing to an increase in the cost of the work, the author is compelled to change the price. The book, instead of being a tract, as was first determined, consists of one hundred octavo pages, beautifully printed on tint paper, and one of the most elegantly executed works ever issued from the Southern Baptist Publication Society. It embraces in verve pretty much the whole discussion of Baptist principles from the standpoint of religious liberty. Price, in pamphlet form 50 cts., in cloth, \$1.00. Those who have already sent their money will be supplied, according to original statement of price, up to present date. Send in your orders to W. D. Mayfield, Business Manager Southern Baptist Publication Society. G. A. LLOYD

Dr. A. Michler, who last year built at Lancaster, Pa., a two-story brick house in nineteen hours, proposes to build next year on the centennial grounds at Philadelphia a two-story brick house 20x40, in eight hours.

BUSINESS—DELINQUENTS.

WE find upon our books the following amounts against the names given. We have tried to so reach as to bear 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.

THE FOLLOWING ARE INDEBTED TO US \$2.50 FOR SUBSCRIPTION: J. M. McBrooke, Bartlett; J. R. Brinkman, W. T. Hunt, Brownsville; J. A. Burns, W. C. Dinton, Chickamauga; J. G. Jones, Mrs. J. J. Greaser, Cleveland; R. F. Fitzhugh, Mulberry Gap.

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Circulation of THE BAPTIST this week, 7,810.

OUR CENTENNIAL WORK

To the Baptist Preachers and People of Tennessee.

DEAR BRETHREN—I have had the pleasure of meeting many of you during the past autumn and winter, and of addressing you on the subject of the great centennial work in which the Baptists of Tennessee are now engaged for the endowment of the Southern Baptist University. The general centennial agent for the State, Rev. G. A. Lofton, of Memphis, has also had the opportunity of addressing large numbers of our Baptist brotherhood. Many of you have responded nobly to our appeals. We thank you for your generous contributions. Many of you have also accepted our books of centennial certificates and of bonds for the endowment of the University, and have promised to help us in your churches and elsewhere in the work of soliciting contributions and collecting funds for the endowment. During the past winter, on account of bad roads and unfavorable weather, most of you have been able to do but little in the great work which you have undertaken. But now, the winter is over and gone, and the time of the singing of birds has come.

The fourth day of July will soon be upon us. The one hundredth anniversary of American liberty is only three months distant. Let us all be up and doing. Let there be an advance movement all along the lines. Let our dollar roll roll on until it shall comprehend every member of every Baptist church in the State, every individual of their families, every attendant on a Baptist congregation, every pupil in a Baptist Sunday school, everybody who has any Baptist blood in his veins. Let all our brethren of larger means be solicited to give their bonds for larger sums, payable in five annual installments, for the endowment of the University. Let the centennial committees of the various Associations meet and consider the best means of prosecuting the work in their own bounds. Let them appoint centennial meetings and select suitable men as speakers for the occasion. Let them do all they can to stir up an interest in the churches, and seize the glorious opportunity before it passes. Let the pastor call the attention of their churches to the great work, and preach to them on the subject. Let the Sunday school superintendents talk to the children about the centennial, and secure the enrollment of their names on the dollar roll. Let the collectors in the various churches go to work right earnestly, and never cease in their efforts until they have given to every man, woman and child in their congregations the opportunity of inscribing their names on one or both our rolls of honor.

Our University must be endowed. Now is the time to do it. The centennial comes but once in a lifetime. Lost opportunities never return. May God give us all grace to feel the importance of our work, and to do it in earnest.

If you wish to work in this cause, and have no book of certificates, apply to the centennial committee of your Association, or to H. W. Buttorf, Nashville. If you want a book of bonds send for it to Gen. A. W. Campbell, Jackson, Tenn.

Let everybody go to work, each in his sphere, and with his best ability, and with the blessing of the Lord upon our efforts, we shall find, at the expiration of the next three months, that our success has surpassed our expectations. Wm. SHELTON, President.

BREVITIES.

If your pastor, son or daughter does not receive THE BAPTIST, order it to be sent to him six months. It will only cost you \$1.35.

THE *Florida Baptist* is suspended for lack of paying patronage. Bro. McCallum has fought a good fight to keep it going, but no one State, however large, ever yet sustained a Baptist weekly paper. So we have always known and said.

THE *Western Baptist* has gone to Little Rock, and indicates a renewed life. It is sound, and we wish it great success. If the department in this paper is in the way of it, we will discontinue any time when the Convention says so.

ELD. J. E. CRAIG, of Pittsburgh, who has served the First church as pastor for the last six months, returned to his former field last week, which leaves our church unsupplied. Bro. Craig endeavored himself to every Christian heart as a devotedly pious and laborious pastor, who, while he was with us, made full proof of his ministry. That he felt it his duty to return is deeply regretted. Bro. Lofton feels himself engaged to the centennial committee for a full year, but he is now under Dr. Voorhees, of this city, for treatment, who forbids his speaking for some time to come. Prayer should be made for him by all the friends of education in this State.

THE DEBATE—When will it appear? is constantly asked. One-third of it is already stereotyped and the balance rapidly passing through the press. Three hundred agents are in the field actively canvassing for its sale, and taking subscribers rapidly. One thousand more are wanted, men who will canvass every family in a county. The field is given out by counties. We give to every canvasser the agency for our paper, and by soliciting new subscribers he can make his expenses as he works for THE DEBATE. If you want a county write to W. D. Mayfield, Business Manager.

THE discussion this week is exceedingly rich in historical facts that must interest all. From this time onward, as we emerge out of the smoke and dust of ancient tongues, will the debate assume, weekly, an increased interest. Read and loan your paper to your neighbors. Early in April we shall open the next proposition.

IS INFANT BAPTISM AUTHORIZED BY THE WORD OF GOD?

All can understand every speech on this question. There will be no Syriac, Chaldee, Ethiopic, for Eld. Drisler to seek to hide in. He will be forced to walk out upon the open plain and make a stand, or fail to do so in the eyes of all beholders. It was during the discussion of this question that he openly surrendered the whole ground of infant baptism—i. e., the Abrahamic covenant, circumcision and all. We want to be authorized to issue an additional one thousand copies, and if each one who reads these lines will but exert himself a little we can easily do it. If each minister will make one little speech for the paper it can be done.

SLACK'S REASONS.—We learned from Bro. Dawson of Owensboro, Ky., last February that a Methodist preacher charged, that in our little appendix to Slack's Reasons for Becoming a Baptist that we had expressed views different from what we now advocate—i. e., that baptism before the supper is not taught in the New Testament. We have this day reread it carefully, and if there is one line or word that we would blot it escaped our notice. Will Bro. Dawson point out the sentence objected to and oblige us?

The position we advocated in that tract, written now twenty years ago, was that the supper is strictly a church ordinance, and, like voting, should be limited to the particular church celebrating it. This, at the time, was regarded as an advanced position and a new departure, and was opposed generally. Since then Dr. Gardner has suggested it in his work

on communion, and we lately met with this in the New York Examiner:

"DAN EXAMINER:—The address of Dr. E. G. Robinson, on Thursday evening, recalls to my mind a circumstance which is, perhaps, worth relating in this connection. It happened some five summers ago, during the Doctor's temporary occupancy of the Strong Place (Brooklyn) pulpit. On 'a communion Sunday' the ordinance was celebrated at the close of the regular service. In announcing it, Dr. Robinson took occasion to inform the congregation, in effect, that nobody but members of that particular church had any right to partake of the supper without invitation. Why, said he, in his emphatic way, it would be as discourteous to do as it would be if, passing along the street and seeing a door open, you were to enter and seat yourself uninvited at the tea table of a stranger."

"AMERICAN BIBLE UNION.—At a recent meeting of the officers of this society a new line of action was decided upon. Besides its own version, the managers voted to circulate the version issued by the American Bible Society, and also to make arrangements with the publishers of the London translation to distribute their version of the word of God, so making a very material change in the work of the Union."—*Examiner and Chronicle*.

This step will sink the Union from its present position to that of a mere Bible bookstore, which Sheldon & Co. could better manage. That English version will not translate *baptizo* and its cognates, nor dare they translate the little preposition *en* when the water of Jordan is in sight. Pedobaptists never did, and never can, give to the world a pure Bible, nor can Baptists, in union with them. The Bible Revision Society of New York can do it, now it has at last passed the rock and the whirlpool.

We must have Ten Thousand by the First of next May and a New and Beautiful Dress by the Fourth of July, 1876.

PREMIUMS FOR OUR SISTERS.

We will give an elegant gold pencil, ladies' pattern, to the sister who will send us the largest list of new subscribers on or before the first of May. It shall be a beauty. Or—

A nice spring bonnet that shall be all the worker will desire. Or—

A beautiful gilt edge Bible, gold clasps, with name in gilt letters on the side, a thing of value or of beauty.

The one getting the second largest list shall receive our Hymn and Tune Book, in gilt, with name in gilt on the back.

The new subscribers shall each have that magnificent engraving, Bible Baptism, intrinsically worth \$1.00.

A GIFT FROM A CHURCH.—We have procured a copy of the fine pulpit Bible recently brought out by the St. Louis Publishing Company, worth \$15, which we will send as a gift to the church that will send us the largest list of new or renewed subscribers on or before the first of May; and we will add a pulpit copy of our Hymn and Tune Book for each pastor who makes a little speech on this proposition, and will put his name in gilt on the back. See our agricultural premiums.

A few cheese parings and candle ends, Christians have given away to missions, but little more.—*Spurgeon*.

WHAT assurance can I have that Jesus died for me, if I am not living truly unto him?—*Dr. Cuyler*.

Suppose that a man would advertise to take a photograph of the heart; would he get many customers?—*Moody*.

Every man who is in vital sympathy with Jesus Christ rejoices in the consciousness that he is working for posterity.—*Dr. Joseph Parker*.

ITEMS.

The Hardebell Baptist church at Mantford's Cave, N. C., has been organized into a regular Baptist church by experience and baptism.

Rev. W. Gray, a prominent Methodist minister, recently joined the Baptist church at Oak Grove, N. C.

The salaries of the different monarchs of Europe are given by a German statistician as follows: Alexander II, \$9,152,000, or \$25,000 a day; Abdul Aziz, 9,000,000, or \$18,000 a day; Francis Joseph, 4,000,000, or 10,050 a day; Fred. William II, 3,000,000, or 8210 a day; Victor Emmanuel, 2,400,000, or 6810 a day; Victoria, 2,200,000, or 6270 a day; Leopold, 600,000, or 1643 a day.

THE PAPAOT.

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, 1853.

The *Shepherd of the Valley*, a Catholic paper published in St. Louis, says: "In the future, when we shall have gained the ascendancy in this country, as we surely shall, then it will be true, even as our enemies now say, that there will be no 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 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 pleases 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.

POLITICS OF INFALLIBILITY

It is becoming apparent to observing statesmen that there is much more, especially of political pretension and design, in the dogma of Infallibility than they had dreamed of. We venture the opinion that the objects to be attained by it were chiefly political. So far as discernible, nothing pertaining to "the spiritualities of the Church" required its promulgation. The Pope was revered and obeyed by all loyal Catholics as the head of the church, the "Vicar of Christ." If we understand the shrewdly worded, but often bold utterances of those in the Council who opposed it, this was the basis of one of their strongest arguments.

True, it gave the Pope far greater authority; but chiefly of a political nature. As a writer in Macmillan's Magazine has recently shown, by citing, as did Gladstone, declarations of Irish Bishops and English Vicars-Apostolic in the year 1826, made in the sight of all Europe, and never contradicted by him, the constitution of the pre-Vatican Church conferred upon the Pope only executive functions. He could enforce but not make laws. These were enacted by General Councils. "But these, even, had no binding force unless approved by National Synods. Outside of these the Bishops were the judges whether the Papal Bulls were to be enforced or not." The Bishops confessed entire allegiance to the civil power of their respective governments. Any attempt on the part of the Pope to encroach on the civil rights of their respective sovereigns the Bishops were bound to oppose "by any and all means in their power, even to the use of their spiritual authority over their flocks." With such a Church the State could live on terms of the most perfect peace and good-will.

But by the decree defining the Pope's infallibility the Bishops in their corporate capacity, *Ecclesia Congregata*, were deprived of their legislative functions.

By it the entire structure and constitution of the Roman Catholic Church is changed from the foundations upward; and there is substituted, for a Monarchy founded on law, in which some attempt, at least, is made to separate the legislative from the executive functions, and to respect corporate and rights and privileges, an autocracy based on the royal prerogative of every individual, and the unconditional submission of every corporation, from the National Synod down to the village vestry throughout the length and breadth of the "Orbis" and the "Urbs."

"We teach and declare," thus runs this marvelous Bill of Papal rights, "that the Roman Church (i. e., the Pope), God having so ordained it, wields a *potestas ordinaria* over all other churches, and that this jurisdiction of the Roman Pontiff over the churches is (within each church and each diocese) in very truth an episcopal jurisdiction in its nature; immediate; further, that the clergy and laity (pastors and the faithful) of every rite and every dignity (i. e., as regards the churches inclusive of the United Greek and other Oriental Churches which till 1870 had enjoyed very large and well-defined privileges and exemptions, and as regards the laity, inclusive of emperors and kings and men of all degrees) are one and all severally and corporatively riveted by the duty of hierarchic subordination and true obedience to the jurisdiction of the Roman Pontiff alone, not only in all matters pertaining to faith and morals, but also in regard to such matters as have reference to the discipline and government of the Church throughout the world."

As a writer from whom we have quoted observes this decree has not only irrevocably committed an immense portion of mankind to an inconceivably degrading form of Pagan Cæsar-worship, and once for all poisoned those living waters of Christian faith which the staunchest Roman Catholics had hitherto held to be the common inheritance of Christendom, and incapable of being tampered with, but has wherever two or three Roman Catholics are gathered together, sown seeds of a conflict between the spiritual power and the temporal power, which sooner or later, will have to be fought out to the bitter end.

If any think his expression, Pagan Cæsar worship, too strong, he would invite them to procure the photograph (publicly exhibited for sale in a Roman shop windows) of a picture painted in 1870 in commemoration of the Vatican decrees.

It represents Pius IX seated on a throne which rests upon a rock, at a considerable elevation from the ground. Round this rock are five female figures, in somewhat operative costumes, representing Europe, Asia, Africa, America and Australia, all of them in attitudes of prostrate or ecstatic adoration, and one of them burning incense. Immediately over the Pope's head is the Holy Ghost in the shape of a dove, as in the pictures of the Baptism in Jordan. A little way above, in the clouds, but totally hidden by the intercepting figure of the Pope from the sight of the worshippers, are three figures representing God the Father supported on the right by the Virgin Mary, and on the left by St. Peter.

Now we cannot believe that any picture which should, in the first century of our era, have been painted to represent the sacrificial rites performed before the altars of the divine Augustus, could have conveyed in a cruder and more realistic form the idea of idolatrous worship than this careful masterpiece of Jesuit art. The absence of the Second Person of the Trinity from the picture, with the evident intention of heightening the intercessory character of the Pope, and of keeping the vicarious character of his office out of sight, is perhaps the most remarkable feature of a composition which, if sold in Holiwell street, would probably be indicted by the police as a blasphemous caricature.

If any more conclusive evidence be needed to sustain the view we have taken of this astounding dogma, it can be found in Archbishop Manning's pronouncement, read by order to all Catholic congregations in England, the second Sabbath following Gladstone's late arraignment of the Pope for interfering with the civil allegiance of his flock. By this the Bishop gave solemn warning to all Catholics that any who should not sustain in good faith the dogma of Infallibility would be sent out of the Church with a very heavy, and, of course, much-to-be dreaded, curse. That is the best definition we have yet had of Infallibility.

OUR PRAYER-MEETING.

OUR Prayer-Meeting opens on each Sunday afternoon, at three o'clock, and it is proposed that every Christian who reads this will consecrate that hour to prayer or subjects presented in these columns.—Ed. Bar.

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

DEAR BRO. GRAVES, and others of the prayer-meeting: The hour of your prayer meeting is drawing near, and I desire to join it, and ask to present a case, viz: I have an ungodly son, just verging into manhood, and though not called very wicked by the world, yet he seems to be entirely swallowed up in the pursuit of pleasure and worldly ambition. Now, brethren, I ask you to join me in prayer that God may open his blind eyes, and bring him to a knowledge of the truth in the days of his youth, that the balance of his life may be employed in the work of the Master. Oh, that he was consecrated to the cause as his elder brother is!

Well do I remember your call upon the brethren to join you in thanksgiving for the conversion of that dear daughter of yours, and also in prayer for your son, and I trust that my poor heart, with many others, did respond to the call. I also have two little daughters, the subjects of prayer for conversion, but especially the first-named case. G. W. M. Georgia.

We also have a special request to lay before our circle of prayer, that we have pleasing evidence extends from the Carolinas to Northern Oregon. It is that the right hand of our eldest son, so severely shattered by a gun-shot wound may be saved to him, and that God will administer the grace of salvation to his soul, and consecrate that hand to his own service, and if it is his will, in pointing sinners to the Lamb of God.

THE MINISTERIAL FUND.

WE have the very best reports from the University of the two young ministers who are studying there, and depending wholly upon the voluntary contributions we raise for them by appeals to the brethren in this column. They are young men of piety and large promise. They desire to thoroughly prepare themselves for the work to which they have consecrated their whole lives. They should have a thorough preparation. Our churches and the cause surely need such now, and will more and more as the years advance. Is it a great thing for the churches of West Tennessee, or those of any one Association to contribute the small amount needed to keep these brethren in school until they graduate? The small amount of twenty-five cents a month from a dozen in each church would do it. Last year there was enough contributed to meet all expenses. This year the fund is over \$200 behind, though one half of it is due from those who subscribed last fall twenty-five cents this year. We make this early appeal to all in arrears to remit at once their dues, as those who board them need it.

We want to enlist at once 300 new members who will pay twenty-five cents a month until next July, including that month to raise a fund that will pay up all for this session. Reader, will you not be one of this number? Send your name and twenty-five cents or one dollar to us or to D. W. Hughes, treasurer, Jackson, and you shall be credited in this column.

Next month we will publish all amounts received since September first, and all who subscribed and are in arrears for part or whole. Since our last report we have received these from Brinkley, Arkansas:

Dr. T. H. Bate, \$1.00, Mrs. L. M. J. Bate, 1.00, Mr. G. H. Letson, 1.00, "B." (name not given), Virginia, 25 cts.

These are from Arkansas, and we know we are indebted to the interest of Sister Bate in our young ministers. We sincerely thank her, and hope that 100 of our Tennessee sisters will be influenced to make a little effort just now to see how many they can get in their churches who will give twenty-five cents per month, and pay it monthly.

The *Southwestern Baptist University* was conceived in East Tennessee. Let her green swards and laughing waters pass away forever; her broad and fertile bottoms and flowery vales, her cloud-capped mountains piled upon mines of boundless wealth, be nameless here forever more; but the child of her youthful bloom shall never be neglected, but shall smile upon those broad savannahs, washed by the Father of Waters and gladden the youth that shall be born by the boundless treasures of her lore.—I. F. E. Mays, D. D.

That is Mays like, Mays-full, Mays-ville or Maysy, as you like it.—*Western Recorder*.

The Queryist.

CAN a church receive a member on a letter, and, after a while, on his request, give him back that same letter, and if so, what is his relation to the church? W. B. S.

She can, if she sees fit, and the act is tantamount to reconsidering her act of reception, and she stands where he did before he was received by the church, we think.

How could Paul be a freeborn Roman and yet a Hebrew of the Hebrews? J. M.

Just as a man can be a freeborn American citizen and yet be a full-blooded German, father and mother both being German.

J. G. GARDNER:—If there is need of one minister there should be a plurality in order to effect the end designed by a presbytery. One minister cannot go around the country baptizing, and ordaining, and communing whom he pleases. A presbytery is a check upon ministerial ambition and power, and to preserve the purity of the churches.

Farm and Home.

Under this heading we propose to write our own thoughts, and gather the best thoughts of others, that we think may benefit the farmer.

TWELVE RULES FOR SUCCESSFUL FARMING.

1. DRAIN your wet, boggy land.
2. Plow deep and loosen the subsoil.
3. Provide good shelter for your manure, and make all you possibly can by bedding with leaves and straw.
4. Choose commercial fertilizers intelligently, and do not use one in excess of another simply because others have used it.
5. Manure every crop which benefits by it, and manure high.

6. Cultivate only safe, paying crops, and select the best seed for these.
7. Change your seed at least every five years, especially your cotton and corn.
8. By all means make a plenty of hay, and let your fodder remain on the stalk.
9. Feed plentifully of the best hay and peas, and run all your roughness through a chopper.
10. Breed stock, and let not mere accident control the increase.
11. Support breeding and feeding by proper care.
12. Be wise in time, and commence at once and plant a few thousand of the Pyracanth Hedge Plant yearly, and soon your farm will be under a permanent fence, and you will be relieved of the heaviest tax you now have to pay, and a tax that is growing heavier every year. Circulars containing full description sent free from this office.

PYRACANTH HEDGE.

THERE are thirty days left for planting the Pyracanth Hedge after you get this paper. Send in your order for 500 or 1,000, and make a start this year with the fence that the country must have, and be the most fortunate farmer who gets the first start. He can in a few years sell hundreds of dollars' worth of cuttings to his neighbors when he has his own farm fenced. Take our advice, and send an order to F. H. McGowan, Magnolia Nurseries, and tell him to put you in a few Scuppernon grape vines, or a Wild Goose Plum.

See what James Stewart, the horticultural editor of the *Southern Farmer* in his last paper on work for October, says of it:

"Helping—I would again urge this very important matter. Look to the boundaries and divisions of your lands and, then prepare to plant a hedge. Whatever you may choose to use for this purpose lies with you, but with us the Pyracanth stands above all, of which certainly enough has been said."

All know how much rails cost, that perish in seven, the best pine or oak in ten years. Your fence tax is the heaviest you have to pay, and it is growing heavier as timber is growing scarce and labor higher. That man is fortunate who begins this year to get rid altogether of his fence tax by planting the Pyracanth. Try a few, make a start, and get your enterprising neighbor to send along with you.

RAY'S CORN.—By referring to his advertisement in this paper, our readers will see that he has made us his agent in this city. We are prepared to fill all orders, and in any quantities, from one dollar's worth and upwards. There are men traveling and selling what they claim to be Ray's Corn, as they are the Java Cotton Seed, and are humbugging the people. You can't afford to buy mixed seed because you can get it cheap. We will fill your order with the genuine unmixed seed, whether corn or cotton, and you will find it worth five times your money. Men are selling far smaller packages than we offer for a new subscriber for \$2.50, and the seed are not the Java. Perceive of responsible parties unless you want to be deceived.

THE PLEASANT SURPRISES.

IN one of the northern counties of North Mississippi may be seen a comfortable cottage house, upon a well cultivated eighty-acre tract, that gives evidence of repaying the labor bestowed upon it. But what struck our eye was a well located vineyard of Scuppernon grapes, now well liked covering the arbor. The quantity of grapes annually taken off and sold is enormous, and enough is always left to make a barrel or two of the finest native wine ever drunk—wine that hath a blessing it. On asking the brother what induced him to do so unusual a thing as to plant a Scuppernon vineyard of an acre, were we not surprised to hear him say:

"To several articles you wrote and advice you gave six years ago, I am indebted to so valuable a thing, and to several hundred dollars increase per year that I never would have enjoyed. Those vines, sir, came from the Magnolia Nurseries—the large white prolific Scuppernon. I have seen as many as twenty large grapes on a single cluster."

Well this surprised and delighted us, and made us glad that we had said, plant a Scuppernon vineyard for health and profit. We stopped last year, on our return from the Southern Baptist Convention, at a pleasant little place in Georgia, to preach, and during the day dined at a friends. On walking into the garden the arbor of nice, healthy Scuppernon vines, covering the whole walk, attracted our attention. What was our surprise when told that an article in *THE BAPTIST* had influenced the owner, seven years ago, to send to the Magnolia Nurseries for one dozen—and here was the result. This one arbor contributed to the

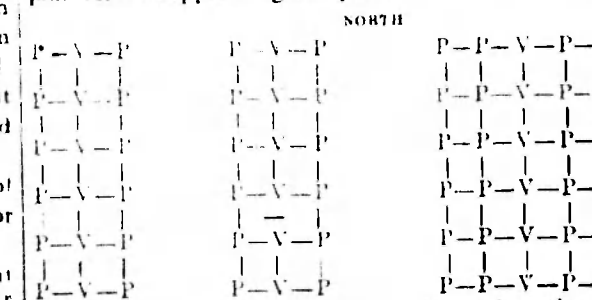
health of the family, the comfort of the garden walk, the beauty and fully \$100 to the marketable value of the place itself.

Well, we resolved, that so long as we edited this paper we would write one article a year, if we did not one each week in March and April, urging our readers to plant each a dozen, or even a half dozen, Scuppernon vines and arbor them. The outlay is but a trifle, \$2 or \$3, but the value a thousandfold. What we have written above and the article below, from an experienced grape raiser, will answer for one article at least. Read it, and then take our advice and plant a few Scuppernon vines. Mr. McGowan, of the Magnolia Nurseries, will send them to you by mail for thirty cents a piece, and each one growing will be actually worth \$5 to \$10 to you. Plant this month, or before the 10th of April at least.

And by the way the *Southern Farmer* is an excellent and valuable paper.

A SCUPPERNON VINEYARD.

The following diagram represents a convenient plan for a Scuppernon vineyard.



Shows how the posts are first planted. Shows how the arbor is extended.

Explanation: P Posts V Vines. With a good turn-plow run a straight deep furrow, north and south every forty or sixty feet. Then mark off east and west, every ten feet a bill for the grape vine. At the intersection of this line with the deep furrow, plant the vines, and at the same time a stake to support them the first season. Fill this furrow with such material as will promote the growth of the vines, and cover it with the plow reversed. The second year run parallel to the deep furrow, at the distance of five feet, a line for the first row of posts to each vine in a few years after the vine commences bearing they will need an extension of the arbor. At the distance of ten feet from the first row of posts mark off other lines north and south, east and west, and plant posts, at each intersection, two for each vine again. In a few more years the vines will be too thick, and to remedy this, cut off at the root, every alternate vine but let it remain to support the living ones adjoining.

The vacant space between the rows of vines will be cultivated in cotton, potatoes, or any crop requiring the ground to be kept clear of weeds and grass, and at the same time not impoverish it. Plow shallow near the vines, as the breaking of large roots will endanger the life them. On poor land a liberal application of litter, muck, ashes, bones will greatly promote growth and fruit.

An experience of over twenty years gives the above as the cheapest and most convenient mode yet devised of cultivating the Scuppernon species of grapes. Whiteville, N. C. C. G. WYCK.

"WHAT I KNOW ABOUT" HEDGING.

BRO. GRAVES:—Tell us what you know practically about the Pyracanth Hedge plant? Have you planted it? We must resort to something. Our rail timber is giving out. J. TOOMBS.

We reproduce an article which we wrote in 1874 which was copied by the *Agricultural Press*:

"WHAT I KNOW ABOUT" HEDGING.

So many have written us for our experience with and opinion of the Pyracanth hedge plant, that we are constrained to give it, for we have not the time to write letters.

1. We know, by our experience, that new fences have to be built, and old fences repaired every year, at a heavy cost no matter whether you feel able to do it or not. Like our taxes, the fences have to be attended to whether times are hard or easy. This is one thing we do know, and a bitter experience it has been to us.

2. We know another thing, viz. that our fence tax is by far the heaviest we have to pay; and, 3. That this tax is growing heavier and heavier every year, while we are not becoming better able to meet it. Our fence timber is growing scarcer each year, and more difficult to secure, and our neighbor's cattle more inclined to break in.

4. We know that we must soon be compelled to with some proper plant—not the Osage Orange—or give up the plantation, unless the State passes the no fence law, which will prove an additional oppression to the country.

Geo. Browne, of Clark county, Ga., calculates in the *Southern Farmer*, that there 50,000 miles of fence in the State alone, which costs 40 cents per pannel of eight feet. This would amount to thirteen million two hundred thousand dollars. If half the counties in the United States were fenced at an equal cost, on the average which we presume they are, it would amount

to six times our national debt, or say, in round numbers, about fifteen thousand millions of dollars.

5. We know, from six years' trial of the Pyracanth, that all the hedge that can be desired in a hedge plant fully meet in this. It is a native dwarf, growing only about seven or eight feet. It thickens at the base until a fishing-pole can scarce be thrust through it. It does not spread from the root, and cannot well be propagated from the seed. It does not exhaust the land for yards on either side. The roots strike deep, so that, like the clover, it draws its nourishment from the subsoil and air, and will grow on the poorest land without manure. It needs but little trimming, and these, if cut into slips of eight or ten inches long, and planted deep, will strike root. It is an evergreen, and remarkably beautiful in flower and in seed, and the price just suits the times, costing but a fraction over one cent per foot, and set eighteen inches or more apart, will make a good fence if cultivated like a corn row, with a plow.

6. We know that any farm, once fenced with the Pyracanth, can be sold for one third more than fenced with rails; so that it is the very best investment that a farmer can possibly make. It is the better fence than the best stone wall can be made. It is perennial, growing better each year, while a rail fence perishes in eight years—at best ten.

We have been furnished with a thousand circulars for our readers which we will send all free but advice each to send for 1,000 to set this spring. He will send full directions. J. R. GRAVES.

* T. H. McGowan, agent of the Magnolia Nurseries, Magnolia, Miss., delivers them boxed in sawdust, on the railroad at \$16.00 per 1,000. He is all No. 1, well rooted, and all grow.

RAY'S CORN, AND JAVA COTTON SEED.

WE want to induce each single subscriber to get at least one more at his office, therefore make this offer:

We will send by mail, post-paid, to each single subscriber—if your paper comes in a wrapper you are one—a nice package of Ray's Corn, or Java Prolific Cotton Seed, for each subscriber you will get at your office before the first of May, and we will also send one to the subscriber you get, or in lieu of these a Bible Baptism to each, if it is preferred.

Now, will you not make an effort? These seed will be worth many times more than the cost of the paper to each one. Show and talk over this offer and solicit names. J. R. GRAVES.

VINES.—Don't let this spring pass without planting a few grape vines. No fruit is more healthy in the summer than ripe grapes, and no grape is so well suited to the habits of the South as the large white scuppernon. It needs no trimming, and bears abundantly, and more and more each year. Send to the Magnolia Nurseries for ten or a dozen.

JAVA PROLIFIC COTTON SEED.

[Extract of letter of Sam W. Bordus of Alabama.] OXFORD, ALA., Nov. 1, 1875.

In reply to what I think of your cotton, I reply that there is no comparison, they are far superior in every respect. Where I made last year 500 lbs. seed cotton, I made from your seed on the same land, badly prepared, 2,000 this year. Old experienced farmers say they are the best that they have ever tried. My seed are all spoken for; your seed suits me. Yours respectfully, SAMUEL W. BORDUS.

CANTON, MISS., Nov. 16, 1875.

N. C. ORRICK, Esq.: DEAR SIR:—In answer to your inquiries, I take pleasure in stating that I planted this year several acres with the Java Prolific Cotton seed: I am highly pleased with the result; it is early, branches well, yields largely of lint, and is altogether more profitable to plant than any other cotton I have ever planted. My stand of it was poor, yet it yielded more per acre than Dickson's Cluster, planted at the same time, although Dickson's was on much better ground. The yield of Java was about two (2) bales per acre. JOHN HANBY.

RIVERTOWN, GA., Nov. 6, 1875.

W. B. McCARLEY, Sir: I planted two acres of river bottom land in your Java Cotton Seed and gathered from it 6,370 pounds seed cotton. I pronounce it the best I have ever tried. I think it was cut off by the drought at least one third. J. R. STAN.

CANTON, MISS., Nov. 17, 1875.

Mr. W. B. McCARLEY:—Dear sir I planted 7 1/2 acres with your Java Seed: the soil was very poor hill land and the stand bad, I have gathered from the piece of ground over six bales. There can be no question about the superiority of the seed, for the same ground could not have produced more than half the amount had it been planted with ordinary seed.

Very Respectfully, N. C. ORRICK.

CANTON, MISS., Nov., 8th 1875.

This is to certify that I planted four acres common hill land without manure, with the Java Prolific Seed, and made four bales of cotton, 450 pounds each, thereon, and consider it the most prolific cotton I ever planted, and have been a Madison County planter for twenty years. Jno. M. FORRAN.

April 1, 1876.

LETTER FROM OCEAN SPRINGS.

ON yesterday we closed a meeting of thirteen days with the Moss Point church, (Pascagoula), which Bro. Hackett aided me in organizing a little over one year ago. Bro. R. N. Hall again did the work of preaching. Congregations good, and attention very marked. As a result four were baptized, and three added by letter, and the little church, now of twenty-six members, greatly strengthened spiritually.

Much more would have been done, but Satan hindered us throughout. He circulated lies against us as Baptists, and against me as a Baptist minister; the worst against me was, that I had been excluded from the church. On account of all this, the resistance stirred up against me and against the meeting was terrible, but I did not know it until towards the close of the meeting. How sadly I felt for Bro. Hall, laboring against such disadvantages. Yet the Lord was with him, and he has encouraged us to believe that Jesus will, in due time, bruise Satan under our feet. Bro. Lowrey, I have felt persecutions before, but I have never felt them as I am feeling them now. And I grieve especially that some who may really love Jesus, allow their minds poisoned for this persecution by the arch enemy of human souls. Never have I felt so weak in myself, yet I do lean on him who says: "Lo, I am with you always, even unto the end of the world."

Brother, everywhere, pray for our Master's cause in this region. I am more and more convinced that he will gather "much people" to himself here.

Bro. H. E. Hempstead, who used to labor in this field as missionary of our State Convention, was here awhile in January, and did us good service. He is yet vigorous in health, and vigorous in preaching.

J. E. HANCOCK.

ÆSOP'S FABLES IN RHYME—THE FOX AND THE CROW.

BY UNCLE SAM CLAIR.

No. 5.

The Crow in Luck.

A CROW had fished a bit of cheese
And on a limb among the trees
Sat perched, to eat it her ease.

A Flatterer Approaches.

A cunning fox from screen near by,
Stopped forth with cautious tread and sly,
Looking askance with envious eye.

Soft Words!

"Oh, crow," said he, "what shining wings
Thy eyes like diamonds, peerless things,
From thy glossed neck enchantment springs!"
"Thy eagle breast in gay attire
Are not thy talons golden wire,
Thy tongue sweet-tuned as ancient lyre."

A Treasure Lost.

The crow, much flattered, gave a squall,
"Caw, caw," and let her treasure fall:
"Thank you," said Fox, "then snatch it all."

MORAL.

Who drinks the flatterer's draught is blind,
And never fails too late to find
Sad mischief cunningly designed.
Central Grove, Miss.

OBITUARY.

DIED, on the 26th of January, 1876, of pneumonia, Bro. Wm. A., son of E. B. and Lizetta Seal.
The subject of this sketch was born in Amite county, Nov. 6th, 1848, and departed this life at his residence in Franklin county, on the date above named. It is seldom that a death occurs that so completely overwhelms the hearts of the parents with grief and sorrow, as that of our beloved brother. From youth to the time of his adoption into the family of God, his morals were quite good, and after he made a profession of faith, in the year 1870, he was almost a model. His firm attachment to the church was known and appreciated by all men. In the year 1870 he was married to Miss M. C. Seal, with whom the remnant of his short life was most agreeably spent. How sad it was that death should so soon sever the ties that were so dear to them on earth. The deceased leaves his companion and three little daughters to mourn his loss; but he who hears the raven's cry will be a father to them while he goes forth to answer the call of his blessed Redeemer. The writer was an intimate friend of the deceased, having known him from boyhood, and occupying the position of religious instructor and minister. Having baptized him and married him, and when his remains were committed to the mother earth, from whence they came, I stood at his grave and mingled my tears with those of the bereaved family, but bow with submission. S. BURKIN.

Arkansas Department.

The Christian should make everything bend to his religion, and show religion to bend to nothing.—J. L. JAMES.
"There is no middle ground between Catholicism and Baptism. All the sects pretensions must spring from a tradition or a tradition of the Catholic Church, and they are with it the root and foundation of the world." (D. A. Johnson)—Rev. J. T. TAYLOR, D.D., of Strasbourg.

PEDOBAPTIST AND CAMPBELLITE IMMERSIONS.

EDITOR HARRIS:—I am deeply impressed, somehow or other, that we learn about all we know in this world. In Northwest Missouri, last November I was very much interested in a fire side talk between one of our D. D.'s, a most learned and excellent, good natured brother, and a clear headed and most pious layman, on the validity of Pedobaptist and Campbellite immersion. The Dr. very pleasantly presented the order of Christ, and his invested authority in his church. The layman contended for the validity of the immersion in question, provided the subject had made a profession of faith in Christ previous to his immersion. All present seemed deeply interested in myself to hear the pro and con. The Dr., of course, had a purpose in addressing the writer. Bro. L. A. do Baptist churches down in Arkansas receive Pedobaptist and Campbellite immersions? Of course I had no idea that this was intended to close the discussion, but simply to hear from the South, by way of parenthesis. I very promptly replied, I know not a Baptist church in Arkansas that would receive such immersions, for we try to be consistent in the administration of God's word before men. Now if the Baptist church, which we believe to be the church of Christ, should recognize the official acts of a minister of any denomination as valid, that is, Scriptural, then it should, as a Scriptural body, receive such acts, for it would be in harmony with the teachings of God's word, and good order, for such Baptist churches to invite and accept of the minister as their pastor, whose immersion they have endorsed by receiving it as valid. The Apostle Paul, to the Hebrews, says: "He who hath builded the house hath more honor than the house." Therefore, the Baptist church which can accept of a Pedobaptist or Campbellite minister as her pastor, can consistently accept of his immersions as valid. Arkansas, January, 1876. W. M. LUKA.

THE FONT AND BASIN.—Dr. Cote tells us, in his interesting work on ancient baptiseries, that the fonts which were clearly meant for immersion, have now in some cases, small basins connected with them, at which the children are sprinkled. It seems, from the following, which we take from an Episcopal paper that something like this obtains in England. Bishop Wordsworth testimony as to the form of the rite is of value. He says:

"In the portion of his charge delivered at Rufford, Bishop Wordsworth dwelt especially, as we learn from the Times, on baptism and the Lord's supper. He was in favor of baptism and the supper being publicly administered during divine services, and said he had observed with pain in some of the parish churches a basin had been placed for use inside the font. This was irreverent and illegal. The church contemplated that infants should be immersed in baptism as significant of the burial of the old man, and if a child could not endure this, then the water should be poured on it. If baptism had been always administered in public congregation it was more than probable that erroneous notions as to the beginning of their Christian faith would not have sprung up, to the detriment of Christian faith and practice."

"A POINTED TESTIMONY.—The London Freeman publishes the following, as recently extracted from a work entitled, 'Collection of Ancient Records,' by W. Wharton, M. A., the translator of Josephus. The work is preserved in the King's Library of the British Museum. This is the extract:

Now, the occasion of my discovery of this ancient error of the baptism of the catechized infant was a question put to me by Mr. Shedwell, when I was preparing to baptize him—whether I should not think it better if baptisms were deferred till after instruction than before? My answer was this: "That I must honestly confess that I should have thought so, but that I was no legislator, and so submitted to what I then took to be the law of Christ." When Mr. Shedwell had gone, I reflected upon what had been said, and was so dissatisfied upon what I had been forced to allow, that in my opinion the law of Christ was not so right as it should be, where upon I immediately set

myself to examine what the New Testament and the more ancient Fathers meant by the word, which they used when they speak of the baptism of infants or little children—I mean *neon* and *puer*—and when they esteemed not incapable of the holy ordinance, and I soon discovered that they were only those that were capable of catechetical instruction, but not fit for understanding a larger matter, and that none but such infants or little children were ever, in the first or second centuries, made partakers of baptism. This most important discovery I soon communicated to the world in this paper, which both Bishop Hoadley and Dr. Clark greatly approved, but still went on in the ordinary practice notwithstanding. I sent this paper also, by an intimate friend, Mr. Haines, to Sir J. Newton, and desired his opinion. The answer returned was this: "That they had both discovered the same before I afterwards found that Sir J. Newton was to have, for the Baptists, as well as for the Eusebians, that he sometimes suspected these two were the two witnesses in the Revelations."

WE CAN MAKE HOME HAPPY.

Though we may not change the cottage
Or exchange the little grass plot
For a builded stretch of land
Yet there something brighter, dearer
Than the wealth we'd thus command
Though we have no money to put base
Gossamer pictures on our wall
Though we have no golden hangings
For the walls so cool and bare
We can hang their faces with gladness
For the smiles of love are everywhere
We can make home very cheerful
If the right course we pursue
We can make its inmates happy
And their voices ring with gladness
If we make a small room brighter
If we let the sunshine in
We can gather round the fireside
When the evening hours are long
We can blend our hearts and voices
In a happy, social song
We can guide some erring brother
Lead him from the path of wrong
We may fill our home with music
And with sunshine bring a ray
If against all dark intruders
We will firmly close the door
Yet should the evil shadow enter
We must love each other more
There are treasures for the lowly
Which the grandest fail to find
There's a chain of sweet affection
Bringing friends of kindred mind
We may reap the choicest blessing
From the poorest lot assigned.

LOGICAL DEVELOPMENT.

BRO. PENDLETON still maintains his stern integrity and the universal opinion of the North. He is the only witness for the truth in the Philadelphia Pastors Conference, and it may be that the Master separated him from the rest of us and placed him at the seat of Crozer Seminary to preach to the professors and theological students, and to impress upon them a consistent, Scriptural policy. The mouth piece of liberalism in New York City thus speak of his recent utterance: "God bless Bro. Pendleton: that they must either accept of Dr. Jeffery's platform on the communion question or go over to landmarkism. Hence, intelligent Baptists are taking one or the other of these positions, and defending them. Dr. J. L. Pendleton, pastor of the Baptist church at Upland, Pa., declares for landmarkism. He says: 'I have declined performing a part assigned me in a dedication service because a Pedobaptist minister had participated in it, and I have recently excused myself from installation services for the same reason. I have never been in an ordaining council when Pedobaptist ministers have been invited to participate. I could not do such a thing unless I should certainly withhold my support at an ordination a Pedobaptist minister takes any part at all, does not the congregation regard him as on a perfect equality with the officiating Baptist ministers? Even though he does not enjoy a voice in laying on hands, perhaps not one person among us serves it. The general impression made in the Pedobaptist little or no difference between Baptist and Pedobaptist ministers. Then men of logic and sense say, if this is so then there is not much difference between immersion and sprinkling, not much difference between the baptism of a believer and unbaptized of a speechless infant, and if it is more convenient to baptize the immersion of believers in Canaan, why not substitute the sprinkling of infants in its place? I have no doubt the interests of truth suffer from this affiliation between Baptists and Pedobaptists. I am sure that I object to an exchange of pulpits also, most decidedly I do. As long as I do it is impossible for Baptists to make an effectual protest against the errors of Pedobaptism.'

"J. A. B." in the Herald stigmatizes the present fashion of female dress as essentially an immodest one, and as having been devised for modest purposes.

April 1, 1876.

Louisiana Department.

ELDER W. E. PAXTON, Editor.

Communications intended for this Department should be sent to Rev. W. E. Paxton, Shreveport, La., but subscriptions and money should be sent to Rev. J. B. Graves, 231 Main St. Memphis, Tenn.

BREVITIES.

HOLD THE CENTERS.

WE do not always appreciate the importance of the centers of population and trade in a religious point of view.

There was a time when Baptists were prohibited, under heavy penalties, from holding meetings within five miles of any corporate town and the habit of a century has impressed itself as if they thought the old English statute in many places as if they thought the old English statute was still in force. Many act upon the belief that ours is a denomination better suited to the country than the towns and hence they favor the policy of taking the country first and with this as a basis working into the towns. In fact we are acting differently from the apostles who began in the towns and worked outward to the country. It is true the rural population now is a much more important element in society than formerly, and is daily becoming more so. So that it may be truly said that the average intelligence of country people will compare favorably with that of the urban population and in the point of morals the odds is vastly in favor of the country. But if they were exactly equal in these particulars, and the necessity for paying more attention to the towns would be apparent. The towns place a larger number of persons within reach of the gospel, so that the same sermon can be heard by a larger number, and meetings can be held at times that are impracticable in the country. For instance meetings may be held any evening in the town or city without materially interfering with the ordinary routine of business, whereas you can only get people together in the country on Sunday. Again, the population of the country is much more stationary than in cities and towns and the individual exertion is much more local.

A large part of every city and village congregation are transient persons. The sermon, therefore, not only produces a local effect, but passing persons carry the truth into distant parts, and thus more souls are benefited.

The object of this article is not to induce the neglect of the country populations. On the contrary we fully understand that the cities and towns make the best recruits to their population from the country, and hence in proportion to the prevalence of religious principles will they be transplanted to the city. While we would not neglect the country we would like to see the relative importance of these two fields fully appreciated. In no guard against an evil that often exists. For instance we know an important town in North Louisiana, with a feeble Baptist Church in it, not able to sustain a pastor with three churches in the vicinity, one five miles, another four, and one two and half miles distant, with an aggregate membership to make the village church strong and self-sustaining. We know another large town now seeking a pastor with a large country church within five miles, to which a large number of the Baptist of the town belong. Thus the life blood of the church is drawn off instead of concentrating and renewing the effective. Had occasion last year to visit a large railroad town in Texas to attend an Association. At the hotel inquired for the Baptist church. The landlord said if there was a Baptist church there he had never heard of it. After an hour's fruitless inquiring we accidentally stumbled on the Association a mile out of town in a retired place where the church was. All the moral influence of the Association was lost upon that town and it sadly needed it. They have since moved to town, and you can find the Baptist church as soon as you leave the cars.

THE ROD.

"He that spareth the rod, hateth his son."

WHILE I freely admit that a prudent application of the rod is absolutely indispensable to the government of some children, I do earnestly contend that it should not be applied either in families or schools without mature deliberation, and thorough investigation. Let the rod be resorted to only when we can see that the interest of the child, both for time and eternity, demands that course. How many parents and teachers punish their children with no higher motives in view than to be revenged, or to give vent to their own angry passions? Often have I heard them threaten their children with such threats as

these: "I'll whip you if you don't be careful how you act. I'm mad this morning." Now is not that past all reason, to whip a child when we are perplexed with some trivial business disappointment? I have often heard parents, when their children had transgressed some rule of their parents, threaten to send them to school, where, in their own language, "That teacher'll make you toe the mark." And, I have known them to actually demand of the teacher to correct faults, or rather misconduct, which they were guilty of at home, under their own eyes. Now this is the reason why it is often the case that children are punished beyond reason, because when they happen to be in a good humor they let any offence go unpunished, and this course is "sparing the rod," and thereby evincing a hatred to the child.

Children are human, and capable of feeling, also of reasoning. They should be early impressed with the idea of obeying, because it is right. Not through fear of punishment, for when they are thus trained, they will obey only when they are immediately in your presence. Let them know that you appreciate a good action done by them, and it naturally inspires within them an inherent desire to please.

Another fault very prevalent in the government of children is to punish them for an accident, if by the accident any mischief is done. If not, then the threat is made that if it had resulted in any mischief they should have been duly punished. If you, by your own carelessness, leave an entrance, a stand of ink unattended, and the child, in meddling with it, spills the ink, it is an offence worthy of punishment, but if you have taken the precaution to cork the ink, then meddling is no crime. Instead of teaching your child that it is wrong to meddle, he is taught to believe that it is not wrong to meddle with what does not belong to him unless some one else has been so careless as to leave things out of order. Your child, when such a course as this is pursued, is unable to discover any appearance of love in the application of the rod. But tell him that he must not meddle, and explain to him the reason why he must not, and then, if he violates the command, correct him on his first offence, whether he does mischief or not, and he at once sees the justice of your course with him, and he is thus saved many a cruel beating without a cause.

Another fault is, to allow them, by actual license, to violate any command once or twice, by making the rule that on the second offence, (or third), your child is to be punished with the rod. This absolutely gives him a license to violate without punishment.

In conclusion, let me suggest that if you wish to teach your child obedience, and bring him up in the nurture and admonition of the Lord, never deceive him or tell him a "story" in any way, but fulfill all your promises, and make no threats. Never resort to deception to get him to obey you, be firm and determined in all your dealings with him, never whine, or even scold, when you are mad. It would be a sin in the sight of Almighty God to whip a dog in anger. Much more, then, is it sinful to whip a child when you are mad.

My article has already grown too lengthy, so I will close.
P. A. GOGUE.

A TRAGIC DEATH.

DEAR BRO. PAXTON:—Our whole community was thrown into commotion on the evening of the 24th ult., by the tragic death of our brother, Dr. R. A. Phelps, who was murdered on our streets in cold blood, shot down like an evil beast. He was mayor, and in the execution of his office had incurred the malice of certain bad men—the result, his death. A martyr to law and order. The town has lost its best friend, the community a brave and noble citizen, without bloom, the church an active, zealous and earnest member. We feel deeply our loss. By this blow the church has been much weakened here.
Bastrop, La., 1876. JAMES BERRY.

"THE CONQUERED BANNER."

BY W. W. W.

"WILL some one give us the author's name," etc.—Exchange. I was surprised to find the above copied in a recent number of THE BAPTIST. This beautiful poem was written soon after the close of the late war, by Rev. Abram J. Ryan, a Catholic priest then living in Tennessee, (Memphis, I think). It was first published in the New York Freeman's Journal, and attracted great attention, and was widely copied in both North and South. Although the conquered

banner was ours, torn, and tattered and dyed in the blood of Southern soldiers, yet it touched the hearts of our enemies, and awakened in them a responsive chord for our weary Southern banner, ere they had known the softening influences of time. I do not know who W. W. W. is, but he, or she, cannot pluck the laurels from the brow of Father Ryan, the authorship is too well established. Neither do I know why the author should be thus veiled to many, and it is to me a sweet task to lift the veil, and bring him before those who are not familiar with his beautiful songs.

Of all the bright stars that arose in our literary sky during the war, none shone brighter or will shine longer than did Father Ryan, the author of "The Conquered Banner," "The Sentinel's Song," "Land of Memories," "In Memoriam, J. D. R.," and "The Prayer of the South," etc. Father Ryan frequently wrote under the non descript of Maria. The war, and especially the "Lost Cause," seems to have developed his powers, (for that he is a true poet none will deny), as we know nothing of him before his war songs. True it is, that when the grape is crushed the rich, ruddy wine must flow; so when the heart joys or sorrows, it delights to expand its emotions in the flow of verse. For a while his muse seemed of "tireless wing," his theme ever our cause, and his songs are as mournfully sweet as the sighing of the winds through the tall pines of our own Southland. The offerings that he laid upon the altar of our sorrowing land, will live when the voice of the sweet singer is hushed in death, and the hand which penned them is cold and powerless; nay, more, they will live when the monuments of marble which commemorate the dead of the "Lost Cause" shall have crumbled, and lie a mass of ruins. Father Ryan is a native of Ireland, and had not, I think, been many years in America at the beginning of our war. That his heart was with the South we cannot doubt, though far away from the blue skies of fair Erin, his motherland, his heart yearns to and bleeds for the sorrows of the South, and he, only her adopted child, sings the sweetest songs of the "Lost Cause."

For some years after the war he lived in Augusta, Ga., from there he went to Atlanta, Ga. He is, I think, still alive, and in some of our Southern cities, and still a young man.

I cannot refrain from begging space in our two pages, for a part of the long and beautiful "Prayer of the South" for the benefit of those who may not have seen it. Who but one imbued with the true spirit of poetry, and bowing in Christian submission under the chastening rod of our Father could have written this prayer?

But comment from my pen is useless. I am only thankful that I, who, conquered now, can look aloft and say, Father, thy will be done," can appreciate its humility, beauty and pathos. VIOLA JACKSON.

THE BOYS.

THE tired mother, when night comes, cannot help drawing a long sigh at the sight of her boy's torn jackets and trousers, and her aching head may whirl as with gleeful shouts they come trooping into room in rough-and-tumble fashion. But with what loving tenderness does she not only endure all their noise, but sympathize in their sports, if she be a true mother. Some such feelings as these which are put in verse she bears in her heart:

Boys will be boys—but not for long;
Ah, could we but bear about us
This thought—how very soon our boys
Will learn to do without us.
How soon that tall and deep voiced men
Will gravely call us "Mother;"
Or we be stretching empty hands
From this world to the other!
More gently then we should chide the noise
And when night quells the racket,
Stitch in but loving thoughts and prayers
While mending pants and jackets!

Christ comes to us morning by morning, to present to us, for the day when opening, divers little crosses, thwartings of our own will, interferences with our plans, disappointment of our little pleasures. Do we kiss them, and take them up, and follow in his rear, like Simon the Cyrene? Or do we toss them from us scornfully because they are so little and wait for a great affliction to prove our patience and our resignation to his will? Ah! how might we accommodate to the small matters of religion generally those who of the Lord respecting the children: "Take heed that ye despise not one of these little ones." Despise not little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humanity. Despise not temptations; rightly met, they have often proved the character for fiery trial. Despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, and have made men meet for a great crown, even a crown of righteousness and life, which the Lord has promised to those that love him.

NOTES, WALSH & HARRIS

