THE VALUE OF

THE BODY AND LUNG BRACK.

To Baptist Ministers of the South:

sion to the celebrated Body and Lung
Braco, the agency of which I have accept
ad that I may make it a benefit to my paper

This invaluable article I am prepared to I take this method of oalling your attenby making it a far greater benefit to you.

More than eighteen years ago I was ing, he will overmore be grateful to me, thoroughly broken down in voice, from Five hundred ministers and brothron excessive preaching. I could speak but a and sisters bear united testimony to the little while without getting Accres. My fact that this Brace is a scientific Shoulder threat was generally sere and easily strite and Lung Brace; that it supports the back, ted, and its tone bears and husky. abdomen, stomach, lungs; provents lassi-soon a hacking cough set in, that increased, tude, hoarseness, piles, hernia, consumpuntil at the close of a long meeting my tion; increases the breathing capacity; voice failed entirely, under the effects of gives strength to the body; increases he a chronic laryngitis, that room superinduced vital powers, expands and enlarges the bronehitis, which soriously threatened my luogs; renders breathing free and easy; life. I was now compelled to desist from relieves chronic costiveness; it is used by preaching, and if possible overcome those difficulties and recover the lost treasure—for all cases of projapsus of the boilets in preaching, and if possible oversome those preaching, and if possible oversome those difficulties and recover the lost treasure—

difficulties and recover the lost treasure—

the voice, that to a minister more valuable males or womb in ferance. It relieves the voice, that to a minister more valuable males or womb in ferance. It relieves the voice, that to a minister more valuable males or womb in ferance. It relieves the voice that to a minister more valuable males or womb in ferance.

The voice that to a minister more valuable males or womb in ferance. Yet and an propagate to say that it is all yet and the voice that to a minister more valuable males or womb in ferance.

The voice the received to say that it is all yet and the voice that to a minister more valuable males or womb in ferances.

It is the voice the received for it is well that the voice of the voice that to a minister more valuable males or womb in ferances.

The voice the received for it is the very thing the voice that to a minister more valuable males or womb in ferances.

The voice the received for it is a specific other have claimed for it is the very thing the voice that to a minister more valuable males or womb in ferances.

The voice the received for it is a specific other have claimed for it is the very thing the voice that to a minister more valuable males or womb in ferances.

The voice the received for it is a specific other have defined for it is a specific day, and an propagate to say that it is all yet and the very thing the voice that the received for it is a specific day, and an propagate to say the large that the very thing the voice that the received for it is a specific day.

The voice that the received for it is a specific day, and an propagate the very day, and an propagate to the very day, and any the propagate that the very day, and the propagate that the very day, and the propagate that the very day, a the voice, that to a minister more valuable mains or whom all other means fail, it will last a weak imaged or weak backed minist than gold or jewels, or be silent for- when all other means fail, it will last a weak imaged or weak backed minist the Brace at once by all means over. I applied to the most eminent physical series of the brace at once by all means. the excision of an elongated uvula, they could do nothing but advise rest, excision of an elongated uvula, one.

Could do nothing but advise rest, I offer it to any one as a premium for 15 toyen years, broke it once a lattle, but need to take.

Dow oulseribers to The Bartist at \$2.50 myself. I know it will do ad it proposed to the What caused and continued that constant and postage, 20 cents. Let she fact be much by constant and postage, and What caused and continued that constant and postage, 20 cents. Described in much lab r presenting as any man irritation and hacking they could neither known to your members that you need a line state. Yours true irritation and hacking they could be this means you can accure Ball Camp, knex County Fare Tenn explain nor prevent. Providence threw Brace, and by this means you can secure the remedy in my way. My wife was suf- one and they will readily help you to foring from prolapsus uteri, and the pro- secure it in this way Secure as many as fessor of the Theory and Practice of Medicine in the Medical University of Nashville of the 15 you lack and you can secure it. was her physician, and he prescribed for If you will sell of Braces at the regular her this identical Brace, which speedily price I will give your Brace as a premium. relloyed her. She complained of a dragging In one of there ways you can secure a down, and no language could better ex- Brace; and when you have experienced press my feelings, and especially after its benefits gold would not indue you to preaching. It occurred to me if it was p. each without it. good for one case of dragging down, why net for another. Without consulting any one I procured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat seen quieted, and the backing ere long coased, and the voice commoneed building up, until I could articulate, which I had not done for twelve months, and very seen I commenced to preach again. That Brace I were 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 twice adsy, in all fully three hours, my throat has not troubled me in the least. In this connection we can without the Brace, and therefore, but a sister who, without the Brace, is helpiese, but with the least of the Brace, and through duties. A word to the wice is sufficient.

Oxford, Miss., 1375. son, and the result was, the irritation of plained the use of the Brace, and through me they estained it, and were relieved as I was. I made known the power of the Brace to restore, strengthen and preserve

sink, known by marked hollows over the tips

The disphragm or floor of the stomach sags, and the stomach sinks with it. Now all know that the linings of the stomach are connected with those of he threat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the threat, and speaking or talking will irritate it and soon produce hoarseness, and if continued, sore threat, and all the train of evils that ministers are went to complain of, and which has carried hundreds to their graves, and which varive are laying aside as useless sags, and the stomach sinks with it. Now which yearly are laying aside as useless huadreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion and "blue Mondays" that most ministers know so well, as it is of hernia and piles. Now, after a personal experience of nearly twenty years, and the added experience of more than five hundred ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By satisfied I should 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 sormons exhanst and give me the sense of fatigne, and leave me with a knowledge of the sense of fatigne, and leave me with it, I can speak six hours a day without exhaustion or house so day without exhaustion or loss and thus preserve my voice and physolal energies. I now use two my voice and physolal energies. I do not be use that any one would ever be afflicted with hersis or such as the second of the back or loins, thould be wear it, ordinarily losse, 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

place within the easy reach of every Bap-

TESTIMONIALS.

" For the last two months I have suffered a great Oxford, Miss., 1375.

Brace to restore, strengthen and preserve the voice in public speakers, and he commenced offering it as a premium to ministers.

The cause of hearseness, sore threat, largingitis, and finally brenchitis in ministers, and all these symptoms of "dragging down," generals exhaustion, after speaking, and weakness of the back and loins, and weakness of the back and loins, and piles, is the slight relaxation of the abdeminal muscles, which allows the bowels to sink known by marked hollows over the tips.

BEAR BRO, GRAVES: For the benefit of suffering femals I desire to give you my experience to the use of the Banning Lung and Body Brace in relieving and correcting prelapses, we stons and generally are nussatisfactory and worthless, but I can assure all that this furnishes all the benefit that we can get from mechanical means; and in an extensive practice in the discrete proporter I can get. You have that the tips to get many invalid laddes out of bed and make them useful to their ramines.

Renatoble, Miss., April 27, 1875. DEAR BRO, GRAVES: For the benefit of ant

Senatobla, Miss., April 27, 1875.

tant to ease and elfology. J. H. WILSON, Sr. Legington, Lee Co., Taxas, 1874.

Fereid persons, and for all with weak backs, is the very thing.

A. L. MORGAN. t is the very thing. Pall Branch, Tennesses.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the light to ree it. I hope that all my ininistering brethren will procure one. J. A. BKY NOL De. Fulton, Mias., 1874.

by insking it a far greater benefit to you.

I will briefly give you my reasons for recommending this invaluable article to you.

More than eighteen years ago I was thoroughly broken down in voice, from

More than eighteen down in voice, from

The case reach of every Baptist minister of the South, and when he has the first fine thorage in Oblon county. I can recommend the Brace to every minister and public enumerations and brothron.

Five hundred ministers and brothron.

Five hundred ministers and brothron.

Otton county, Tenn.

PEHALES TESTIET.

Suffering very much from "Dyspones" and general debility—the result of protracted filmes. I obtained and have been wearing a "Bancon's I ungland Bady Brace," and am satisfied there is no supporter quality it fool confident others similarly affected would be a really benefited by its use.

I have wern the Brace you sent me shoul for

HER THAVES THE INT. PORT IS SHAE ! worn the Barologs Brace for about sixty of and one say the same that a g cal mans of boxes add. I have needed groot benefit for a in fact I do not see how I could possibly the w out A. I would not take any price for it of I get another one. B. V. 11.
Frystleville, Ala, Lune 17, 1814.

With Most True Rast! Her Grave I dealers to Brace you cent me on the 20th of March, 1855. It has been it I preached for ten days in the Shen I be tool if i preserved id ton any. In the second in the and sgran backs. In value cannot be told I an a heart of the Brace to be everathen the resonant and the bar was Man S MSLVIN Harrisons (to h. h. (

Corley, of Yorkylle, whose county, Tenne, some months ago assisted him to be counting a Brace. He was terrifly ruptured and counting a Brace. He was terrifly ruptured and counting the what the effects of the Brace hereing have been in my case until the males. was the city employed and oracle many the selects written. It have deferred to rate what the effects of the Brace have been on my case until the radicus thereafter Bry supture is a timost closed up. You saw my crube enough it is easily to be suptured by the selection of the without it for any consideration. It is just worth my life. I have resonanced it to any consideration of the selection as I and I have been my friends who assisted me in procuring it. Yorkville, Othern County, Tenn., 1876.

DEAR BRO. GRAVES :- You made me a present, some three years ago, of one of Banning's 1 mg and Body Brace. I accepted and kept it for three years without wearing it, rather classing such things under the general head of "humbuggery." Recently, under the heavy nd fatiguing efforts of the Cen-tennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before with out fatigue. My voice has tMPROVED AT EVERY STEP OF INCREAE @ effort, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace it. I most cordially recommend this Brace to to those who may, physically Gospel Songs by P. P. Bliss. now and be compelled to dispense with Brace to to those who may, physically or otherwise need it.

G. A. LOFTON.

Pastor Frat Baptist Church, Memphia.

Bannings Brace.—It is one of the greatest of physical blessings to a public speaker, or singer. This testimony of many ministers as to its great benefits would surprise those who know nothing of it.

S. H. FORD,

St. Louis.

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The price of the Brace is \$18, but to all ministers \$16, cash in every instance to accompany the order, at the sender's risk, unless sent by P. O. order or

nntil you are baif dead or permanante infinet before you send for one. Bor on we say the mana of self-preservation. Address all ordays to make of self-preservation.

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giand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your sculs. Jerus ik

Old Series-Vel. XXXIII.

MEMPHIS, TENN., SATURDAY, April 8, 1876.

New Series-Vol. IX., No. 20

THE CARROLLTON DEBATE.

DB, GRAVES'S NINETEENTH SPEECH.

MR. PRESIDENT:-I concluded my last speech with the testimony of the standard commentators of these denominations, and conclude my argument with the important testimony of the Cyclopedias, when my proof will all iii. dub. xxiv., sec. 2. be before you, and a brief summury of my argution, or assertions, that this question must be settled.

Church.

Dr. Philip Schaff, Ph. D., born 1819, educated at the Universities of Zubingen, Halle and Berlin, professor of theology at Mercersburg, Penn., author of History of the Apostolic Church, History of the Christian Church of the First Six Centuries, and about a dozen other works of has never been formally abandoned, but is still much value, says:

"The usual form (in the apostolic church) of church and in several of the Eastern churches." the act was immersion, as is plain from the "The first baptistery or place appointed to unquestionably the original, normal form (of was prepared in a private house."-Ancient baptism). This is shown by the very meaning Christ, Ex., ch. xix., sec. 10. of the Greek word baptizo, baptisma, and the Testimony of the Mistoriaus of the Congregational analogy of the baptism of John, which was performed in the Jordan (en), Matt. iii. 6, compare with 16; eis ton Jordanan (into the Jordan), Matt i. 9; furthermore, by the New Testament comparisons of baptism with the passage through the Red Sen, 1 Cor. x. 2, with the flood, 1 Peter ii. 21, with a bath, Eph. v. 36, Titus iii. 5, with finally, by the general usage of ecclesiastical antiquity, which was always immersion, as it is to this day in the Oriental, and also in the Gracosubstituted only in cases of urgent necessity, such as sickness and approaching death."-Hist. Apos. Ch., p. 568.

J. A. Turrotin (1671-1737), professor of church history at Geneva, who published five volumes on church history, says:

"And indeed baptism was performed in that age and in those countries by immersion of the whole body into water."-Com. on Rom. vi. 3, 4. P. A. Limborch, a scholar of note and professor of theology in the University of Amsterdam 1670, author of Complete System of Divinity, History of the Inquisition, commentator,

3, v., ch. xxvii., sec. 1, on Rom. vi. 4.

"The apostle alludes to the manner of baptizing, not as practiced at this day, which is performed by sprinkling of water, but as administered of old in the primitive church, by immersing the whole body in water, a short continuance in the water, and a speedy emersion out of the water. . . . Baptism is a figure and mark of our spiritual burial, for by that immersion into water, and continuance under the water, which represents a burial, baptised porsons express their being buried to sin. "-Com.

F. Spanheim, a scholar, and author of a week on church history, who died 1701, says:

alludes to it as a rite common to all Christians. and Ruter's Church History, p. 31.

Rom. vi. 4, Col. ii. 12."—Disput. De Bap. pro. Second Century. "Baptism * was * publicly Martius, p. 16.

"To be baptized is denominated by Paul a historians of the Lutheran church. I will now being buried, according to the ancient manner church on the great festivals of Baster and continue with those of the Presbyterian church, of baptizing; for immersion is a kind of burial Whitsuntide; and after a public declaration of the Congregational, and the Methodist, with the and emersion a resurrection, to which the aposthe Congregational, and the most learned scholars and admissions of the most learned scholars and tired went up out of the water Matter approach to the sponsors that it was their intention to live son-The same is related concerning the Ethiopian ment of baptism. This rite was performed by ennuch, Acts viii. 38."-Dubiorum Evang., Pt.

Dr. L. Coleman, S. F. D., says: "In the primitive church immediately subsewas undeniably the common mode of baptism. The utmost that can be said of sprinkling in that early period is, that it was, in case of neces-Testimeny of the Historians of the Presbyterian sity, permitted as an exception to a general infant baptism became generally prevalent; the tory, p. 53. practice of immersion continued even unto the thirteenth or fourteenth century. Indeed, it the mode of administering baptism in the Greek

original meaning of the Greek, baptizein and bap- baptism of which any mention is made, occurs tismos." "Immersion, and not sprinkling, was in a biography of the fourth century, and this

Church.

Dr. James Murdoch (1776-1856), a graduate of Yale College, professor of languages in the standard publications. Now, all mention of how University of Vermont, also of rhetoric and baptism was administered in the first century is church history in the Theological Seminary of suppressed! Why? Andover, and author of many valuable works a burial and resurrection, Rom. vi. 4, Col. ii. 12; and translations of various books from other

languages, says: Russian churches, pouring and sprinkling being adjacent to the churches, in which the catechumens were instructed, and where were a sort of the pomp and vanities of the world, and that cisterns into which water was let at the time of they were determined to live conformity to the baptism, and in which the candidates were bap- Gospel, they received the sacrament of baptism. tized by immersion."—Eccl. Hist., vol. i., p. 281, This rite was administered without the public

ing my historical argument, to which the reader Eccl. Hist.) It was also performed by asperis referred.

Testimony of the Historians of the Mechoilet.

rian, since his history has been republished assertion that baptism was also performed by asperetc., says:

"Baptism, then, consists in washing or rather immersing the whole body into water, as was cerns, and it is made the historical text-book the baptismal water," "sponsors," "god fathers," customary in the primitive times."-Syst. Div., for their young ministers. Mosheim, we have which Ruter admits were human inventions. seen, says, without qualification, that in the first and second centuries baptism was administered by the apostolic and primitive churches by a fourth conturies, were innovations.

Gregory and Ruter's History appeared, in of the primitive oburches? 1833. Martin Ruter was the President of 1 The Ediubu en Encycinpedia says:

"This rite of immersing and of bringing out earlier periods of Christianity was permitted to of the baptismal waters was common and promiscuous in the apostolic age, hence the apostle and promised conformity to its laws."-Gregory

performed twice a year. The catechumens (or probationers for baptism) assembled in the three immersions, and the body was divested of clothes. In order to preserve decency in the operation, the baptismal font of the women was separated from that of the men, and they were on my part. It is by facts, and not by declama | Quent to the ago of the apostles this (immersion) as much as possible attended by the desconesses mitted to the sick; and in cases where a sufficiont quantity of water for immersion could not be procured. The sign of the cross was made use This fact is so well established that it of in this rite; and a solemn prayer was uttered were needless to adduce authorities in proof of on consecrating the baptismal water. Confirmait. . . It is a great mistake to suppose that tion immediately succeeded the performance of baptism by immersion was discontinued when this rite."-Gregory and Ruter's Church Ris-

The reader will notice that the single immersion was the only act known in the first century, and that trine immersion, practiced by those churches that were lapsing into the apostasy, came with other and manifold innovations, and, Tertullian confesses it was more than the Scriptures required.

An abridgment of this history was published in 1840 by the Northern Book Concern, New York, under the name of Ruter's Church His. tory, which continues to be one of the Society's

Under the second century I find this:

"Baptism was publicly performed twice a year. The candidates for this ordinance assemoled in the church on the festivals of Baster and "The baptisteries were properly buildings Whitsuntide; and after a solemn declaration of their faith, and an assurance that they renounced assemblies, in places prepared for the purpose, The recent testimony of Prof. Paine, of the and was performed by an immersion of the whole body in the baptismal font. (Mosheim's made use of in this rite, and sevenemn prayer was uttered on consecrating the baptisms. water. Ruter's Church History, p. 41.

Methodists are fully committed to the testi- It will be seen that authority is given for the pracmony of Mosheim, the great Lutheran Histo- lice of immersion, but none for the unwarranted

Argument from the Testimony of Cyclopedias. I have still other unscotarian witnesses, the eyelopediats Roligious cyclopedists I will reject, for they total immersion of the believer in water. Sprink- are sectarian, and therefore liable to be prejudiced. ling, with infant baptism, salt, chrism, the cross, Literary and scientific, or national, cyclopedias are sponsors, etc., that crept in in the third and more likely to be unbiased by partienn seal. What do they say or i'm meaning of bapties and the practice

"In the time of the apostles the form of bactism Augusta College.

First Century. "The initiatory rite of baptism was very simple. The person to baptized was dipped in a river of generally his change of whole body in the baptismal font, and in the character, generally assumed a new name."

s Is is propable that after the feast, Christ came isto hat part of Judea which was in the neighborhood of Eq.(n., a town situated in the tribe of Manaah

ash. In that place the evangelist says there was much water (quas mucas) which did not so generally abound in Judea. Geographers state that these two

abound in Judea. Geographics state suat these two towns, Enon and Salim, were not far from the configuration of the Jordan and Jabbok, near which they

rlace Soyth(pour. Moreover, from these words [John iii. 22 23] we may learn that John and Christ

Looking into Calvin's commentary on this verse

"From this verse we clearly see what was the rite

of baptism among the ancients; for they were accus-

or especial among the whole body in water (tolum-

corpus in again. At the present time (sixteenth)

into water was a sign that ye ought to be in-

grafted into Christ and his death, that as Christ

fied and was buried, ye also may be dead to the

something in water that it may be whonly cov-

ered; and, although it is almost wholly abol-

"Baptism is nothing else than the Word of

"Washing from sins is attributed to baptism;

it is truly indeed attributed, but the significa-

tion is too soft and slow to express baptism.

which is rather a sign both of death and resur

rection. Being moved by this reason, I would

have those that are to be baptized to be alto

scholar, author, and founder of Methodism in 1729

of baptizing by immersion."-Note on Rom vi. 4

rule of the church of England, by immersion."

manifestly alluded to here."-On Cil ii. 12

Buried with him, alluding to the ancient manne

The ancient manner of baptizing by immersion

In his Journal for Georgia of February 21, 1736

new character, as the baptized generally put on new

Jordan, that he baptised in Enon, because there was

" Buried, etc., alluding to the immersion practiced

much water there" etc.-Com. at the end of Mark.

sound, and the mystery doth signify."

mology of the word seems to demand."

God with immersion in water

And again he says

flesh and the old man-that is, to yourselves."

and the cunuch; and he baptized him.

me ree that he explains thus :

of the ancient church'

Anno. on Rom. vi. 3.

April 8, 1876.

ocuncil held at Rayenna, declared inansersion or sprinkling to be indeferent." "In this country (Scotland), however, sprinkling was never practiced in ordinary cases hatere the Reformation. From Scotland it made its way into England, in the reign Elisabeth, but was not authorised by the established chursh. In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted; twenty five voted for sprinkling, end twenty four voted for immersion; and even that small majority was attained at the carnest request of Dr. Lightfoot, who had acquired great influence in the Assembly.

Speaking of ancient baptisteries, it says : "Baptistery, in ecclesiastical writers, a place in which the ceremony of baptism is performed." "Baptisterice were anciently very capacious; because, as Dr. Cone observee, the stated times of baptism returning but soldom, there were usually great multimanner of baptising by immersion, or dipping under zien," etc.—Dispu. de Bap., Disp. i., thes. i. water, made it necessary to have a large font like-

2. Brand's Cyclopedia says: "Baptism (Greek, bapto, I dip), was originally admin istered by immersion, which act is thought by some necessary to the sacrament."

3 Chambers's Cyclopedia says:

"Baptism, in theology formed from the Greek baptiso, or bepte. I dip, or plunge." "Some are of opinion that sprinkling, in baptism, was begun in cold countries. It was introduced into England about the beginning

4 National Cyclopedia: "The manner in which tne rite was performed appears to have been at first by complete immersion." In regard to the early merae the whole body."

5. The Encyclopedia Britannica describes the process of changing from the primitive custom. It says:

"Several of our Protestant divines, flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizaboth came to the grown, brought back with them a is immersion, dipping. . . . The thing commanded great seal for the Protestant churches beyond the by our Lord is baptism-immersion in water."sea, where they had been sheltered and received; and having observed that at Geneva, and other places, baptism was administered by sprinkling, they thought they could not do the church of England a greater service than by introducing a practice dictated by so great an authority as Caivin

6. Rees's Cyclopedia says of baptism: "in primitive times this ceremony was performed by immer-

7. Penny Cyclopedia.—"The manner in which was performed appears to have been at first by im-

8. Encyclopedia Metropolitan.—"We readily admit that the literal meaning of the word baptism is immersion, and that the desire of resorting again to the most ancient practice of the church, of immersing the body, which has been expressed by many divines, is well worthy of being considered.

9 Encyclopedia Americana -" Baptism (that dipping, immersing, from the Greek baptilo), was usual with the Jews even before Christ." "In the river or vessel with the words which Christ had ordered, and to express more fully his change of character, generally adopted a new name."

10. The Encyclopia Ecclesiastica says: "Whatever" weight, however, may be in these reasons, as a defence for the present practice of sprink-ling, it is evident that during the first ages of the church, and for many centuries afterward, the prac-

tice of immersion prevailed."

Here is the testimony of ten literary and historic standards, the ablest and most trustworthy in our face only. language. They were not written for sectarian pur- Buddeus .- "The words baptizein and baptismos According to Meyer, repentance was symbolized by historic standards for all classes, parties and peoples, Bishop Taylor teaches that Scriptural bapwhat all the dictionaries assert, that baptism was ment and the example of our blessed Savior." Britain. Can we rely upon their testimony? If net, a Chris. Man, p. 143, edi. 1571. npon whose testimony can we rely? Ought not their testimony alone to be conclusive?

Argument from the Testimony of the Most Eminont Pedobaptists.

Beckman,-"Baptism, according to the force of its etymology, is immersion, and washing, or fication of the word baptize imports to dip, to dipping."-Exercit. Theol., Exercit xvii.

Bucanus.—"Baptism, that is, immersion, dipping, and, by consequence, washing. Baptistry, Dr. Whitby.—"Baptism, therefore, is to be assertions of my opponent.

minster in 1643, it was keenly debated whether im- cation of baptizo is to immerse, to plunge under, to overwhelm in water."-Opera, tom. vi.

Vitringa .- "The act of baptizing is the immersion of believers in water. This expresses on the Epis., on 1 Cor. xv. 29. the force of the word."-Aphor. Sanc. Theol.,

tized, by which word it is certain immersion i signified."—Hist, Sacr., b. ii., c. i., p. 30.

Vossius .- "Baptizein, to baptize, signifies to tudes to be haptised at the same time, and then, the plunge. It certainly signifies more than epipola Com. on Matt., on iii. 6. "That the apostles immersed when they bant ;

> Madgeburg Conturiators .- "The word baptize, On the Angl. Church, p. 69. to baptize, which signifies immersion into water, proves that the administrator of baptism im mersed, or washed, the persons baptized in water"-Cent, i, b. ii., c, iv.

there is no doubt"-Disp. on Bap, Dis. 1, 2 6

Ikenius .- "The Greek word baptismos denotes the immersion of a thing, or a person, into something, either with a view to expiation, or for washing and cleansing."-- Disser. Philol. Theol.,

Devlinging.—" The word baptizesthat, as used by Greek authors, signifies immersion and overoustom of the English church, it says: "It was the wholming. Thus we read in Plutarch (baptison practice of the English, from the beginning, to im- seauton as thalassan), Dip yourself in the sea, like Ethies, vol. v. p. 79. as Naaman (in 2 Kings v. 14) who baptized himsolf seven times in Jordan, which was an immersion of the whole body. So Strabo." etc.-Obs. vi. 4. Sae., pars iii., obs. xxvi., soc. 2.

is undoubtedly to immerse, to dip; and baptism where means. -Com, on N. T., on Mark vii. 4. Inst. Theo., cap. xxxiii., sec. 108-115.

Reiskius .- "To be baptized signifies, in its primary sense, to be immersed.

Bishop Bossuet .- "To baptize signifies to nlunge. as is granted by all the world." "It is Com, on Acts xvi. 14 15 certain that St. John the Baptist baptized no other way than by dipping-and his example in form, but manifestly intended in the baptizen car shows that to baptize a great number of people Words, etc., vol. vii., p 306 those places were chosen where there was a great doal of water."-See Stennett's Answer to Russon, p. 174.

Walmus .-- "The external form of baptism immersion into water, in the name of the Father, of the Son, and of the Hoty Spirit." -- Enchiridium, p. 425.

Dienysius Petavius, speaking of the church pretended power to alter or to impose, says:

"And indeed immersion is properly styled time of the apostles, the form of baptism was very baptismos, though at present we content oursimple. The person to be baptized was dipped in a selves with pouring water on the head, which in Greek is called perichusis."-Dogm. Theol. ! ii., de peni., cap. i., sec. 11.

Cattenburgh -" In baptism the whole body is ordered to be immersed."-Spicil. Theol., iv., c. lxiv., sec. ii., 22.

sprinkled or poured upon, and not the head or baptized, immersed, in the Jordan, confessing their

poses, to defend anybody's dogma, nor in the interest of any party or sect, but as scientific, literary and of immersion."—Theol. Dogm. l. v., c. i., sec. 5.

aiming only at facts, truth. They all agree as to the tism is "not sprinkling, but immersion, in purpractice of the apostolic church, corroborating just suance of the sense of the word in the command-

could not leave their bes, and that in from one concerning the olde life of sinne, which is Adam : Matt. ili. 6 thousand to thirteen hundred years after Christ, it and the pulling out againe signifieth that we thousand to thirteen hundred years after Christ, it and the pulling out agains significant that we are into general use in Germany, France and Great rise agains with Christ in a news life."—Obe. of and of the primitive fathers sufficiently points to im-

plunge, to dye,"-In Dr. Ridgeley's Bod. Div.,

Estius (Roman Catholic and Chancellor of the University of Douay). - "The immersion and emersion performed in baptism are a kind of representation of death and resurrection."-Com.

Arnoldi (Roman Catholic) .- "BAPTIZEIN, to immerse, to submerge. It was, as being an entire Hospinian.—"Christ commanded us to be bap submersion under the water, since washing were already a confession of impurity and a symbol of purification, the confession of entire impurity and a symbol of entire purification .-

G. Bird .- "It can searcely be disputed that immersion of adults is the only form of baptism of which we find any traces in the Scriptures."-

Sholz .- "Baptism consists in the Immersion of the whole body in water."-On Matt. iii. 6, Fritsche .- "That baptism was performed, not by sprinkling, but by immersion, is evident not only from the nature of the word, but from Rom. vi. 4."-Com., on Matt. iii, 6

Augusti .- "The word baptism, according to dymology and usage, signifies to immerse, sub merge," etc.

Rheinhard. -"In sprinkling, the symbolical meaning of the ordinance is wholly lost.

Dr. Chalmers .- The original meaning of the word baptism is immersion."-Lect. on Rom

Meyer. - Immersion, which the word in Gurtlorus,-"To baptize, among the Greeks, classic Greek, and in the New Testamet, every

> Olshausen - The elements of repentance and regeneration, united in the sacrament of bap tism, and pretigured by immersion and emer sion (see Com., at Rom. vi. 3. etc.), were separate from one another in the later practice of the church, when infant baotism came into use "-

Dr. Stier - 'The perfect immersion is not accidental

Convbeare and Howson -" It is needless to add that hantiam was (unless in exceptional cases) admin istered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sig, and then raised from this momentary burial to represent his resurrection to the life righteouspess. It must be a subject of regret that the general discontinuance of this original form of baptism (cough perhaps necessary in our northern chinates) has rendered obscure to popular apprehension some very important passages of Scripture"-late and Epistles of St. Paul, vol. 1, p. 518

Archb Sumner - John was baptizing i a. in - " ... mersing in water, those who came to him for this purpose, 'confessing their sina."-Exp Lec, on John i., 19-28

Neander.-" Johu's followers were entirely imm wa ed in the water."-Life of Christ, p. 55

Dr. Lange - "John administered the rite of submer-This is what I maintain. If baptize signifies sion." "His idea of repentance exceeded the out-to sprinkle upon, then the whole body is to be rite of immersion that of sprinkling." "And were rite of immersion that of sprinkling." "And were sins. Immersion was the symbol of repentance.

> Contract this honest statement of D: Lange with an apparent appeal to ignorance of the import of a Greek word, by my opponent.

Dr. Alford,-" The baptism of proselytes was adimmersion. They also tell us that sprinkling was gradually introduced, first in the case of the sick who

rise againe with Christ in a newe life. —Obe. of a Chris. Man, p. 143, edi. 1571.

Selden.—"In England of late years I ever thought the parson baptized his own fingers rather than the child."—Works, vol. vi. col. 2008.

Dr. Owen.—"The original and natural signi
Tise againe with Christ in a newe life."—Obe. of many of the primitive fathers sufficiently points to impression as the common mode of baptism. John the Baptist baptised in the river Jordan (Matt. ni.). Jesus is represented as 'coming out of the water after His baptism (Mark i. 10). Again, John is said to have baptised in Enon because there was much water there (John iii. 23; see also Acta viii 36). —In Dr. W. Smith's Dic. of the Bible, Art. Bap

All these are Pedobaptists, and I could add as many more did time permit, Certainly the testimony of any one of them should many times out weigh the rection."—Com. on L Cor. xv. Pathers at the Reformation and of Methodism. Calvin comments as follows on John iii. 22, 23:

The Admissions of Twenty-two of the Most Eminent Presbyterian Scheiars and Commentators.

Since our Presbyterian friends seem so ready does not properly mean "to immerse," and that Rom the ancient ceremony, it is a sacred sign unto us that w. 3 does not refer to water baptism, and that immersion was not the act John, the apostles, and all John iii w2 23] we may learn sum sum and ourse to place before them, especially, the testimony of dred and forty-four other distinct treatises, says on he apo stolic and primitive churches observed, I wish of their most eminent scholars and theologians, from and they want down both into the water, both Philip the days of Calvin down to this day. I wish to ask them if they will throw all these overboard into the deep and accept the assertions of one man, Eld. Duz ler, as of more weight? Between E'd. Ditzler and all these they must choose.

Calvin -"The word baptize signifies to immerse; and it is certain that immersion was the practice of the ancient church."-lust., S. 4, sh. xv., sec. 19. James Macknight (1721-1800), an eminent Scotch

corpus in ayadmy. The practice has gained ground for the minister only to sprinkle water on the body or test." "The very word baptize, however, signifies to divine and critic, thirty years a minister in Edinburg, immerse; and it is certain that immersion was the practice and twenty years moderator of the General Assembly of Scotland, author of the Harmony of the Four Gos-Zaingle .- "Into His death. When yo were pels, The Truth of the Gospel History, and Translaimmersed (intingeremini) into the water of baption of all the Epistles, with Commentaries and Notes. tism, ye were ingraited into the death of Christthat is, the immersion (intinctio) of your body says.

"Jeans submitted to be baptized-that is, buried under the water by John, and to be raised out of it again, as an emblem of his tuture death and resurrection . . . In like manner the baptism of believers is emblematical of their own death, burish and resurrection." ... "Planted together in the likeness of his death. The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, by C rist administer baptism afterward in any other Luther .- "Baptism is a Greek word, and may death. The burying of Christ and of believers, first be translated immersion, as when we immerse hilly enough compared to the planting of seed in the earth, because the effect in both c sees is a reviviscene to a state of greater perfection "-Apost. Epis. Note on Rom vi 4 5

ished (for they do not dip the whole children, but only pour a little water on them), they Dr. Geo Comphell (1719 1796), an eminently ought nevertheless to be wholly immersed, and lea ned minister, theological professor, church historuan, translator, and President of Marischal College, afterward changed into aprinkling, though to is uncerthen immediately drawn out, for that the ety-Scotland says: Germans call baptism tauff, from a depth, which

"The word haptism, both in sacred authors and in in their language they call toff, because it is classical, signifies to dip, to plunge, to un nerse. If id proper those who are baptized be deeply im-In the Smalcald Articles, drawn up by Luther, or classica'), the expression would doubtless have been, 'I indeed baptize water upon you.

by an actual submerging of the whole body under loc. xit. water (O : Rom vi 3 4) Weavert to this for the purpose of throwing light on the analogy that is instuted in these verses dieus Curist, by death, underwent this out of baptism by an immersion under the surface of the ground! senence he soon emerged again by her resurrection. We, by being baplez d into his death, are conceved to have made gether dipped into the water, as the word doth a similar translation -in the act of descending under the water or bactism, to have resigned an old life. and in the set-of ascending, to emerge into a second John Wesley (1703-1791), the noted preacher, or new I fe."

also held the chair of Greek and belles letters in the and means literally dipping or immersion."-University of Montpellier, and most critical Greek Ency., Art. Bap. scholar of his age, says:

"Mary Welch, aged eleven days, was bapt and word baptizein, to baptize, sufficiently declares; zvi., sec. 15. according to the custom of the first church and the which, as it does not signify duncin, to sink to the bottomand perish, so doubtless it is not Adam Clark, LL D., F. S. A. (1760-1832), the cel- epipolazein, to swim on the surface. For these ebrated commentator, says: "It is probable that the three words, epipolazein, baptizein and dunein apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water." In loca long ago insisted on the immersion of the whole and divine, also professor of moral philosophy When he (the person baptized) came up out of the water, be seemed to have a resurrection to life. He was therefore supposed to throw off his old Genuice the word baptizein, to baptize."—Annot. in Matt. "In the primitive church persons to be bar

state, as he threw off his clothes, and to assume a iii. 6. body (after the same manner as the washing unclean persons—was) seems to appear from those things which are related of him; namely, that he bartised in Fron Account the same is a second to works out the sign of the same out of a sepulchre of water and pass, as it were, into a new life."—Theoret. Prac Dr. L. (Dr. L. (

"Immersion was used by the spostles and primitive churches. (Rom vi 3, 4, 5) —Ibid., sec. 9. James Basnage, a man of great learning, a church

the heart of the earth; his rising again the third day, and there emerging from the water, was an enblem of the resurrection of the body, and a total change of life."—Com, on Col. ii. 12.

"But as the results with the results of the control of th But as they receive baptism as an emblem of death, in voluntarily going under the water, so they public bapt sat, as it was not till five numbered and by Christ, in which believers, by being immersed by Christ, in which believers, by being immersed by Christ, in which believers, by their communion with the terms in the results and the results of the water; thus they

G. Diodati (1576-1649), a Swim theelogian and prescher or note, professor of Hebrew and theology at Geneva, one of the best Biblical acholars of his to day, both an anthor and translator, saya:

Bohard Bexter (1615-1691), a distinguished preacher, author of Saints' Rest and about one hnn-

"We grant that baptism then (in primitive time) was by washing the whole body." "In our baptism we are dipped under the water, as signifying our covenant profession, that as He was buried for sin, so we are dead and buried to sin." Dr. John W. Nevin, born 1803, an American theo-

logian, and professor of Hebrew and Biblical literature ten years in the Theological Seminary at Alleghany City, also President of the College and Theological Seminary at Mercersburg, Penn, editor of the Mercersburg Review, and author of a number of books. says in the Mercersburg Review :

"It needs but ordinary scholarship, and the freedom of a mind unpledged to mero party interests, to see and acknowledge here [that the Baptiata have] a certain advantage on the subject of baptism. The original sense of the word baptism is on the waote in their power. It corresponds with idea of mameree much more than with the idea of sprinkling

S Curcel'to is, the learned and celebrated theologian, and professor at Geneva and Amsterdam, who dicd in 1659, says:

D Chamierus, a great writer on systematio divinity,

professor at Montauban, who died in 1621, says: "Immersion of the whole body was used from the beginning, which expresses the force of the word baptiza, whence John baptized in a river. It was tain when or by whom it commenced. -Panstrat. Cathol, tom iv , L v., oh. ii , sec. 6.

Venema -"The word baptizein, to baptize, is bapuzo been employed in the sense of rains, to sprinkle nowhere used in the Scriptures for sprinkling. (which, as far as I know, it never is, in any use, sacred Inst. Hist. Eccl. Vot. and Nov. Tost., tom. iii., sec. i., § 138.

H. Alting .- "The word baptism properly sig-Dr Thomas Chalmers —"The original meaning of the word baptism is immersion". We doubt not that baptism was administered in the apparties days of the end, washing."—Loci. Commun., pars 1.,

This confirms our statement that secondary and figurative meanings are not proper meanings.

Turretine .- "The word baptism is of Greek origin, and is derived from the verb bapto, which signifies to dip, and to dye; baptizein, to baptize, to dip into, to immerse."--Ins. loc. xix., ques. xi., sec. 4.

Dr. Rees .- Gr. BAPTO et BAPTIZO, mergo et mergito. Voss. Etym. To dip or mergo fre-Isaac Caraubon (1559 1614), a Calvinistic theologian quently, to sink, to plunge, to immerge." and critic, Greek professor at Geneva fourteen years, word baptism is derived from the Greek baptize,

Witsius .- "It cannot be denied, that the na-"This was the rite of baptizing, that persons tive signification of the words baptein and bapwere plunged into the water. which the very tizein is to plunge, to dip."- Geon. Food. l. iv., c.

"It is certain that both John the Baptiat,

Eld. Ditzler can deny, though he can offer no

"In the primitive church persons to be baptised were not sprinkled, but entirely immersed

P Van Mastricht, a scholar of reputation, and in water, which was performed according to the or fresh garments."—Comment on Rom. -1 4

author of works on theologs, who died in 1706, says:

"That the baptism of John was by plunging the author of works on theologs, who died in 1706, says:

"That the baptism of John was by plunging the author of works on theologs, who died in 1706, says: Dr. L. Coleman, S. F. D., born 1796, a noted

scholar and church historian, says:

"The term baptism is derived from the Greek baptizo, with its derivatives baptismos and bap-tisma, baptism. The primary signification of

to a state Find out

church.,"-Instit. Theol. Polem, tom i., eap. iii., received, as our lawgiver and exemplar.

mons and various other treatises, says:

"Paul says, 'We are buried with him by baptiam into death: that is, the ceremony of baptised."-Sermons, vol. iii., p. 171.

Theodore Beza (1529-1605) an eminent re former, Greek and theological professor, and on the death of Calvin, took his place and became the head of the Prosbyterian church, says:

immersing the whole body in the ceremony of estine, but extending it to the ends of the earth baptism, but he maintains that "there is no Syriaus use for baptise." "It answers," says self same act which he appointed from the first, and il The literal, which is also called the grammatical he, "to the Hebrew tabal rather than rachatz' (do). Elsewhere he says: "Christ.commanded us to be baptised, by which word it is certain immersion is signified. Neither does the word baptize signify to wash except by consequence. sake of tinging or dyeing."--Lec. 2d to T. T.

"SUMMARY.

Mr. President. Having brought in all the direct proof in support of the usus loguendi of the verb haptize disperse into fine particles, or to diffuse in a continthat my time will admit, I will now sum up my argu- uous stream, that literally they could not take indivisment as brisfly as possible.

The proposition I set out to prove is,

IMMESSION IS THE ACT WHICH CHRIST COMMANDED FOR CHRISTIAN BATTISK

My opponent denies it.

by which to prove it:

which Christ need in the Commission to have placed them as the direct accusative of the verb. denote the net which he communided for This he did do, and therefore we are compelled to given the primary sense of the lexicon. I have shown Christlan baptism.

II. The primary and literal meaning of meaning--is "to immerse."

III. Ergo.

To immerse is the only act which Christ commanded for Christian baptlem, since it must be granted that in enacting a law literal, real and most obvious meanings. or its noun haptismas is used

The minor premise being admitted by both parties, the single issue to be settled is the major, i c,

Is to immerse, the primary, the literal and real signification of the Greek verb baptizo.

As it is conceded by all standard authorities tha the use of any term by those with whom the language is vernsoular, and by those who were conversant with the language, is the supreme and ultimate authority in determining its meaning. I first appealed to the evangelists and apostlee, who could not err.

minister of the New Testament dispensation, used bapt so and writings, so that we may say of them all as Coneythe nouns derived from it in no other sense than "to immerse," | beare and Howson says of Rom. vi. 3, "It cannot be

2 I showed that the symbolism of the act, as taught by Christ was a prefiguration of his own death, burial This fact alone I regard as demonstrative and conand resurrection, a fulfillment of the all righteousness clusive that the real signification of baptize is to imhe came to faif!!, or accomplish, to secure the remis- merse. sion of the sins of his people; also.

3. That Christ metaphorically spoke of his own overwhelming sofferings as a baptism, alluding thus to Themselves. his own at the hands of John.

4 That Paul, Rom. vi. 8, and Col. it. 12, alluding to author has yet been found who uses baptisp in a physical an American edition. Before he gets the last pages of the act which Christ received in the river Jordan, calls

and all whom John haptigad, were immersed in water- involves the idea of an immersion. It is known to tament usage, they omit it, as well as "to drench." In support of this conclusion I brought forward the all that I repeatedly called upon my opponent to Prof. Drisler, in his second American edition, does commentators and orities.

Christ first commanded his first missister to perform. do so. Immersion in water was the act which he himself IX. My ninth source of proof has been the lexi-

Jacques Sanrin (1677-1730), a noted French speciles and all the disciples of Christ, the members standard authorities in Europe and America, and our prescher, and author of twelve volumes of ser- of the first Christian church on carth received prior to and all, each and several, give "to dip," or "to imthe ascension of Christ.

bautized more disciples than John, and no one will this stern, crushing and conclusive fact, my opponent wholly immersing us in water when we were deny that they administered the act which they and has spent a full day in talking to you about a new their Master had received.

no shadow of intimation that there was to be any controversy, at the very outstart I presented Rules change in the act itself, which, according to every of Interpretation, selected from standard authorities. principle of law and reason, there should have been and these Rules were mutually accepted by us. By "But baptize signifies to dip, since it came had he designed to ensuge the physical act of the virtue of those Rules, what we are to understand in from baplo, and since things to be dyed are rite or his apostles would inevitably have falled into this decision as the primary and itteral sense of any immersed."—On Matt. iii. 13. error. But he only extended a former commission term, is clearly determined. Ho admits that some have disputed respecting given them, no longer limiting their ministry to Pat-

I ressonably concluded that Christ in the commisother signification of the verb amad, which the sion only authorized his apostles to administer the useless which was an i mersion in water.

> language of the commission, I showed that the act lexicons, and is known as the primary meaning commanded must have been immersion alone.

The subjects autous of, the not being the direct acfor it properly signifies to plunge into for the cusative of the verb baptice forbids the idea that some can be no certainty at all in respect to the interpretaelement, as water, was to be put upon them, since a tion of any passage, unless a kind of necessity com-Dr. M'Orie .- "We do not bold that the word bap- preposition must be supplied, or the language be made pels us to affix a particular sense to a word, which tiss signifies to pour or sorinkle. This was never our figurative, neither of which is admissible; but that the opinion."—On Bap, p. 32.

ible or inseparable objects as direct accusatives, but must take liquids, as water, etc., or separable solids, as sand, ashes, etc. If Christ had intended the clement water to be put upon the subjects of baptiens, he would have made it the direct accusative of the verb Now this was the one argument which I laid down indicating the act, and have used the preposition ou, a general rule, read only the strictly primary meanor upon, before the subjects. Had be intended the I. The verb baptize is the only verb subjects to be placed within the element, he would conclude that this he intended.

baptizo-which is the only real and true catter into drops or particles, or to pour, diff me in a fore, not a real or literal signification, and with such continuous stream, human beings without destroying we have nothing to do in this debate. I have exlife, therefore it is evident the verb laptize Christ used | plained how that, in strictest truth, Baptists may say can have no such signification.

adaptation of the definitions to immerse and immersion | SPRINGLE" OR " TO POUR" AS A LITERAL AND REAL SIGNIFIall terms must be used only in their in every passage in the New Testament where hapter CATION OF BAPLIED."

> passage be preserved, and this I regard as evidence or challenged my opponent to produce one Greek demonstrative that bapaize literally signifies only to lexicon of acknowledged authority, or an authoritative immerse.

VII. My seventh argument was,

as the sense of baptize.

In all their ministry they evidently observed no New Testament for its invariable use by the inspired other act. In all their allusions to the action of baptism, immersion is clearly intended, and no other act 1. I first showed that John the Baptist, the first gospel will fulfil the symbolism of baptism as not forth in their understood unless it be borne in mind ilive baptism was by immersion."

VIII. My eighth source of proof was,

It is an admitted fact, by all scholars, that no Greek upon." Prof. Drisler, of Columbia College, undertakes esuse to signify either "to sprinkle" or "to pour," but his work through the pross. Liddeil and Scott issue in it a "burying" a " planting," in the likness of death. always "to immerse," "to dip," etc., and that wher- England a second edition, and because satisfied that I therefore concluded that Christ and his aposties, ever they use it figuratatively the sense of the figure to pour upon is not sustained by classical or New Testestimony of the most eminent Pedobaptist scholars | bring forward, or give an anthoritative quotation likewise. In the last edition of this last and greatest from, one Greek author who used Laptizo in a physical of a'l the Greek lexicons published in the English Immersion in water then was the only act which sense to mean "sprinkle," and he has been unable to language, only "to dip in, or under water, of ships,

cons. I have brought forward the united testimony Immersion, then, was the only act which the of forty lexicons, among these all that are regarded as merse," as the primary -i, e., the literal and real signi-For it is ou record that Christ's disciples made and lications of baptize. To divert your attention from discovery in philology, according to which the true IV. My fourth argument was from the commission primary is the historical, etc, which all scholars will itself-Christ used the same verb, baptizo, and there is laugh at as fanciful and absurd. To save needless

April 8, 1878.

Rules of Interpretation.

1. Every word must have some specific idea, or notion,

which he and they had received at the hands of John, sense, of a word, is the sense so connected with it that it is first in order, and is spontaneously presented to This meanthe mind as soon as the sound is heard. V. Then from the very internal construction of the ing is always, save one instance, placed first in the

III "The primary or literal meaning is the only true one "-Ernesti, p 14 Ernesti quotes Morus in support of this "There sense, as I have before said, must be one, and, unlers

meaning, it must be the literal sense. I showed from the very signification of the verbs to Stuart says: "If anyone should deny that the sprinkle and to pour, which is to scatter into drops, above principles lead to certainty when strictly observed, would deny the possibility of linding too meaning of language with certainty.

> Now by these rules I have strictly been governed, and these every University and Paeplozical Saminary in Europe and Agierica will endorse.

I have sought throughout this discussion for the true, and the real the literal aign fication of bastise and have, therefore, in reading from the lexicons, as ings, the first one, two or three given, is all CASES ONLY ONE, AND THAT THE FIRST WOULD HAVE BEEN that no figurative, which is always the secondary, sense Then again. Since it is impossible to sprinkle, of a term, is its real and physical sense and is, therewith Carson and Anthon, that

VI. My sixth argument was from the invariable "No STANDARD LEXICON IN THE WORLD GIVES "TO

I have in almost every speech not only most affect By substituting no other word can the a man of every | tionately invited, but urgently called upon demanded juotation from one, that gives to sprinkle or to pour as a primary meaning of baptize HE HAS NOT DONE The apostles to whom the commission was given | IT! His failure to do so should be considered as conevidently understood Christ to mean immersion only clusive evidence to all that to immerse, otc., is the only signification of baptize.

Every semblance of an argument made by him has been founded upon the figurative significations of Laptico, or, that by some author or in some version, a word used for Laptizo that elsewhere is used in the sense of to wet, or to sprinkle!!

X My tenth argument, and one upon which I am willing to rest this whole controversy, is embraced in the last, but to make salient, I place by itself:

In 1846 Liddell and Scott, of England, upon the basis of Passow, brought out their great English lexicon, which has been endorsed by the schulars of hoth continents as the best Greek and English lexicon The Invariable Use of the Torm by Grack Authors extant. In their first edition, as a seventh meaning of baptiso, figurative of course, they give "to pour to sink them, is given as the primary meaning of baps

Now thirty full years have passed since Liddell and XVIII. My eighteenth Is the accordant testimony of all the labo, cleanse, wash, every time. Wherever lave is Boot, with the eyes of the scholars of Germany, Eug- historians of the Presbytsman church. land and America upon them, with their knowledge land and America appearing in their lexicon, and of the Methodist church, as well as of all historians endorsed the stand point of lexiongraphy, all with us, unanifor no other reason except that they could not find a by that communion. standard Greak author who used baptize in the sense of to pour upon, or to drench, even figuratively, and no sational church. scholar of earth could then help them to the author ily. Thirty years of investigation and research have passed, and all the Pedobaptist scholars of Germany, England and America have not been able to furnish them any authority to justify to pour upon, or to prinkle, as even a proper figurative signification of barim! Should not this fact settle this question in the mind of every candid man and Christian in the world? How supremely ridiculous for a man who never read as many consecutive lines in one book of authors, to stand up in the hearing of the world and Wesley. assert that baptize primarily, never means to dip, to immerse, but means to sprinkle "to pour!" Such a man is not talking to be regarded by scholars, he knows that he must forfeit all standing among them, but to the ignorant, with whom bold assertion ac complishes far more than argument.

XI My eleventh source of proof was the testimon of the Greek Fathers and Bishops, to whom Greek was vernacular, and every one bore witness that hap tize naturally signified only to immerse, and that im spostolic churches, and to this I added the invariable ars, commentators and critics. practice of the Greek church from the fourth century

XII. My twelfth argument was from the testimony and they one and all understood bapaso to signify possed by the bare words of one man ! mergo, immergo, tingo, and insingo, to sink in, to immerse to dip, to dip in, and that immersion was the universal practice of the primitive churches, and to this I added the uniform practice of the Latin or Roman Catholic church for 1300 years, except in cases of necessity. when sprinkling was allowed, which was finally established by law by Pope 5t phens at Arles in A. D 754.

XIII My thirteenth source of proof was the Ver sions of the Old and New Testaments

was made in the third century before Carist by seventy learned Jews. They rendered the verb taval, the word where they translate it figuratively " to dye."

(2) In the Syriac Perchico, which, until the appear ance of the Curetonian text, was regarded the oldest version of the New Testament, translates baptize and its derivatives invariably by the verb amail and its derivatives, and amal in Syriac, as all standard lexi cographers testify, primarily signifies to immerse. 1 have put it in proof that the Syrian Christians from the first century have immersed I have put it in proof that at Elessa, where was their most ancieut, their mother church, a large baptistery called maa luthito was erected for the purpose of immersion. I have said E. D. (Time Out) nothing in this discussion contradictory of what I wrote in my Elition of Stuart on Baptism, which any one by comparing me can see, but I have, for the honor of the Holy Spirit, opposed the claims of equal put up for it, which I regard as little less than profess. It is in lead an ancient version but made an hour. Then written. It is in leed an ancient version, but made an hour. Then by uninspired and therefore fallible men, and scarce | I. We quoted where twenty five of the highest fifty words, adducing some twenty-five of them; to be compared with the inspired text; but all its testimeny is in support of immersion as the only set of them wrote not lexicons, yet define or translate the language was from sprinkle to dip, immerse, wherever the contraint of the Serian and fourth contraints define the language was from sprinkle to dip, immerse, wherever

Orient or the Oscident; ancient or modern, wherever riably used that signifies to immerce. -

XIV. My fourteenth argument in proof is, The testimony of all the historians of the Eastern or Greek

They all say that immersion was the primitive prac

XV. My Afteenth is the united voice of all the historians of the Latin or Roman Catholic shurch.

XVI. My sixteenth is the unbroken testimony of the his trians of the Church of England without an exception. XVII. My seventeenth Is the united testimony of all the

historians of the Lutheran church.

XIX. My nineteenth to the testimony of all the historians

by that communion.

XX. The testimony of all the historians of the Congrega
2 We next took up the standard immersionist

There is the utmost accord among all these that Baptist and Disciple, and examined their appeal from Imprersion was the only act of apostolic and primitive lexicography to the original Greek, classic Greek, their baptism.

Can it be that the unsupported assertions of one man | ble. We saw. (1) That immerse, from their own ren will outweigh twenty three of most eminent scholars | derings, Gale, Carson, Mell, Pendleton, A. Campbell, and all the historians of seven different denomina Conant, Ingham, etc., their princes in learning and

joint testimony of the Fathers of the Reformation, baptizo was rendered dip only 18 times-457 against never read as many ordered are need of Methodism itself, Zingle, Calvin, Luther, and 18 for dip, and they false renderings. Hence (3) Wo

These four unitedly bear the same testimony that of 63 consecutive cases by Dr. Conant, their greatest the radical and natural signification of baptize is to light, it was immerse 10, whelm 45 times, overwhelm immerse, and that immersion was the practice of the 8 times-i. e. 53 whelm and overwhelm, all implying first churches. Will Methodists suffer the authority affusion, and philologically pointing out pour, and of their father and founder to be ranked as inferior to through it sprinkle as the primary force of baptiso, the bare word of a modern traveling preacher? Will with no dip at all. Hence, with these facts from such Presbyterians admit that the authority of my oppola source, dip no meaning, immerse such a rare and nent is superior to that of their great Calvin, who was late one, Passow, the master and prince of Greek laxindeed the first scholar of his age?

XXII. My twenty-second argument in proof is the admismersion was the sole and universal practice of the sions of twenty-three of the most eminent Pedobaptist schol-

These extend over a period three hundred consec utive years, embracing the ripest scholarship of every century, including the first Must the united testi of all the Latin Fathers, from Tertullian do snward, mony of all these weigh light as air, when counter

XX. Finally, I have presented the conjoint testimony of ten standard Cyclopedias These are neither denominational nor partizan, but

national in their character, establishing the fact that unmersion was the only apostolic and primitive act. in the language of Moses Stuart, one of the very first

Pedobaptist scholars of his age: " Bapto and baptize mean to dip, plunge, or immerse any note are agreed on this." 'It is, says Augusti part to try to meet the facts or refute my laws. We (1) The first Greek version of the Old Testament (Denku, vii, p. 216), 'a thing made out,' viz, the ancient practice of immercion. So indeed all the merse, I Because dip is not a meaning of baptise at writers who have thoroughly investigated the subject all. 2 Because immerse, words that properly or conclude I know of no usage of ancient times INES THE SUBJECT TO DENY THIS."-pp. 51, 149, 150.

I therefore, Mr. President, feel tustified in saying to immerse-

I feel that I am justified io saying that my conclusion is logical and invincible-

Eld. Ditzler's Nineteenth Reply on Mode. We now have no time to notice little points, the it. 5 That words primarily meaning to sprinkle, to debate is to be settled by the real facts in the case, pour, applied to water, constantly come to mean to the science of language, the laws of philology. To wash, to cleanse, in all Semetic and Aryan tomanas

Christian baptism, as is the practice of the Syrian churches from the beginning until now.

And this I have shown with respect to every version of the New Testament made, whether in the Odinates the Control of the New Testament made, whether in the Odinates the Od water), or by a word equivalent to both brecho, be- secandary meanings. Here the word has been translate t, a native word being inva sprinkle, rain, shed down, etc., There were six more headed by Buddeus, 1519, (some 1529), Stephanus, that primarily mean to sprinkle, or, as a small propor-1572, Scapula, etc., the last and Passow's. Hedericus, tion do, that mean to moisten, bedew, wet, where it is Schrevellius, etc., being only manual ahridgme sti of by affusion, oft of tears, juice of vines, sap; dew, rain, Stephanus, or of those abridged from him, being made, etc., that come to mean all that bapto and boptise are the original Buddens and S. when dipping was the admitted to mean by all parties. Hence the unexceplaw, and they baptized by dipping, their queen dipped, tional and universal law of language is, from aprinkle all these lexicons are taken from Buddeus and Steph. to moisten, wet, stain, color, thence dye, as in bapto; anus. These lexicons by the dippers, made under where coloring fluid is not an accident, it is sprinkle, law, requiring dipping in all cases, save where it was (moisten, wet), pour, (of water), wash, drench, soak; a risk of life,(1), Never define it dip. (2) It is immerse from tosk, drench, comes make drunk, intexicate; only in later classic Greek. (3) It is never immerse in from pour, of water, rain, comes overwhelm, overflow, New Testament. (4) In New Testament it is ablue, inundate. From overwhelm, oppressed with jover-

modal, it is sprinkle, so given by all lexicons,

We then have thirty odd authorities speaking from

authors of Europe and America, past ages and present, favorite field for support, where they have always Can it be that these, one and all, are unreliable? imagined they stood in impenetrable armor, invincidogmas, immerse is a very rare and late rendering of XXI. My twenty-first argument in proof is the con- bantizo. (2) That on an average of 475 occurrences, snowed that dip was not a meaning at all. (4) That icographers, is to the point when he says of baptizo, generally to sprinkle upon, pour upon, overwhelm. Immersion authorities universally sustain his rendering here. And though I introduced this fearful array of facts in my opening reply five days ago, Dr. Graves, up to this good hour, never has noticed any part of it. Every one could see, must see, that nothing on earth could relieve him till these stunning facts were met," their force overcome. He evidently realized that it was a hopelers task to attempt to assall them.

3 They appealed to the Greek from the lexicons. and attempted philology with this result: (i) Boptiso moans wash as the effect of dip. (2) If a word means dip, immerse, it never can be applied to affusion. All In view of all these irrefragible proofs, I conclude admit Laplis at times means immerse, hence it never can apply to affusion, mean sprinkle, pour.

We exposed these, their main and only philological crotches, elaborately, in detail, with no attampt on his

primarily mean to merse, immerse or dip, never mean to dip does in English -by happen save in one instance, see now it is possible for any candid man who exam- to wash. We gave words in Latin, Greek, German, this, mergo, immergo, demergo, submergo are pure Latin, that I have established my major premise above all the very words themselves in a coplous literature, yet question or controversy—i.e., the primary, literal and never do they mean wash, are samples, 3. Because real signification of baptize is "to immerse," and only there is no necessary connection between dip and wash, immerse and wash. Objects may be immersed or dipped in filth, ink, paint, dye, mud, pends of stench, and are as often so as in cleansing elements. Nay, mere immersion in them will not wash, cleanse at all. A immersion was the act which Christ dirty hand or garment merely dipped; in no case is it commanded for Christian baptism. Q. cleansed thus. 4. We then showed that wash is from one hundred to one hundred and twenty-five or one hundred and fifty years older, as a meaning of baptiso, than immerse, hence could not be derived from

i. We gave full twenty five words, have over fifty,

whelming elements, coases sink, (immergo, submergo) meaning was to besprinkle, in which the facts of the tisms" of Heb. ix. 10, the mode given in verses 13. 19 and from sink, sinking in water, etc., comes drown, other 24 show him to be correct, and all our laws of 21 of the same chapter. These showed that for hunperish. Ponring water by the power of its friction pullclogy demonstrate it. It is vain, therefore for dreds of things men became coremonially unclean, necessarily comes wash. Pouring water washes per Dr. Graves to seek to disparage this prince of science and had to baptise every day from one to three or force. It is God's general cleaner of all the earth in Ociental philology, when all science, and all facts, four times. We showed that for any uncleanness they Des washes dust and dirt off vegetebles, flowers, etc. and all scholarship unite in his support by their facts; had to baptise. Mark vii. 4, 8; Luke xi. 38; Eccl. xxiv. even as perspiration washes paint off the face. This for if Dr. Graves's position be true, all these, Buxtorff, 24, etc. We showed that the great Laver, Ex xxx. we saw was the universal law of language.

guage, all principles of philology, and all admitted a pint of water, as we saw they baptized with it. surdity.

meaning of the word.

primarily meaning to sprinkle, to moisten, where it is mainly ignored it. with dew, rain, tears, but never from immerse or dip as a primary. But intoxicate is a derived meaning of baptiso Hence immerse never was a primary meaning of baptiso.

(3). Overflow is a derived meaning of baptiso. overflow.

(4). Ozerwhelm is a constantly recurring meaning of baptise as a derivative. It never is derived from dip or immerse. Hence dip, immerse, never were primary meanings of baptiso. But overwhelm, whelm and overflow are constantly derived from words meaning to sprinkle, to pour-s pouring rain causes all these Hence all facts, all philology, demonstrate spriakle as the primary meaning of the word.

(5) We then took up the classics in Greek and showed

1. No lexicon gave immerse as a meaning earlier and Pintarch-all late in the iron age of Greek.

2 No Greek used it for immerse earlier than these oases (1) Of metap horical use only, (2) Ail in the sense of sprinkle and pour-not one dip, not one immerse. Pinder, Aristophanes, Alcibrades, Demosthenes, all use it for asperse, pour torrents of abuse upon people. Plato three times to intoxicate, once to use it in a literal sense, makes it equivalent to katakludso, overflow, whose primary meaning is aspersion. inspersion. Now, then, philology, on which immersion lata heretofore have all relied so securely, as clearly demonstrates our position as Euclid ever demonstrated He appealed to Rom. vi 3, 4, 5, and fought desper- it on the neonle. a mathematical problem. All the occurrences of the stely to hold the fort, as here was the Gibraltar of word in earlier threek do the same. All facts confirm their views. But we showed that it was spiritual en- have seen that the Syriac, Ethiopic, Itala, Vulgate, it. From these there is no appeal. Hence by the grafting, as into Jesus Carist, that it was no allusion Sahidic. Basmuric, the more modern Lusitonia and laws Dr. Graves haid down, no Bartist is baptised save to water, or water baptism at all. So Beza, Hodge, Lutheran of the sixteenth century, all translate bapto the few who have gone from Pedobaptist churches Stuart held also. We then proved that baptised into sprinkle. We have seen the most learned of all the You are not baptised if we are to adhere to primary Carist spiritually resulted in our spiritual incorpora- Greek Fathers, Origen, Incures, Hippolytus, do so. use or apostolle precedent.

with a flood, backed down squarely on primary. He were "buried by the baptism" of the Spirit into his infunderis. Yet they never render baptise by dip or gave up the ship on that great issue, their last hope in death, were planted, Greek, born together, "engrafted immerse. If immerse was the word for baptize, if bapappealing from the general definitions given by lexappealing from the general definitions given by lexicons. Nay, after spending his first full hour in giving us an outline and bis philological laws, the moment he saw, we ent him entirely off, he abandoned his ine, fled from his entrenehments, and took the nearest out he could for Jordan and Enon, and never the Greek is never modal, and never implies burial or hundred years after Christ made from the original, are pansed at the drying up Jordan till he was heard in immersion, the word rendered plant, while a man with us, every one supports affusion, not one supports the tombs, buried by baptism into death. Never was the tombs, buried by baptism into death. Never was and cast beyond the gates of Jerusalem," Jer. xxii. bring up the grand old Syriac, the version so sulogized there such a precipitate flight from such coatly and 19, left to be eaten of dogs, no envelopment. Yet by Dr. J. R. Graves's quotation from Judd, so praised labored entrenchments.

(7) He appealed to the Hebrew tabhal, rendered lowed the Doctor as closely as death its victim in pure ever made. We appealed to this as the version baptise in the Seventy, used by the apostles and by (7) He appealed to the Hebrew tabhal, rendered the lexicons. Wa showed

1. That sprinkle was its primary meaning.

2 That twenty four of the greatest Hebrew lexicographers of the world declared where "the object merely tonched the water, (or liquid), in part or in whole," it baptised.

critic of the last ten conturies, showed its primary viii. 7, making the greater part of the "diverse bap- they prenched, in the very language Jesus and the

Schindler, Castell, Pocock, Kimchi, Stokius, Leigh, etc., 18-20; xl. 30-32, 2 Chron. iv. 2-10, was for the priests 2. We saw that no word in Hebrew, Chaldee, Arabic, are all wrong, wholly wrong. If it implies immersion to wash (ex anton) ek out of it, not in it. That it was Syriac, Ethiopic, Greek, Latin, German, Spanish, then it is false to say it only implies a mere touch to twenty one feet high to keep its waters from being Rogliab. that properly or primarily meant dip or im- the liquid, or to be touched by the water, (ab aqua) defiled by any unclean person or thing touching them. merse. ever meant what all admit bapto and baptize It could not be true that one could baptize with "the That it had apertures, cocks, at the base, that even so often mean. It is absurd to presume that these little particles of hail " gathered by one on a cold day. with a man's face in height, whence the water ran for two important words violate all known laws of lan- Nor could a man well immerse himself in one fifth of washing "out of it." That daily, hourly baptisms

facts of history with not one word of reason or fact (8) We showed that Origen, the most scholarly of the unclean person toucheth shall be unclean." Num. either to demand the acceptance of universal ab- all the church Fathers, born eighty four years after xix. 22, and much else to the same effect. See Lev. John's death, says of the altar of stones and wood xv, xi. and xvi. entire. I read where Dr. Graves, A. (1) Wash, we saw, is a derived meaning of baptise, built on the mountain in the dry time of three year's Campbell, Gale, Carson, Ingham, etc., all hold this and of hosts of words primarily implying sprinkle. It drouth, an ox laid upon that, on which "four pitchers washing to be immersion, baptism. That the New is never a derived meaning of immerse in any lan- of water" were poured, not barrels, were no barrels Testament and Apocrypha apply baptize repeatedly to guage of earth. Hence as it is derived from baptiso, then, but pitchers of water, Origen says, "they bap- it Immersion was impossible, because forbidden. yet never from immerse, immerse never was a primary tised the altar." Basil says it was baptism. We They dared not even touch the water in it, but wash (2) Intexicate often is a derived meaning of words Graves attempted no reply worth the name. He thousand barrels would have to be emptied out it

Clemens Alexandrinus, who tells us of parties wash- high to get into it. All the details we gave. The result ing, one besprinkling herself with water before de- was at smallest count, in the 1,500 years from Moses votion, we quoted the Greek, and Clemens held this till the commission, 1,645,500,000,000 of bantisms an image of Moses' baptism handed down by the among the Jews took place, baptism with water, all by never is of immerse or dip. Hence immerse, dip, poets, Homer, etc., for "the Jews daily baptize upon affusion, not one by dipping. It was insisted that never were primary meanings of baptize. Words a couch," that is, sitting at meal on couches, as they Jews had private cisterns, some two even twenty five primarily meaning sprinkle, pour, often mean to did in Christ's day. He has never even noticed this to twenty seven feet deep, twelve to sixteen feet in estimony so sweeping.

(9) We showed that banto, the root word of baptise, that gave it its primary meaning, primarily meant to sprinkle, never to immerse, but it did mean in later would defile all its waters, Lev. xi. 30-35, Num. xiz. Grock to dip, where it was partial, as a derived mean ing from stain, color, as stain was derivative of sprinkle. We showed that bapto, in earliest Greek, was used in the sense of sprinkle, pour. That all its other meanings could be accounted for on no other ground, applying the facts and laws of languages as on baptizo. Not only Homer, Eichylus, Sophocles, Aristophanes, etc, the earliest Greeks, use it for sprinkle, stain, than Polybius, Diodorus Siculus, Strabo, Josephus where it is by pouring, touching, etc., but later, Origen. Irenaus, Hippolytus, the Syriac, Itala, Ethiopic, and all the earliest versions, have translated it sprinkle 3 All the earliest occurrences for centuries were Dr. Graves never even referred to or noticed any of these facts.

(10) We exposed his views of Jordan, of Philip and the eunuch, baptism at Enon, etc., showing it did not involve immersion at all. We showed that .k. out of onfuse with quastions. Aristotle, the first known to Jordan, "out of the water," (Ex. li. 10; Josh. iv. he shall baptise with the Holy Spirit." It was in the 16-21, etc.), cis to Jordan, cis towards the sea, cis at familiar use of the terms, I will pour water on him the Jordan, occurred often in the Greek, where all that is thirsty, all modal allusions being to affusion, admit it involved no entrance into, or ck emergence sprinkle, pour water, Is. xliv. 3; Ezek. xxxvi. 25, etc. from, the water.

tion with him, we die daily, are crucified with him," We have seen that the Itala and Jerome translate (6) Dr. Graves then, seeing his cause swept away as conformed to bis death, which was by crucifixion; baptise in Chaldee teeva, by sprinkle, conspergatur and together in the likeness of his death," which "was buried with the burial of an ass, drawn forth dipping. We have not time to review them. We these two words were their only hope. We have fol- by Gale, the best version, most literal, accurate and no effort even to meet or offset the terrible array of lators knew both tongues, and knew the apostolic facts, laws of language and authorities we have adduced practice. Between James's version and the apostles against him.

(iI). The Laver. This plain but telling argument years of superstition and darkness throw their black he has not dared to attempt to grapple with either, shadow over the West. Fifteen hundred years roll We quoted Lev. zi. 30-37, zv. entire you can read, between them and the apostles. But here is a version 3. That the 25th, Rabbi Furst, the greatest Hebrew Nnm. xix. 3-22, especially verses 13 and 22; xxxi, 23; made in the apostolic age, in the very country where

were here performed, I read the law: "Whatsoever quoted their words where we introduced it. Dr. of it. Had one immersed in it, all its nearly one cleansed by fire, Num. xxxi. 23, etc., and filled before We quoted the learned Greek l'ather of A. D. 190 | it could be used. It required a leap twenty one feat diameter, to hold plenty of water against dry seasons, etc. But by the laws read personal cleanging in them would not be allowed. Immersing one person in one 22. etc., the vessel of wood must be emptied, rinsed, if earthon ware, broken, if metalic, burned out and then sprinkled with water. All these facts show that they did not immerse. Hence all the oldest Greck Bibles. (MSS). fourth century, in Mark vii, 4, read "sprinkle themselves" for those washings, because it was always simply a sprinkling, not even a pouring or heavier washing. Besides, who can believe that a decent family, besides being forbidden so often by their Bible, would drink, cook with, and baptize with water from three to five months or a year, in which, in a cistern, from four or five to ten men and women and children daily immersed themselves? How preposterous! Yet this was all so if immersionists are to be believed here.

It was at the end of such a universal practice of affusion that the harbinger said, "I baptize with water, that the baptism of the Spirit was always a pouring of

(12). Finally, we come to the ancient versions. We

a thousand years of dark agee roll between, a thousand

immerse, none where dip, is ever rendered amad But - no superstitious and multiplied accumulations of ened, to wash, made wet with rain, sprinkle, bedew, them. to moisten with dew, to perfuse, this word translates We showed that not till the beginning of the third to moisten with about the apostolic version. It translates it in century could impression be found; it was not named the Arabic version in the golden age of Arabic learn- as baptism; and then it was by three dips, oil adminiog, when Plato, Aristotle, etc., were translated into istered, honey and milk given; and they admitted Arabic, when algebra was discovered by the Arabs as they had no gospel authority for it. The first man a science, and the courts of Al Raschid and Habroun who names mersion as baptism, also uses tingo conwere more academies than courts. In that age also stantly, adsperge and perfundo—sprinkle for it, tingo bastize in the New Testament is translated by gasala, being used as our bastize, not restricted to any mode. the word used for washing the face, washing a babe. The moment we find merge, mergite applied, we find it only a day old; for a lady sprinkling aromatic waters three dips, and superstition reigning. They believed or rose water or her head or nair. And is this im- there was " medical virtue" in the water and "sanc-

spostolic age. That it applied, in Arabic and Syraic, It was not for mode. No merit or importance attached water of any kind It was to wash, cleanse It never ing power of water, "under invocation of the priest." applies in John to the washing at Siloam. We saw absorbing the grace out of the water. that low, wash, pour, sprinkle in translated amad in years, lived in the country where this version was which nineteen men, the most learned, the scholarship of that renouned century of learning, seven- Eunomius, Hist. Eccles, oh. xxvi. 282-284) teenth-who had the researches of Kimchi, Maimonides, Schindler, the Buxtorffs and Pocock before him -Selden and Golius-this based in Syriac on the in the ninth and tenth conturies, while their language was a living one-being equivalent, then, to twentyone, Catafago making twenty-two, Syriac lexicons and Arabic (Catafago's Arabic.) all giving sprinkle. moisten, wet with rain, dow, water as its prevailing meaning-immerse no New Testament meaning at alloccur in the original—such is the word that translates great Laver baptism—one trillion, six hundred and baptiso in the Syriac and Arabic New Testament.

We saw that this old Syriac translates baptize (tabhal) the first time it ever occurs. Gen. xxxvii. 31,

Then we saw that there were other versions of great value, in centuries, all agreeing substantially with this. Every one of them on till the close of the fifteenth century, so far as they were from the Hebrew and Greek equally sustained affusion-not one favorlag immersion.

We turned to that old Peschito, apostolic version and found that affurion was sustained by its text throughout. The Syriao and Arabic have another and Chaldee for bapto and baptise, immersionists eurs. You may be, you may not be baptised. We used in the commission. Hence we read Ps. vi. 6 (7): you all his baptising Spirit - [Time out. "My couch have I baptised with my tears." In Esek xxii. 24: "Thou art the land that is not baptised; no, upon thee the rain has not fallen." So reads the old the large number of boys under fifteen years of age Syriac. In Luke vii. 38, 44, it occurs twice water upon my feet you gave me not. But she with for his purpose thirty-eight boys, aged from nine to her tears my feet hath baptized." So verse 38: "She fifteen, and carefully examined them. In twentybegan to baptize his feet with her tears."

"inference is" he immersed him. Elder Wilkes urges that all he could adduce supported "the hypothesis" that Philip immersed him. They have only an inferthey come to infant baptism. But here we ask—we when health and strength was restored. Now, The woman kneeled over the unsandaled feet of Jesus nal."

apastles presched in, and what is its testimony? —the tears dropped down one by one, and fall upon Replies is rendered omad, same in Arabic and Syriac his feet—a clear affusion—not one-tenth oor bundreth Reptito is rendered wash, pour, aprinkle, in Greek is the amount I always pour on babes I baptise, and he rentered amad in Syriac before Christ's day. We saw says: "My feet hath she bantized with her tears." immere in Greek never was No case is found where No dark ages roll between this old Syriac and apostles

tifying grace." Hence they mersed themselves into We showed that and translated baptize in the it to absorb and "imbibe" the regenerating afficacy. to sprinkling, pouring—such as falling rain, dew. to that. It was purely a superstition as to the cleans meant immerse in the Non Testament Its noun With Tertullian, mersion was the simplest way of

Again, I challenge Dr. Graves, as over and again I Susana before the birth of Christ. No where is im- have done, to find in all the world, where baptism nection whatever with the book store of the Society, and merse-buthidzs, pontidzo, kataduao, enduo, dupto (dip) was administered as Baptists do-by one "immertranslated amad, nor is table immerse in Hebrew ever sion"—dip—into the water earlier than the fourth for books to W. D. Mayfield, Business Manager Southern rendered amad. Not only does Catafago who, sixteen century after Christ He cannot do it. The first Baptist Publication Society-never to us. time baptism in the world's history was administered made, in the lexicon I hold in my band, defines the by one "immersion," by a single dip-performed as word-"the being wet with rain"-that is the only you perform it, was in the fourth century. It was definition he gives it-but Castell's immortal work in then denounced by the whole church as a "heresy," "an innovation," and causing a "heresy!" (See And now, dear friends, look at the facts. All Greek

> lexicons sustain us; seven-tenths of them utterly crush our opponent. All Hebrew lexicons support us hopes of even supporting his mode. All ancient versions support us, not one tolerates his mode, let alone his wild theory. The only point is, are his people baptized at all, or not? All the classics support ours as the only mode. All the English argaments—the forty-five billions, five hundred millions, at lowest count, all by affusion-not one immersion-these are the explanations of the expression: "I baptize with water!" Such are the facts. Brethren, we are bap-"Baptists" been baptized? If Dr. Graves's rules are by the brethren. to be adhered to; if they are rightly applied by him. intend to conquer a peace. Yes sir, we mean it:

WARRING TO BOYS .- A certain doctor, struck with his faith. hom he observed smoking, was led to inquire into the take the last-"Simon, into thy house I came; effect the habit had upon the general health. He took seven of them he discovered injurious traces of the O, sir, the best you can do is to infer that they habit. In twenty-two there were disorders of the went from four acres of forty-five feet deep water at circulation and digestion, palpitation of the heart, and Jerusslem to Jordan and Enon to get water enough a more or less marked taste for drink. In twelve bell says, after pressing the case of the Eunuch—the disturbed sleep; and twelve had slight ulceration of duct. the nucous membrane of the month, which disapence-a process so doubtful in their estimation, that days. The doctor treated them all for weakness, but know the mode where David's falling tears baptised this is no "old womans tale," as these facts are the conch—the pouring rain baptised the land. given on the authority of the "British Medical Jour-calculated to accomplish the end, even by maps and black.

The woman knowled over the unsandaled feet of Jesus nal."

The Baptist.

Anniness Officer 861 Main Street, Momphis, Tenn

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Circulation of THE BAPTIST this week, 7,840.

JACKSON.

ANY have thought that the Baptists of Jackson Were unwise in building a house so large and elegant, and so far in advance of the other church buildings of the place, but daily experience shows the wisdom of their course. On the day of opening, though the other churches, except the Cumberland, bad their regular services, the new house was filled to its utmost capacity. And since then the Sabbath services have been well attended, demanding all the accommodaions provided.

At the present, meetings are held every night. The religious interest is evidently on the incresse. Several have expressed hope in the Savior, while new inquirers are showing their anxiety. The pastor has the assistance of Eld. Cason, the State missionary.

Mr. Cason lives in Jackson, and holds his membertized! The only question in doubt is, have these ship in the church there, and is held in high regard

A few days since the wife of the pastor of the Cumnot a Baptist here is baptized, save the few who may berland Presbyterian church in Jackson was received have gone out from us. Sirs, we have the facts. We by letter into the Baptist church. Although the wife of a Pedobaptist minister, her principles would not "mean business!" You have to give it up. We allow her to join her husband's church, so she has have the facts, the authorities, the documenta We always remained with the Baptista On her hushand's began not this war, you began it. We begged for socepting the pastorate of the Cumberland church, peace; you clammored for war. Now you have it, she sought her own people, and worships with them (heavier sound) in Arabic It is used for baptidso in the second and subsequent centuries, and in Syriac it, all the doubt is on your side; not a shadow en promise their religions principles, and govern their obnroh relations by family considerations alone, it is assure us in days before Christ. Indeed it occurs in are baptised. If you wish, then, to be sure, certain, refreshing to meet such a case as this. Not only do fifth century before Christ in Daniel several times, have no doubt, let it be as was in apostolic days; as we honor this sister for her Christian atesdfaatness rendered bapto in Greek. Either tieva or amad was the Spirit defines it, by pouring. The Lord pour upon and consistency, but we likewise honor the husband for the homage he renders to his wife's principles, in not requiring her to accompany him to the church of

The Queryist.

What action should the church take in case of a brother who signed a petition for a dram shop?
Westville, Mo., December, 15th 1875,

Answer.—We think that the obnroh after explain ing to him the hurt, he had inflicted upon her, and Christianity in general, and that community by his unchristian act, and he does not make an amende to in which to dip, a man, but it is all absurd. A. Camp- there was frequent bleeding of the nose; they had the church, it should by resolution reprove his com-

Do you think that reading aermons is the preaching of the gespel Christ commanded.

Answer.-We think that the min'strations of the they utterly discredit all arguments of reference when with little effect until the smoking was discontinued gospel minister touching the word, are divided into 1. Preaching, indicated by the Greek, krusse, to proclaim with the voice like a hearald, 2. Teaching. diedasko and this may be done in any way the best dition is, and knowing it, may know and do their

And now, brethren, let us look these facts squarely

in the lines. What is your duty? The times, you

my, are hard. To be sure they are, and they always

have been bard, and, I suppose, they tlways will be

The only easy times I know anything about are those

which the imagination pictures of the sosy past, but

did we think they were easy when we were passing

through them? We never know they are easy till

are gone from us. I was just as near the point of

is still due, going to do about it? You should remem-

ber that the amounts which you individually owe are

small, but the a gregate is of the utmost susportance

to us. Vital denominational interests are involved.

Have you done all you passibly can to meet your

denominational power and influence we have no

agencies to compare with it. The money given to it

conent to do nothing in such an hour as this.

ONE THOUSAND LITTLE SPEECHES.

we just know that our Centennial, a 10,000 list, will be Bear Creek Association in 1870.

I was only a child then, Bro. Graves, and looked "Yet I have been blessed with sweet communion with lowing thirty good reasons why Baptists should take a only on the bright side of life. We moved to this my God." And Bro. Hall is doing good work writing good religious paper.

soriber shall have the "Bible Baptlam," an engraving kind and affectionate mother until we lose her; and thats worth \$1.00 to any family :

telligent.
2d. It makes them more useful.

8d. It secures better pay for the pastor.
4th. It sources better teachers for the Sund y of dear mamma last May.

5th. It secures better attendence at the prayer-meeting. 6th. It leads to a better understanding of the Sar pt

7th. It incresses interest in the spread of the gospel.

8th. It helps to settle many difficulties. 9th. It gives unity of faith and pratice of the denomina-

10th. IT SEPOSES ERROR. 11th. It places weapons in the hands of all to defend the 12th, It affords a channel of communication between

18th. It gives the news from the churches. 14th. It brings out the talent of the denomination, and makes it useful on a wider soa'e.

15th. It throws light upon obscure questions of practi-16th. It gives light on obscure passages of the Bible.

17th. It cultivates a taste for reading.

18th. It makes the children more intelligent. 19th, It makes better parents.

20th. It makes better children.

21st. Il awakeas interest for the salvation of souls. 22d. It gives general religious news. it gives the most important current news o

24th. It helps all our denominational work 25th. IT UNFOLDS OUR DESOMINATIONAL HISTORY.

26th. I: affords light to the world. 27th. It leads men to forsake error and fo'low the

18th. It is a faithful watchman up on the walls of Z on. 29th. It is a good counselor in the family circle, and

80th, it stays not back for cold or heat for rain o storm, but comes as the herald of truth, purity and peace,

with fresh messages, all the year round --- Evangelical WE yield our editorial space this week to the con

cluding speeches upon the first proportion, believing that nothing could be more interesting to our readers We think the testimony of church historians and the admissions of Pedobaptists is presented in a new and striking form, so that it can be used effectively by all paper, but their publication was omitted for the want who love to defend the truth. If the question is not of space. settled we cannot conceive of facts that would settle it. If all accepted rules of philology are false; if all a church of which we are pastor, had the misfortune lexicographers, save Furst, are fools, and their lexi to have her residence burned on the 15th day of last cons unreliable; if all the Greek and Latin Fathers month. She had a good house, and plenty of the were ignorant of how they baptized; if the Greck fruits of her industry and economy in it. But many church has not known its own language or its own valuable articles were consumed with the building, enstom; if all church historians teach faisbly, and all and she and her children were left destitute of the Pedebabtist scholars and commentators are utterly necessary comforts of life. She is a daughter of the ignorant, then, possibly, baptize does not literally mean lamented Eid. Ambros Ray, and the widow of a noble "to immerse," but it is not therefore probable that it means "to aprinkle." It was not possible to get all of either the last two sperches into the paper, but the most important part.

mence the discussion of this.

IS INFANT BAPTISM AUTHORIZED BY THE WORD OF GOD? We want to add one thousand new readers, to commence with the first speech. Will not each reader several of our correspondents agoing, and we have due, and their interest went over to the present year. try and get one more for six months?

OUR PRAYER-MEETING.

Our Prayer-Meeting opens on each Sunday afternoon, at three o'clock, and it is proposed that every Christlan who reads this will conscerate 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 susdered far, by faith we meet
Around one common mercy-seat."

cannot withnoid from our young brethren. It breatness space the apace, we will comply with some of these brethren? Are not Baptist "promises to pay" banks. we hope, our young Christian resders.—En]

by Mr. Tharp, my Sabbath school teacher, "Bible you to use your nen, isn't it, Bro. Butt? We are right. If all those who have given netes will, be-

The was can only industries in the South think you would have remembered me, having seen the Masser to make just one little speech for THE BATTIST me only when you were at our house at Cherokee, ter more in that line of work. So we think. to is month, or within the four weeks after they see this, Ala, when you were attending the meeting of the Big ELD. R. N. HALL writes in regard to some of his

place about one year ago, and after we settled here I for the Southern Raptist. One of the stated contribu-Now, every minister who socures fifteen new names was still the thoughtless little girl, and never knew tors, a preacher, who is himself principal of a school shall have a Brace, and every one that sends five shall what care or sorrow was until God saw fit to take from calls on Bro. Hall for Scripture to justify preschers in have this paper free one year. Will each report the re- me my dear, darling mother. Dear Bro. Graves, we becoming agents for religious enterprises, and presisult of his speech, and lets see what is done. Each sub- never know how to appreciate so good a friend as a idents and professors of colleges. On the agency 1st. A good religious paper makes Christians more inelligent. have been.

Bro. Canada, our pastor, sent you an obituary notice

I professed religion last summer and joined the Baptist church, and am trying to live a Christian life, so that when I die I can meet my dear mother and all my relations in heaven.

We have here in our church, Bro Graves, some of the best people that I ever saw. Bro. Tharp, my Bible class teacher, is a good man, he is so zealous in the Redeemer's cause. I know there is a rich crown in heaven for him, and Bro Edenton, who is a teacher mony between the Baptists of the East and West. We in our Sabbath school, is never absent from his post unless sickness prevents him. He is such a good Caristian, I know God will reward them both and all others who set likewise.

Bio Graves, I want to ask your prayers for pa! person He is most always sad and melancholy, and course." We know not a Baptist in Mississippi from seems to prefer solitude to company. I know he feels his bereavement, and I am so forry to see him so sad I will close by assuring you of my love and prayers SALLIE E NEWSOM

Macon, Tenn, Jan 27th, 1875

P. S -1 will frame the picture you sent me and every time I look at it i will think of you.

Mississippi Department.

CAT All communications designed for this Department a sould b

addressed to the Editor at Bipley, Mississippi. "MOTICE.-All money for subscriptions should be sent to Bro. Graves, at Memphis. I esnnot baresponsible for money for the paper until it comes into my hands, but will be responsible for all that I M. P. LOWBEY.

NOTES.

Turse "notes" were written, in part, for last week's

MRS. MADORA WHITTEN, of Jonesboro, a member of Confederate soldier, who lost his life in the late war.

Our faithful orrespondents have literally loaded our desk with splendid articles, and how we do desire that Mississippi College by means of notes or bonds of third page. Brethren, work for it. We leave over our individuals, bearing interest at the rate of ten per editorial, with many better articles, to await "a

convenient sesson." INPART SALVATION. -- None question their salvation, to \$9,500. Last year the times were so hard inst but the theory of their salvation has set the pens of about enough on that subject to fill our entire space. To meet the necessary expenses of the College the We will publish one of the articles next week, D. V. Board of Trustees, last July, were compelled to bor-One brother calls on us for our views, which we propose to give soon. In the meantime, we refer all of by the failure to collect the interest then due. It our readers who keep a file of THE BAPTIST to the ser. was the only course they could pursue to retain the mon of Eld. E. D. Miller on the subject, published in this department March 15th, 1873. A tract on that subject would do good. Will not Bro. Miller write it, subject would do good. Will not Bro. Miller write it, failing due in January, 1876. But up to the present failing due in January, 1876. and let the Publication Society publish it? Who will time only about \$1500 of that, \$9,500 has been paid. "second the motion?"

caunot withhold from our young brethren. It breathes

Baptism." I have not forgotten you, but I did not always glad when we get a communication from you.

April 8, 1876.

question, Bro. Hall refers him to the 8th and 9th whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for those that judgest doest the same thing." Rom. it. 1.

"The more I see of the West, the more I am impressed with its greatness." So writes Dr. Tupper to the Religious Herald, from Oxtord, Miss. Dr. Graves said sometime ago that the brethren of the East would learn after awhile "that there is a West." One good man from Richmond has learned it, and we hope the time will soon come when there will be perfect harwish the brethren East would learn all about our Pub.

"I rouse, as elsewhere, Virginia blood, and cordial hospitality, and the Herald, of course"-Dr. Tupper. writing from Grenada. Virginia blood is excellent, and the Baptists of that blood must have "the Herald, of representative of the Old Dominion. Our mother was born there. Will not that fact help us a little?

An old Landmark Baptist writes from Springdale. Tenn, to the Rel gious Herald, calling in question some of its views. This letter is published verbatim, et literatim et punctuatim, and leaves the impression on the readers that the good brother had not studied grammar. Was that kind, Bro. Herald? If that letter had avored your views would you have published it just that way? "Ye see your calling, brethren," and it al LDER M. P. LOWREY. Editor. requires a pretty good show of forbearance and charity to sustain the blood and reputation of Virginia Bap-

A BROTHER Writes: " We have no baptisms to report. no special revival in our midst, yet we rejoice. Our church debt is paid, and the mortgage on our church house raised more, pastor's salary for '74 and '75 sll paid. We feel good."

Ws propose a Centennial meeting here, to begin Saturday the 15th of April, as follows: 11 o clock A. M., " Final perseverance of the Saints"

-R. N Hall. 7½ o'clock, P. M., 'Churcoh government"-M. I. Lowroy. (We are sorry we cannot attend.-ED).

11 o'clock Sunday 16th, Who are the Baptists, and where did they come from ?-W. S. Webb. 7½ o'clock, Р и, Religious Liberty—J. A. Hackett W. H. HARDY. Can you come?

INTEREST DUE ON ENDOWMENT NOTES.

T is well known by all reading Baptists in this State that we have been endeavoring, for the last three or four years, to secure a partial endowment of cent per annum. On the 1st day of January last the interest due and over due on these notes amounted many of the brethren could not pay what was then Any one can judge of the embarrassment of the We have been called on recently for our views on Board under these circumstances. What are they DEAR BRO. GRAVES:—I must return my heart felt ELD. B. W. L. Burr says, "I am in bad health, and I see but one way out of this embarrassment. Let thanks to yun for the beantiful pleture you sent me can do but little work." It is a good time now for our brethren do as they promised, and all will be them this and the distribution of indebtedness will be paid, and to you at more than compound interest. Will you caves, where the Ores of gospel trutk had never gone due, every field or indebtedness will be paid, and the College will enter upon its twenty fifth nession, in not, than, make one more earnest, persistent effort out. September next, more hopsful and with brighter to pay the interest on your note. W. S. WEBB. prospects of usefulness than at any time since the Clinton, Miss., March 23, 1876 I have thus given a plain statement of facts that the beathren may know precisely what our con-

BAPTISTS FOR RELIGIOUS LIBERTY.

BY J W. BANFORD Chapter &.

For if I do this thing wi lingly, I have a a reward : but if against my will, a dispensation of the gospel is committed unto me." 1 Cor. ix. 17.

THE last chapter brought us to the Waldenses, about whom we will only make a few quotations, and parson Mosheim speaks of them first as appearing under the name of Waldenses, in 1180, and says of them; " All they aimed at was to reduce the form of ecclesisationl government, and the lives and manners, both of the clergy and starvation in 1860 as I am now. But how happy people, to that amiable simplicity and that primitive tiose times now look, compared with the present. sanctity which had characterized the apostolic ages. * He It is all a hallucination; it is the Devil's way of hindring the Lord's work. These times, hard as they the fury of the inquisitors and monks, yet they increased are, are just as good as any we have ever had, or from day to day, and bailled all attempts that were made probably ever wi'l have, to serve the Lord in I wish for their extirpation

we were half as much troubled about hard hearts as d'Aubigno says. The Waldenses, far superior to the we see about hard times. If it be true that it costs Mystics in purity of doctrine, compose a long line of with no more than usual toil and sacrifice to serve the nesses to the truth. Men more unfettered than the rest of Lord now, so much the better for us, the greater will the church stem from the most distant times to have inbe the reward, the brighter the crown. (lod never habited the summits of the Piedmontese Alps; their numlays upon his people any burdens they are not able bor was augmented and their dectrine purified by the disciples of Valdo Not given them, as some insist, but And so I ask again, what are you, whose interest purified and augmented - J w 3).

" From their mountain heights the Waldenses protested during a long series of age; against the sup relations of Rome. They contend for the lively hope which they have in Gol through Christ, for regeneration and interior revival by faith, h. pe and charity, for the merits of Jesus Christ, and the al.-sufficiency of his grace and righteous-

engagements with the Board? If you tried just a little harder do you not think you could do it? Is Wall says in his History of Infant Baptism that Peter Bruys and Henry were "the first anti-Pedobaptists that your conscience clear before God? Have you made it a subject of prayer as well as of thought and effort? ever set up a church or see cty holding that opinion Why should you not? This money is to be used for against infant baptism, and rebaptizing such as were the advancement of the Kingdom of Christ. The haptized in infancy." name of God will be honored and the knowledge of

They were by no means the first, as we have seen, tu his salvation greatly extended through the instru- this is good testimony as to what the Waldenses be mentality of this College. For the extension of our lieved.

In this dark night of the history of the church, Rome ruled the world, and had hedged herself in with regal power. To her sceptre the world bowed. She felt no joss as directly into God's treasury as that which you gve for the support of your pastor. Your churches langer. Safety and security never seemed to be more aid this College are workers together in the same sure to Roman Catholicism than now. No voice was heard cuse; your pastors and these teachers are laboring to speak a disapproving word of her enormities. O.d John for the same end, the glory of God. This is eminently Wickliffe a bones had been dur up forty years after his Oristian work. Our Board of Trustees are but the doath, and burned and scattered to the winds. John Huss sewards of God's household. You belong to that had been burned alive.

busehold, and the Board have relied upon the primpt, faithful discharge of your obligations to been crushed. Mosheim says, in speaking of this period "The Roman res have given them to do. They have trusted you pontiffs lived in the atmost tranquility. . . . Such of as Christian brethren and feliow workers in the the Waldenses as yet remained, lived contented under the pu promised to hold the rope. They have assumed and proposed to themselves no higher earthly felicity obligations, relying upon that promise. This is no ottigations, relying upon that promise. This is no more their institution than yours. They give their tine, labor, money and much anxious thought to this work, without hope of fee or reward. Why should they feel interested in its success, and not you also?

Does your interest in the College need stimulating?

This is no and obscure corner of Europe which separates the Alps and obscure corner of Europe which separates the A Does your interest in the College need stimulating? of Rome was broken, and her foundations tottered as

tions are doing; see what the Davil himself is doing right, she was an emissary of hell! Had the church gone remains for the people of God. and if you have the spirit of holy belligerency, which into this dark, polluted sink of sin and woe? If she had, should characterize a soldier of Christ, you cannot be then the Bible is false, and I'll dash it from my hand at tionate father, good citisen, and faithful Christian. Those "falser than all fancy fathoms, falser than all bards who knew him best appreciated him most. The writer Aid if you want a real inspiration, look in upon in a sin-cursed world, with no hope, no God, no anything confidence that he "did justly, loved mercy, and walked in a sin-cursed world, with no hope, no God, no anything confidence that he "did justly, loved mercy, and walked in a sin-cursed world, with no hope, no God, no anything confidence that he "did justly, loved mercy, and walked in a sin-cursed world, with no hope, no God, no anything confidence that he "did justly, loved mercy, and walked the love of the love the lody of one hundred and fifty students now but ruin! But, thank God, we know the Bible is true, humbly before God." her the grace of our heaventy here, some thirty of whom will soon be preaching the know it with the same knowledge that we know we are Father sustain the bereaved and sorely additional family slorious gospel of the blessed God in this and other living, that is experience. We experience life, we experience and friends under this dispensation of living, that is experience. State. The graduating class this year will consist of rience the truthfulness of God's word. Christ said the Amen. ten a noble young men as ever graced a rostrum. gales of hell should not provail against his church, than, These are our contributions to Baptist influence and in the name of all that is good, of all that is he nest where Baptist power. When you think of these things, and was the church before Martin Luther moved the wheels of a bundled others which I have not space to enumer- the reformation? Not in Rome! Not extinct! But most ate, do you not feel that you have not done the hall surely in the rocks and peaks and craggy cliffs of the you would like to do for such a worthy cause? Can ... Mosheim's Ch. Hist, M'Lain's trans, edited by Dr. you do a nobler thing than help us send out such a Coots. † Ibid, p. 352. † Ibid, p. 386. A Ibid, p. 459. d'Aubigue's Hist, of Ref., White's trans.; p. 91.

tween this and the first of July, pay the intercet now It is for this we need your money; it will be returned Piedmont, in its low valleys, its awamps, and fans, and

Think of these people when it was told to them that Luther had broken the yoke that bound, think of their joy, see them as they rise like Mount Blane from the bo-CENTENNIAL SERIES-EARLY STRUGGLES OF som of the Alys, and burst over the rocks and cliffs, and rush to meet the noble Luther. They were not Protestants, Baptists never were, they had not been contaminated with the corruptions of Rome.

Sir Isaac Newton says, as quoted by Appleton's American Cyclepedia: "The Baptist is the only body of Christians that has not symbolized with the church of Rome." ¶ And were not the Waldenses, of all people on earth, the most fit to aid in a reformation? And to the aid they came. Cramp says: "When Luther blew the trumpet of religious freedom, the Baptists came out of their hiding places to share in the general gladness, and to take part in the conflict. For years they had lived in concealment, worshipping God by stealth," **

Lusber received these people gladly, and in a great measure adopted their belief as his own. He translated Matt. lii. 1, "In those days came John the dipper," and said, "It cannot be proved by the Scripture that infant haptism was instituted by Christ, or began by the first Christians after the apostles." †† Strange sentiment for the man who was the father of evangelical Pedo-

Must not the hearts of the Baptists beat with joy when bey read and heard this from Luther? But, alas! the spoll was soon broken, his favor to Baptists was shortlived; for some reason, we know not what, he soon turned against them, and for what? Some say from ambition, and perhaps so, as much as I dislike to write it. Had ho adhered to these principles he would never have been the founder of a denomination, but would have been merged Into one that had stood for ages before he saw the light of the sun. Or it may be for their differences on full freedom of conscience, which Luther did not believe, or of the conrist, or of images in the churches-at any rate tho Baptists refused to accept the reformation only, so far as it was reformation; and refused to subsoribe to the engrmittes of Remanism which Luther, as every other Re former, brought out with him.

And strange as it may seem, yea, a wonder of wonders, after Luther had withstood the power and hate of Romenism, after he had felt the bitter pangs of parsecution, and had torn off the galling chains and shackles of oppression, he took them and bound other men.

He flew like lightning from his confinement at the hazard of his own life to banish Carolstadt for removing the images out of the church in his absence, and he was forced to flee to the Anabaptists. !! (Poor man, (!) what a fall) ! (Mosh., p. 459).

The day of freedom to the Anabaptists ; was brief. There were places on earth for the veriest vagabond, but for Baptists none. They would not change, because they d'Aubigne says . The Waldenses and Illustics had could not. They steed as firm as the everlasting hills

" Let Cosar's dues be ever paid, To Cosar and his throne; But conscience and the soul were made To be the Lord's alone." (To be Continued.)

IED, of pneumonia, at his residence in Kemper Occupity, Miss, on the 7th of March, 1876, E. T. Shu.

He was born in Monroe county, Ala. and moved early Then look over the State and see what it has done Lethor flung bold deflance in her face, the people all in life to this State, where he married, and lived to see for our churches. The honored names of more than panting for liberty and wincing under the yoke of Roman-score of efficient pastors I need not mention here. ism, flocked to Luther for succor, and gave themselves to joined the Baptist church at Centre Ridge, 1852, but, sub-So what our colleges in other States are doing in giving our denomination prestige, power and position in the world of influence was the church in the dark hour? Was it where he remained a consistent and faithful member till in the world of influence; see what other denomina in Rome? Then Rome was right! But Rome is not the Muster called him from his labors to that rest that

P. S .- Will the Baptist and secular papers : Mississippi, Alabama, Louisiana, and Texas, who see this notice, please copy i

Taylor's Tract, "The Bap.," etc., p. 17. . Ibid, p. 6.

tt Ibid, p. 10.

It Hayne's Bap. Denom., p. 46.

It (Aun-s gain, Baptistas-Bantist—i. c., One who baptizes again, one who was baptized in infancy).

A SUGGESTION.

and portrait to the author where such could be procured. and Bethel happy. More snon " This would make it our book, as every Association feels identified to some former brother.

Such a book might be sold in the interest of our College, thereby benefiting its people and author. If this sugrestion meets approval, get up scraps of history, not sayings, TAPTISTS claim that the above quotation refers to churches. and let Bro. Freeman make a centennial volume. L. R. BURRESS

FREE COMMUNION IN THE M. E. CHORCH SOUTH IS A VIOLATION OF THE M. E. CHURCH'S DISCIPLINE.

BRO. LOWREY: —I have just been looking over the discipline of the M. E. Church South, published in 1874, and find the following under the head of " Trial of traveling preachers." The question is asked, "What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion?"

Answer-Lat the same process be observed as in a case of immorality," etc. This, of course, means suspension. being judges. Under the head of trial of members is the following: Answer, 8-" If a member of our church endeavor to sow dissension in any of our socioties, by inveighing against either our doctrines or discipline, such person so offendpractices, he shall be expelled from the church."

1 now read on until I come to the Lord's supper, at the close of which I find the following positive instruct a minister of the gospel for 35 years. He was father attention to the ministry, and not making it a secontions: "Let those who have scruples concerning the re- of Eider J. E and H. D White. His remains rest in dary pursuit. Hence our ministry require more as colving of the communion kneeling, be permitted to the Rocky Springs Graveyard, Yazoo County, Mis- they more and more withdraw from secular pursuits. receive it either standing or sitting; but no person shall sissippi. be admitted to the Lord's supper among us who is guilty of any practice for which we would exclude a member of our church." This is as close communion as was ever in. Milner aged 43 years. She was married to Wilson culcated by any church; but the most astonishing thing Milner, Jan. 10th, 1871. Professed faith in Christ in about it is that that church will, in the face of its own her youth, was a Methodist for 20 years, and joined expound the views of the churches until they bring law, persist in extending the invitation to the Lord's the Baptist church in Nov. 1873. After a painful illness supper, among them, (and complain because it is not ac- he passed away, March 9th., 1876, leaving a hus- will we see every minister supported by his churce, cepted), to persons who are almost every day of their band two little girls, to mourn her loss. May their and devoting all his time to the important work lives persisting in the "pernicions practice" of incul- mothers God protect and save them. cating doctrines and usages which are opposed to the doctrines and discipline of the Methorist Episcopal Church South, and for which said church would certainly exclude any of its members.

I take it, that according to the law or instruction. (which is law), no Methodist minister has the right to except members of the Methodist Episcopal Church South to Rev. W. E. Paxton, Shreveport, La., but subscriptions and invite any church member to the Methodist Lord's supper who are in good standing. And this law is constantly an Tenn. invitation to members of other churches to stay away.

Liberty, Miss., March 20th, 1876.

LETTER FROM ELDER Z. T. LEAVELL. DEAR BRO. LOWREY.—I baye promised my friends in Mississippi that I would let them bear from me occasionally through your columns. I byae been a ing and going was known to but few. little negligent in complying with this premise but have by no means fergotten it. I love the brethren of I have ever taken Tus Barrist; and the Mississippi Association. Department has received a careful perusal. With an eager eye have I watched the movements of the breth grief has not rent their hearts without an ache in my bodies do us the favor to send them. own heart. The death of Bro. Nelson fell heavy upon many hearts outside of the field in which he escirficed his life. I am by no means out of sympathy with that number. At that dubious, critical period through which many young minister are comstrong in its purposes.

very good to the people of our little city. Christians We develop Christian graces just as we practice the a talk." He makes his talk, and one of his poists, if have grown in grace, and full many who were wander- duties connected with each, respectively. But we be- he has any, is to address the children as "Christ's ing in sin have been enabled to receive Jesus as their gan to speak of Christian growth in order to note a little people," and "lambs of the fold." Now, I be-Savior. Our church has nearly doubled itself in the perceptible growth, especially in the grace of giving lieve there are very few lambs in our Sabbath schools. last eighteen months. It is truely encouraging and If it should be inferred, from the exodus of our min- We have, lostead, a vast number of little goals, and and strengthening to any lover of the Bible to see the listers since the war, that our churches are doing less many of these are exceedingly vicious in their eagerness of our little body to know of God's word. in the way of ministerial support than before the war, natures.

The Baptists in this part of Kentucky are very great injustice will be done our breihren. While W HiLE we are opening the books of the past that tell strong. They are numerous through the country may be true that some have declined, this is rather of our denominational ancestors, would it not be a and our towns generally have good oburohes and the exception than the general rule. All the obserches fit time to record the labors of Miselssippi Baptists "until zealous preachers. Our neighboring town, Clinton, has within our knowledge, are contributing far more than fit time to record the labors of Miselssippi Baptists "until zeasous prescuers. Our neighboring to before the war. A brother who has traveled extension now?", It is more befitting before the "old guard" are recently settled Bro. Butiler, of Tennessee as their before the war. A brother who has traveled extension to be before the war. A brother who has traveled extension to be before the war. A brother who has traveled extension to be before the war. A brother who has traveled extension to be before the war. all gathered to congregations of other days. Considering pastor, claiming all his time. Judging from the prethe position of our Brother J. T. Freeman, before the war, sent propects, there is a great future for our people in vation accords with ours. He remarked that he was with his big heart of love for all, he is, perhaps, peculiarly this part of the State. Kentucky all over appears to sure most of the churches were contributing two or qualified for this work. It would not be amiss to include be alive on the centinnial move. It can't be anything three times as much as in times of prosperity. We a short sermon from our leading brethren, with a portrait else but a success with Dr. Burrows, at its bead. We have in our mind a church at present with less than of each, who have passed away. The personal friends of are hoping to complete pro rata accuring for Siminary sixty members, worth, in the aggregate, not more these brethren would take pleasure in presenting sermon for Louisville; and besides this to make Gerogetown than as many thousands, who now contribute to the

Columbus, Kentucky.

D water haptism, and has a direct reference to the burial and resurrection of Christ, and to our death to sin laters are so frequently brought forward, and why to and resurrection to a life of holiness. Our cousins across the branch claim that it refers to the baptism of the lloty explanation is easy enough. Before the war, our Spirit, and from that baptism we get the model ofours.

"BURIED WITH HIM BY BAPTISM INTO

Very good. Now let us analyze a little. If Paul means water baptism, he means that our bap- the contributions of their brethren to support than. tism is a burial, and if he means Spirit baptism that is a But, after their prosperity was swept away, they beburial too.

So, then, whether this quota fon means water baptism | hence the sulject has received greater attention than or Spirit baptism, it is asserted that it is a burial. If, over before. The subject being brought more directly then, our baptism symbolizes the burial and resurrection of Christ it must be a burial, if the baptism of the Spirit, that too is a burial, the advocates of the Spirit theory We do not mean to say that the churches are doing

OBITUARY.

ing shall be first reproved by the senior minister or on the 11th of January, 1876, of chronic bronchitis. its inadiquacy is the more apparent. prescher of his circuit, and if he persist in such pernicious Eider i-sac White, well and favorably known in East Missiesippi, and particularly in the Choctaw Association. Bro. White, was in his 63rd year, having been impressed each with the importance of devoting more

Diep in Yazoo County, Mississippi, Mrs. Louisa S

S. D. GRAMMER.

Louisiana Department.

ELDER W. E. PAXTON, Editor

Communications intended for this Department should be sent

BRE VITIES.

to the miserable weather he met every few of our people. have come (so many) if the entertainment had been The train being belated did not arrived till late Saturday given by grown people. She reckoned it was benight and he left early Monday morning. Thus his com- cause they were little children. For her part she

BRO. CREATH met with reasonable success in behalf of rose; she would rather look at the young bird thanst the San Antonia Mission during his stay in our State. the old one; she would rather look at the little land mother State. Through the years of my wandering, His labors were confined to a few churches in Grand Cans than at the full grown sheep, and asked: "Are we not

We want a copy of the last minutes of the following | Are we not the little lambs of the church?" Now, Associations viz: Eastern Louisians, West Pearl, Colcasien, the address was a treat to all, and none could have ren of the State. Their joys have been my joys, and Vernon and Concord. Will some brethren in these delivered it better than she. But it contained an

GROWING.

pelled to pass just before entering the ministry, bis of Christ, and if we do not restrain the law of our gentle words came to me, and made the feeble heart spiritual being, we grow up into him who is our living school men to make this mistake, and because of this head. But our growth is just in proportion to the I write. A brother visits our church, we know him During my stay in Kentucky the Lord has been amount of cultivation we bestow upon our hearts, to be a Sunday school man, and invite him to "make

support of the gospel more than three times as much as they did before the war, when they numbered two hundred and fifty members, worth, in the aggregate, more than half a million dollars. Nor is this an isolated case. This fairly presents most of our

April 8, 1876

If it should be asked why then the wants of minmeny are changing locations, we answer that the people were generally prosperous, and most of them were in easy circumstances. Few of them required came dependent upon their brethren for support, and before the churches they have felt the necessity as they never before felt it, and have acted accordingly. their whole duty, but we think justice requires that this favorable change should be noted. And although the amounts bestowed in our deep poverty abounds Digo, at his residence, in Yezoo county, Messissippi more than in our prosperity, yet more being required.

The discussion of the duties of churches and prs.ors elicited by the condition of things since the war, has Hence the deficiency in ministerial support is more apparent than formerly.

The growth we have noted, is but the product of that law to which we have alluded, and will as uredly fully recognized that they who preach the gospel shall live of the gospel, and they who are taught in the word, shall communicate [share] with him that teacheth in all good things

AN ERROR

URING Christmas work I attended a Sunday-Dechool festival. The selections were good, the entertainment a success. I was particularly struck, however, with the introductory address, delivered by a little girl of ten or twelve years She wondered Dr. Tuppen made a flying visit to Shroveport, but owing what brought the people. Surely they would not would rather look at the bud than at the full blown the little buds? Are we not our mother's birdie? error; and I thought, while committing the words, there was danger of imbibing the error,

Lambs of the church ! How careful we should to to

It is not an unfrequent thing, however, for Saibath-

OBITUARY.

compared? I know not how it is in She was the daughter of Samul F. and Sarah Smith, Delinstruction is deferred the more difficult it becomes, compy serious and eartain I have never met with Soto parish, La, and was a native of DeSoto parish. She since bad habits and evil passions increase daily. But,

school are generally unconverted, and I, for one, dare not speak to them as " james of the fold." The evil lies right here: The child will be led, perheps, to think that he does belong indeed to Christ, when in fact he is no more Christ's than a man of isenty who is unconverted. He is a child of sin, and The Lord gave and the Lord bath taken away. Blessed often a demon in miniature. be the name of the Lord."

Thave met with a few converted children. I baptred one nine years old, who proved her faith by her works; and could I find a school of such, I would cer teinly address them as "lambs of the fold." Until the I I sust speak to children at to sinners. A lady sad to me ouce, "I don't think these girle," alluding to girls in her family, "need trouble themselves about to he is spirit in her family about to her family about to her family about to her family about to her family about t religion; for they are too lovely and beautiful to be lot" A frominent member of a Christian society, ha taugh these girls to believe this. What the result has been, or will be. God only knows. This idea of children's purity and ficness for heaven is a false one. and none can be more destructive, none more damn-

ise in its resulte. Now, I believe all children, until they arrive to a criais age, are saved by virtue of the covenant made by our Lord Jesus Christ; but when irresponsibility of the ascendency in this govern-glides into responsibility, the child must give account of ment and religious freedom is at an end. Let those wood. To this class we speak in addressing Sunday schools. Let us talk to them in the fear of God, and teach them the sad, but certain, fact that they are

A good brother told me of a little gul twelve years old, who, perhaps, had experienced the results attend sat upon this mistake, and to whom he, regarding her spure and lovely, had never spoken on the subject of religion. She sickened and died, and while dying falized her lack of fitness for God's presence, and will never forget the scene, and will seek bereafter to lad the children, by repentance and faith, to

Dear brethren, lovers of the children, and laborers in the Sunday school, let us go and do likewise. It tou value the precious souls of the children, take them them the corruptness of the human heart; show them the only way by which it may be cleansed, and God will blers you in your efforts, and save them from their

VENTILATION.

DHYSICIANS understand the idea of ventilations for restoring and retaining health. The Lord Jesus insists on the intents of the heart being brought and held in light of truth. And earnest worker desire light in all the fields of their operations and every work brought up to full view, that its merits be taken in and its deficiences removed. The priniple of action should be, truth in the soul and outward manifestanot to have been understood.

All this while he is compelled to go on crutches and secure the ends for which society is organized."

other sections, but any market and evil passions increase daily. But, sunday school tual i out a address as a school of was baptised into the fellowship of Grove Hill Church in the common schools, this instruction is utterly neg-by Eld, Moses Williams in 1870, and was married in 1878. Sunday school tune 1 of the common schools, this instruction is utterly negthrist little lambs." The children of our SundayShe was a mesk and devoted Christian and a faithful truths of religious. wife. She was highly esteemed by all who know her. account toth by their teachers and many of their She leaves behind her many friends, besides her husband, fellow-pupils, can hardly estimate them at their true child and a large number of relations, to mourn her lost. value, and must, by degrees, lapse either into indif-May the Lord sanctify this sad breavement to the good ference or incredulity. For the teachers exercise of the family who so deeply feel it. And may they great authority over their pupils, who, too readily relize that what is their loss in time is her eternal gain.

> Disp March 8th, 1876 at Spring Ridge, Caddo parish, La., Miss Georgie Ann Alfred, of pulmonary consumption, after a long and painful illness which she hearts of the people; since the common schools is one bore with Caristian patience and fortitude. She was of the principal instrumentalities employed by them? born in Caddo Parish , La., and was the daughter of three months and fifteen days Sue was a member of Providence Baptist Churca and lived the life of a con the ultimatum of Romanism with reference to the estent, Christian, and leaving behind her an example schools, which is further enforced on its adherents by worthy of initiation of her surviving friends. She resis | the following consideration : "Even though those now where disease wilt no more waste the trame, and where God will wipe all tears from her schools in which the principles of religon are ignored.

THE PAPACY.

authority and be convinced :

"Heresy and infidelity have not, and never bad, and never can have any right, being, as they undeniably are, contrary to the law of God."-Brownson's Quarterly, Jan-

Tee Sheperd of the Valley, a Catholic paper published in St. Louis, rays: "In the future, when we shall have gained the ascendency in this country, as we surely ion should teach history without conflicting with the shall, then it will be true, even as our enemies now any, that there will be no more religious liberty, as there ought not to be." "Protestantism of every form has not, and never ca

therefore, we lose the breath we expend in declaiming pupils to read, and which were written with the set liberty, or the right of any man to be of any religion as purpose of instilling the poison of heresy into the best peases him."—Catholic Review, Jan., 1802. "Religious liberty is merely endured until the opposit

can be carried into execution without perit to the Catholic world."-Bishop O' Conner, of Pittsburg. "If the Catholics ever gain, which they surely will. up in the strong arms of your faith and prayers, teach 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

are punished as other crimes . - Archounop Kendruk his country and keep it."-Father Hecker's Lecture in

BOMAN CATHOLIC MORAL PHILOSOPHY.

The Examiner and Chronicle, of New York, has a leading article on a work entitled, "Elements of Philadelphia to hear Moody, and says he did not see that Moral Philosophy, by R. P. L. Jouin, (of the Society he used the Bible any more than a majority of sensible of Jesus,) St. John's College, New Jersey," which is preachers. Hence he enters his protest against the the text-book in which-throughout the United declaration that Moody teaches ministers a lesson in States—candidates for the Romish priesthood are in that he preaches more from the Bible Dr. W. says be heard atructed. It is published in the Latin language, but of four persons who had joined Baptist churches as the Take the teaching of our Master. 'Our good brother the following translations will show what the standard result of the Philadelphia moetings.—Western Recor-R has attempted something of this sort and appears teaching of this church is regarding some matters of dir. foremost interest to Americans:

daty and influenceded by improper motives. No harm [p. 229] that "Through the interchange of commodi | the members said: "Presbyterians do a great deal that intended any faithful worker for Christ. We should ties and freedom of intercourse, material prosperity hantism, and vet no man can put his flugger on a fact to all desire to know our faults and weakness and be is promoted by a democracy; yet, as experience support of this proposition." delivered from them. Our Bee is a whole souled shows, republics whose territory is widely extended worker, and while he gathers honey sometimes he [this means—us] cannot endure. Meanwhile, literwants to sting the drones. An incorruptible lawyer, ature and science have always llourished more under an estreet and modesst S. S. Superintendent and a monarchial sway. In consideration of these things, a realous lay member of the church, is our brother. monarchy seems better adapted than a republic to

We need to know more of men's motives. We need tive, and should he, so far forth, condemned. Such tive, and

to be isoulosted from the earliest youth, since the Diep in Shrevport, La., March 224, 1876, Sister Kats mind is then docile, and the will is more easily turned hortofeonversion, "repentation of our Allen, wife of Bro. B. L. Alien, aged twenty-two years. I know not how it is in She was the daughter of Samul S. and Sarah Smith Deimitate their course of action. Experience confirms this theory in those regions where schools of this nature flourish—as in the United States. This is also manifest through the efforts of those who purposely en deavor to uproot all religious principles from tho-Hence the supreme Pontiff Paus Ninth has, in his lics cannot sustain common schools.-This, then, is that are Catholics accept, with equamimity, common Carholics are bound utterly to oppose them, to strive with all their might, to establish schools of their own!: both for the reasons already advanced, and because it is impossible to prevent pupils in those schools from being imbued with principles contrary to the Catholic faith. For even it it be most strictly prohibited that anything be openly advanced in the class-room against Catholcism, Protestant or unbelieving teachers can hardly fail to seize frequent opportunities of making insinuations against the Catholio faith. It is impos ible that those who do not profess the Catholic religdoctrines of the Church. For they either set false statements before their pupils; or so coordinate true statements that they seem to contradict the Catholic with her last breath pleaded for mercy. He says he have any right where Catholicity is triumphant; and, religion. Add to this the books which are given the as their evil purpose does not oftne on the surface appear."

Taxes must divided. "Citizens who are bound to pay taxes for the support of common schools, to which they cannot send their children without exposing them to the danger of moral corruption or loss of Catholic religion is the essential law of the land, they faith, are grieviously injured HI taxes are imposed on "The Catholic church numbers one-third of the Amerial citizens for the support of public schools, justice can population, and if its membership shall increase for demands that treall religious bodies who can provide the next thirty years as it has for the thirty years past, education for their own children, a proportionate in 1900 Rome will have a majority, and be bound to take part of the tax may be granted that they may maintain their own schools."

Rev. J. W. Williams, D. D., of Baltimore, went to

PAESBITERIAN CONFESSION .- At a regular meeting of His sim has been only to reach those derelict in Monarchy better than Republicanism —We are told Philadelphia Presbyterian Ministerial Association one of

The New-York Observer thus refers, in terms both handsome and just, to one of our best book establish ments: "The publishing house of Sheldon & Co. has recently undergone a change by the retirement, with a handsome fortune, of one of the partners, Mr. Shaler. wheal himself around in his office. Think of the de- Education must be Religious.—" Education especiated and the accession of two sons of Mr. Sheldon, so that privation and how praise worthy are efforts under ally consists in the inculcation of true principles of the firm now consists of the father and three sons, all of such disability? Then here was the home of Jackson, morality, and in directing the will towards the love of whom are educated and trained of business. This of Eager, and the house of welcome to Nelson and what is true and just-which cannot be dono without what is true and just—which cannot be dono without the book business in our city; issuing excellent books, treey servant of Christ. Found also there the religious instruction. But religious instruction is religious instruction. But religious instruction is excluded from our common achools. Therefore, tan public in an eminient degree. It is pleasant also education in the common schools is radically defection to see sons and brothers umted it business and education in the common schools is radically defection.



9-20.

gin of your paper and see the figures after | Scotis, 2 35. your name, and when they correspond with the above, your time is out. By this means you can tell when your time expires, and renew before your name is dropped. M.

M J JENKINS, South Carolina.-Your N P Smart 2.75, WE Tynes \$5 40. Brace was shipped by express to Orangeburg Court-house, March 22d.

A A KRITH, Texas .- All right now. We had credited the full amount to Lacy.

the Catholics, their numbers and design, will find all he wants under Papacy,

tell us to credit you on paper, but dia ot 21.00. give postoffice or Stato. Where are you?

J D JAMESON, South Carolina. - IFe have made another effort to get Eld S females suffering from prolapsus, and so Knight his paper. Let us know-if it does few, through mistaken modesty, have given not come, and we will try again. M.

the county has made all right.

W A TREADWELL, Mississippi - You will doubtless see an exposition of all the clubs and to just get the money on time, passages you mention which you think

as we received them. The missing number, of December 18th, 1875, we cannot furnish. The price of The Debate in book form will be \$3.50 and \$4.00.

We have been sending the paper to you at Chambersvil e, 111. The postmaster informs us that there is no such office in that State. Anyone knowing the brother s office will confer a favor on both the sub. scriber and ourselves by showing this to last of this month. To every one of these

wyn 2.50, Mrs A Boone 10.00-Brace, G picture. W Dowdy 2.70, Dave Galloway 2.00-ministerial fund, J It Price 1.50.

Georgia- W D Jones 2.00.

0.00-Brace, J H Durham, California, and genuine.

ney 10.00-Brace.

Louisiana-F M Fortson 7.70-paper, etc., Win Randolph 5.45, J H Tucker 300,

Texas-Jas Corgill 270, J H Emery 2.70, J I Jordan 8.00, A Butler 2.70, W R Bisckehear 13.50, A T Thompson 2.70, A Richardson 8.00, M Upchurch 1.00, J C Sizele 10.00-Brace, Mrs J S Calloway QUERYIST, from Fulton, Ky., touching 12.70 - Brace, etc., J J Sledge 20 00-

Heard 4 05, T J Allen 1 10, Aun H Nunn M D BLANCHARD. - You send us \$1 and | 270, J F D Sheffy 270, R F & O Kellam | the woods. It can be planted in Missis-

So signal is the relief afforded by the Body Brace and Abdominal Supporter to A T Thompson, Texas.—Write to W D Mayfield, Business Manager Southern Baptist Publication Society, 361 Main street, for agency of The Debate. Send him \$1 for canvasser's out fit.

G W Kemper, Tennessee.—Mr Sam'l Mc'Intosh's paper will go all right now. Our note in Letter-box of April 1st was written on the authority of the postal clerk at this postoffice. Your sending the county has made all right.

Mith the decided understanding that within 60 days the one accepting it shall state its effects, whether good or othorwise. Let its effects, whether good or othorwise. Let the initials be given, if not the full name and posteries given, if not the full name and posteries given, if not the full name and posteries are thousands of noble women in the South dying daily of female weekness, that bane of health and enjoyment, and of life, who, with the Brace, would be restored to health and enjoyments. No husband, worthy of the name, will only be sample flottie of Boschee's Germen Syrup lor is cents and this neighborhood for the past two or three past two or three past two or three was without a single failure to care. If you have no faith in any medicine, principle of Boschee's Germen Syrup lor is cents and the initials be given, if not the full name and postoffice. There are thousands of noble women in the South dying daily of female weekness, that bane of health and enjoyments, the Brace, would be restored to health and enjoyments. The document of the past two or three years without a single failure to care. If you have no faith in any medicine, principle of Boschee's Germen Syrup lor is cents and try in the single failure to care. If you have no faith in any medicine, principle of Boschee's Germen Syrup lor is cents and try in the single failure to care. If you have no faith in any medicine, principle of Boschee's Germen Syrup lor is cents and try in the first bank and principle of Boschee's Germen Syrup lor is cents and try in the first bank and principle of Boschee's Germen Syrup lor is cents and try in the first ban their services, that this offer is made

SE MANY failed to get through with their

RAY'S CORN .- I will send each single subscriber two papers of Ray's celebrated Seed Corn for each new subscriber, one for himself and one for his subscriber. J BIXLER, Illinois. - Where are you? Read the advertisement, and go to work

Are You a Six Month Subscriber?

One thousand have subscribed for the paper since the debate commenced for six months, \$1.35, whose time will be out the soribor and ourselves by showing this to him, or writing to us.

M.

WE HAVE been engaged this week in sending postal cards to all whose names were dropped last month. Since mailing were dropped last month. Since mailing were dropped last month. Since mailing the sending postal cards to all whose names sending postal cards to all common colds relieved at once. A few inhalation is all common colds relieved at once are sending sending postal cards and common colds relieved at once are sending sending postal cards and common colds relieved at once are sending sending postal cards and common colds relieved at once are sending sending postal c

Coughs.—A medicinal prepration in isterial fund, J R Price 1.50.

**Mississippl—R 8 8mith 2.70, E J Ruc
**Mississippl—R 8 8mith 2.70, E J Ruc-

Boyd 2.70, Just Buck 10.00—Brace Mrs Agent.—We are willing to act as agent To have good health—the Liver must be for anything we know to be excellent. We J T Wilson 10.00—Brace, J L Walton 10.00—Brace, etc., Mrs D A Derner 10.00—Brace, Clara H Hood 2.00.

A Dahama—Grant Taylor 2.70, 11 Russell

The Java Prelific Cotton Seed, raised

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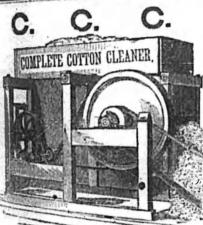
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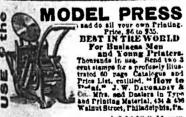
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Pontetoo, Miss., January 17th, 1876.

McCarley's Java Prolific Cotton.

ruces in cotton raising depends greatly on the section of the best variety of seed; and under appresent system of labor it behoves ever of two planter to select such varieties of seed as will produce the most cotton with the least labor and on the smallest quantity of land to be unity safety of the same quantity of land to be unity and the nearest stapped to all climates and soot larger and most prolific, and the nearest stapped to all climates and soot larger and most prolific and the nearest stapped to un this inhabited earth; often giver two bales and sometimes as high as 4000 lbs par sort on ordinary land without the ald of less par sort on ordinary land without the ald of less par sort on ordinary land without the ald of less par sort on ordinary land as the common cotton. I will state in answer to many inquiries of the latand of Java. In the spring of 1881 I obtained two seed, from which has sprung McCarley's larger later than the cotton. It is called Java because it is supposed to be a native of that bland, and it is upposed to be a native of that bland, and it is upposed to be a native of that bland, and it is upposed to be a native of that bland, and it is upposed to be a native of that bland, and it is upposed to be a native of that bland, and it is upposed to be a native of that bland, and it is upposed to be a native of the latand, and it is upposed to be a native of that bland, and it is upposed to be a native of that bland, and it is upposed to be a native of that bland, and it is upposed to be a native of the latand, and it is upposed to be a native of that bland, and it is upposed to be a native of the latand, and it is upposed to be a native of the latand, and it is upposed to be a native of the latand, and it is upposed to be a native of the latand, and it is upposed to be a native of the latand, and it is upposed to be a native of the latand, and it is upposed to be a native of the latand, and it is upposed to be a native of the latand, and it is upposed to be a native of the latand, and it i and shauld be kept thick in the drill—say two stalks to the foot on ordinary land and vary ac-cording to the quality of land, and with proper cultivation and ordinary seasons you are sure of a bale of cotton to every acre of good land cultiva-

Oxford, Gs., October 14, 1874.

W. B. McCarley, Eaq.—Dear Sir: The cotton seed I ordered from you tast spring was for a triend of mine. He thinks well of it; says that he thinks it as good or better than my last improved cluster. Yours truly,

DAVID DICKSON.

nour train, DATE Dickson.

N. W. Philips, Editor Southern Farmer, those opinion is worth a thousand cirtificates; Oxford, Miss., November 7, 1871

Oxford, Miss., November 7, 1874

W. B. McCarley, Esq—hear Sir: Understand first, I had no rain to wet the earth one-half inch from the times I planted until cotton was open. I did not have a stand until about 1st of July. But sides I gare Java four feet as I did all others, and from its growth ihis year, I should have given less space between the rows. The largest of cotton would have done at 3 feet this year, and Java at 4 and would have done as well in the row. I must say this, I have planted 31 crops, saved 39, been a selecter of seed ay much as any man south, and tried as many varieties. If I had good land as I did from 1830 to 1853 and desired to try for the premium acre, I would try with the Java and Lone Har. Had I to take one, would take the Java fran the growth and outcome of plant after it started.

Rivertown, Ga., November 6, 1871.

Started

Rivertown, Ga., November 6, 1871.

Mr. W. B. Bedarley—Sir: I plasted two acres
briver bottom mon in your Java cotton aced, and
athered from it 6.370 pounds seed cotton. I pronounce it the best I have yet arised.

J. R. STANS.

I think it was cut off by the drought at least one-

Coila, Miss., December i, 1874.

Mr. McCarley—Dear sir: I feel it my duty to inform you of my experience in regard to your Java Proline Cotton. I stantal this year one-half norse of common transh land without manure. It did not come up until the 20th of Juns, and then not more than naif of a stand; had no rain till September. I gathered from the one-half active 1,576 pounds clear cotton. It more than doubles any other cotton I ever saw. any other cotton I ever saw. 2 HOS. O'EEEFE.

Winona, November 12, 1874.

This is to certify that my little son planted one acre and a half of new ground in McGarley's Prolific Cotton. The cotton got mixed in replanting, the land was badly shaded, and it was badly cultivated—played one time only, from which he gathered is three bales of cotton, averaging 150 pounds each. I mlanted twelve acrea and gathered is bales, not withstanding the terrible drought. I have been each. I planted tweeterrible drought. I have been notwithstanding the terrible drought. I have been notwithstanding the terrible drought. I have been notwithstanding to years and consider it the best I ever planting to years and consider it.

Black Hawk, Miss.. Nov. 26, 1874.

W. m. McCarley—Dest Sir: I planted one acra
of ground in your Prolific Cotton Seed. I made
on one acra 2569 pounds of seed cotton.
on one acra 2569 pounds.

Colla, Misa, November 28, 1874.

W. D. McGarlev—Dear Sir: 1 planted this year five acres of up land in your Java Prolific Cotton.

I did not weigh the seed cotton but it gaze 2,704 pounds of lint, and sold in New Orleans for 4 cts. 25 pounds of lint, and sold in New Orleans for 4 cts. 25 pounds of lint, and sold in New Orleans for 4 cts. 25 pounds of lint, and sold in New Orleans for 4 cts. 25 pounds of lint, and sold in New Orleans for 4 cts. 25 pounds of lint, and sold in New Orleans for 4 cts. 25 pounds of lint, and saw other cotton did on similar land, and matured—at least three weeks earlier.

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A Case of 30 Years Standing Completely Cared.

(Rev.] G. S. JONE's.

A Case of 30 Years Standing Completely Cared.

(Clayton, Fairbanit County, Minn., March 27, 1872.

(Clayton, Fairbanit County, Minn., March 27, 1872.

(Clayton, Fairbanit County, Minn., March 27, 1872.

Heav. T. P. Childs Deer Sir: Peing troubled with that learhound diesses, Catarrh, over 30 years, my head, throat and lungs were very bad. Indeed, I was a great underer. I received your low of modifications are fairbanit complaint. It is an ulceration of the head of the head of the throat, dry and lead is in the care; loss in the care; loss in the care; loss of the head of the fairbanit composition, gentle than the whole winter. It is now over six months my clatarrh, and the work of the same passage of the head, of in its first stages, but more commonly friend.

It would wait and see if it came back during the winter. It is now over six months, and not a vection of the head of the first stages, attended own the head down the throat, often chigging of deafness in the ear; loss of the head, of in its first stages, but more commonly friend.

NESS, ACE, well if PRATI.

Give me a stainment of a 1 your symptome, and then expect just what your case needed, and withen in the store that the standard in the work of the stream of pollution running from the head distance of the stream of pollution running from the head and the boundary that it is not to care the mind that you will get the last nears instrument ever made, and, withen, informer in the store and forth but temporary relief. The new coals. The next standard is the store and the loss of the leads are every common and the store and the loss of the leads are every common and the store and the loss of the leads are every common and the store and the store and the loss of the leads are every common and the store and the s

Increase the legitimate Child of Cacasam. To the and all polita we cannot, by any possible such that the legitimate child of Cacasam. To the and all polita we cannot, by any possible such that the legitimate child of Cacasam. To the and all polita we cannot, by any possible such that the legitimate child of Cacasam. To the and all polita we cannot be such that the legitimate child of Cacasam. To the and all polita we cannot be such that the legitimate child of Cacasam. To the and all polita we cannot be such that the legitimate child of Cacasam. To the and such that the legitimate child of Cacasam. To the and such that the legitimate child of Cacasam. To the and such that the legitimate child of Cacasam. To the and the legitimate child of Cacasam. To the such that the legitimate child of Cacasam. To the such that the legitimate child of Cacasam. To the such that the legitimate child of Cacasam. To the such that the legitimate child of Cacasam. To the such that the legitimate child of Cacasam. To the such that the legitimate child of Cacasam. To the such that the legitimate child of Cacasam. To the such that the legitimate child of Cacasam. To the such that the legitimate child of Cacasam. To the such that the legitimate child of Cacasam. To the such that the legitimate child of Cacasam. To the such that the legitimate child it is the legitimate child of Cacasam. To the such that the legitimate child it is the legitimate child of Cacasam. To the such that the legitimate child it is the legitimate child it is the legitimate child it is the legitimate child of Cacasam. To the such that the legitimate child it is the

Read and Reflect.

Read and Reflect.

This certifies that the undereigned are acquainted with Roy. T. P. Childs, and believe him to be reflicted in the control of the control EF Either of Deal ore named physicians can be consulted by letter or otherwise.

Be Cautious.

By Jean and Court of the state of the world that "Cavania could be cured." it was the only an expension of the kind then to be found. All, or nearly all the prysicians in the land said it could an expension of the kind then to be found. All, or nearly all the prysicians in the land said it could ance the property of th

Rectal Remarks.

This Specific is reparted by the best judges as being the most complate evalent for this treatment of Sul Catara are declared. Laded, there does not appear to be anything tacking in its period. States are fartlesselling cora for the Ray Corn. The series of the fartlesselling cora for the Ray Corn. The series are fartlesselling cora for the Ray Corn. The first series are fartlesselling cora for the Ray Corn. The first series are first series are

Head this Carefully.

If your case is a had one, affecting the throat and bronched in hee, a reducing tacking, a registry, and an admost constant effort to clear the passages, with rough, an upform in the glatt as on getting the spiral terminal and the plant symplecia that the decame is a language to spiral the head to eject, and other plant symplecia that the decame is a language to be attended to promptly and the market, then I addressed by the size of the bronches there with my Catarah freedom in the bronches there are no controlled to be pictured to the bronches there with my Catarah freedom. Read this Carefally.

NO ONE MEDICINE

Conbiguo positif yer determ when it tree a restored and through the mand passages, the first and translate on the first term of the second to the second and the first and passages are fitted to the first term of the second to the second to the second and the second to the second to the second terms and the second to the second to the second terms and the second terms are second to the second terms and the second terms are second to the second terms and the second terms are second to the second terms are the second terms are the second to the second terms are the second terms are the second terms are the second terms and the second terms are the second terms a To all Whom to May interest.

Prompted by a sense of duty, and in justice to a wor he times are hit ter. I amiled to make the following statements in refer the to my brother, T. P. Chill, and the indice work is which he as new following statements in refer the to my brother, T. P. Chill, and the indice work is which he as new friends, being laid aside from the ministry by spinal and here us deficulties. Net it seems the L. r. stages in with for him to do.

On oughing to this state. Make great work for him to do.

On booling to this place last spring and becoming intimated acquains d with him, and having tree whose to his account-books and a very large correspondent e, and knowing personally some of the store to his account-books and a very large correspondent e, and knowing personally some of the way smight physicians who dictate his mode and manner cit can ment to to the most complete they my sminest physicians who dictate his mode and manner cit can ment to the most complete he treats the reason and applied to the complete he treats the reason and applied to the complete he treats the reason and applied to the complete his "Catarrh Specific," including, as a dose, a grand arrangement for like pleasure in saying that his "Catarrh Specific," including, as a dose, a grand and arrangement for like pleasure in saying that his "Catarrh Specific," including, as a dose, a grand and arrangement for like pleasure in saying that he is "Catarrh Specific," including, as a dose, a grand arrangement for like pleasure in saying the complete of t

It stimonisis ary numerous and convincing. M. H. WORRALL, Factor La. tist Church, Troy, O.

M. H. WORRAGI, Factor in that Church, Troy, O.

Juge J. Collet, of Lima, O., writes: 'You well remember how terribly the categor's had taken
had spon me at the time you were as my house, making me offensive to me and and and
what offering day and night. I began to use your excellent remedy about the 26th of Angust. New
what is usually had free, air passages all open, and I resthing natural i express to you again what I
mid a recent letter: 'A thousands thanks to you for so sure a remedy and so very choso.' I have
had agay the last rument, having no further occasion to use it. 'Thus in about vix Weeks I have accomplehed what you thought could be galared in from three to six mouths.'

Let I was a second of the control of the contro

Bar. J. marvey, of Kingsion, Champaign Co. O., writes: Dea. Br., Childr. Mr. 'Vm. Stewart has stilled my hands the money for your catarrh renedy. Sand by express to Uurbaha. " Mr. Cayli is ded. He died of consumption "Your rementy give him wreat relief from suffering, and he resided masspecially to recommend is to all who are suffering with catarris."

A Dreadful Cass Thoroughly Cured-A Minister's Wife. Let, T. P. Childs:-Dear Bro.: I take this opportunity to write to you in reference to the confideration of my wife, and I am happy to inform you that the Specific has ac ed like a charm in her case. The deharms are stopp d, the vile odor all gone, the terrible gangrenous external sores are an inheld, and is general health improved every way. We are all grateful to our liceventy Father that was for your specific. I am traly your brother, washington, these County, Tanu.

A Cass of Catarrhal Consumption Cured.

A Cass of Catarrhal Consumption Cured.

Ar. T. F. Childs—Dear Friend: One year age to-day I began to use your Caterrh Specific. I had been confined to my room seven weeks. I was given up by friends soon to fill a consumptive's grave. But a distressing cough and smothering, so that I could not lie down without the greatest distress in Tigary. I had lost all sense of smell or hearing, and my head was a mass of milers. My friends—Tigary. I had lost all sense of smell or hearing, and my head was a mass of milers. My friends—the case of two dectors for nine winters, all of whom said I had the consumption. But I began to the case of good dectors for nine winters, all of whom said I had the consumption. But I began to the said passed the winter quite comforts by, and have been improving all summer, and am now in lants, and I passed the winter quite comforts by, and have been improving all summer, and am now in lants, and I passed the winter quite comforts by, and have been improving all summer, and am now in lants, and I passed the winter quite comforts by, and have been improving all summer, and am now in lants, and I passed the winter quite comforts by, and have been improving all summer, and am now in lants, and I passed the winter quite comforts by, and have been improving all summer, and am now in lants, and I passed the winter quite comforts by, and have been improving all summer, and am now in lants, and I passed the winter quite comforts by, and have been improving all summer, and am now in lants. The village of the summer of the consumption of the summer o

Home Testimony of a Wealthy Farmer.

Ler. T. P Childs—Dear Bro.: I suffered for years with Nasal Catarrh, and tried many things to hills or no profit, but steadily grew worse, until my throat and bronchial tubes had become seriously affected; and when I went so year office and get your Specific, about two and a half months ago, I contain had but little hope of finding any resicf. But I am happy to state that in three or four days time by wast of amalling and tasting were restored, the foul discharg steadily decreased, and general being apply improved, and now I reagard myself as thoroughly cured. I never spent money for hadring with the satisfactory results. I can most theoretically recommend your treatment to all suf-

CATARRH CURED! | is ring with that loathsome disease. With the best wishes for your success, I remain the first d. Tippecense City, O. WE. B. TEN KYCK

A Grateful Valuntaer Agent.

Second stamp for full information, this city and ather places in North Caroline. I have now before me an application tor year medicines. I wish you to form the city and ather places in North Caroline. I have now before me an application tor year medicines. I wish you to forward to my address a complete sapply of the same. I think tols order will, when I wish you to forward to my address a complete sapply of the same. I think tols order will, when faithfully applied, secure for your valuable tensely another well deserved testiment to its virtues.

Yours generally,

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Universiti, Agricultural Bipariment, 1 Oxford, Miss., Becember 24, 1875. 1

I have planted for two years core abtained from 1 Y. Itay. Hopkins, Tippah Co., Miss., will that on poor land, proven of early materity, bearing 5 and 4 ears, and pronounced by a committee of Exford Chauge, old farmers, to be good for a bear of Storms and Oxford Chauge, old farmers, to be good for a bear of Storms of Storms of Storms and three times the yield of termor crops Storms and three times to the birer to the breat to the birer to the b





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Districted to the dates of this most important enterprise (important alike to our country, our people and ourselves), our best energies and long esteriones, we hope at least to marit the confidence and a portion of the patronage of our people. We desire to be interview of by all who ises as issect in a live fass, whose mission is to ald interview of the patronage of our people.

We desire to be interview of by all who ises as issection of the patronage of our people.

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THE VALUE OF

THE BODY AND LUNG BRACE.

To Baptist Ministers of the South:

I take this method of calling your attencion to the celebrated Body and Lung Brace, the agency of which I have accepted that I may make it a benefit to my paper This invaluable article I am prepared to

excessive preaching. I could speak but a and sisters bear united testimony to the little while without getting hourse. My fact that this Brace an scientific Shoulder throat was generally sees and easily serita-ted, and the tone became heavy and husky. Soon a Asching cough set in, that mercard, tude, hearscuess, pilen, heruia, consumpuntil at the close of a long meeting my tion; increases the breathing canacity; voice failed entirely, under the effects of gives strength to the body; increases he a chronic laryngitis, that con superinduced vital powers, expands and enlarges the bronobitis, which seriously threatened my lungs; renders breathing free and easy; life. I was now compolled to desist from relieves chronic costiveness; it is used by preaching, and if possible overcome those singers, laborers, and is a specific preaching, and if possible overcome those difficulties and recover the lost treasure— of the voice, that to a minister more valuable than gold or jewels, or be elient formales or womb in females. It relieves than gold or jewels, or be elient formales when all other means fal; it will hast a weak longed or weak backed ministers to broomsteams, and was but little helped; save ever does not, every minister should use.

I have worn the Brace you sent me about forty day, and an prepared to save that it is all you others have claimed for it. I would not be weak longed or weak backed ministers to broomsteams. I would recommend all weak longed or weak backed ministers to broomsteams, and was but little helped; save ever does not, every minister should use.

Concrete, Texas. the excision of an elongated uvula, one.
they could do nothing but advise rost, I effer it to any one as a premium for 15 they could do nothing but advise rest, and this I was compelled to take.

What caused and continued that constant fritation and hacking they could neither explain nor prevent. Providence threw Brace, and by tuts means you can scours.

Bricon 1 between divine Brace six or seven, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven. It was not year years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven. It was the seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it may be seven. It was considered years and the seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it was seven years, broke it once a little, but mended it may be seven years, broke it once a little, but mended it was seven years, broke it once a little, but mended it was seven years, broke it once a little, but mended it was seven years, broke it once a little, the remedy in my way. My wife was suf- one and they will readily help you to fessor of the Theory and Practice of Medical University of Nachville of the 15 you lack and you can secure it. was her physician, and he prescribed for If you will sell 5 Braces at the regular her this identical Brace, which speedily price I will give you a Brace as a premium. relieved her. She complained of a dragging in one of these ways you can secure a down, and no language could better ex-press my feelings, and especially after its benefits gold would not induce you to preaching. It coourred to me if it was preach without it. good for one ones of dragging down, why net for another. Without consulting any one I procured one large enough for myself and put it on, the first time doubtless it was over worn by a man for such a reason, and the result was, the irritation of pialned the use of the Brace, and through

The cause of hoarseness, sore taroat, laryngitis, and finally bronchitis in ministors, and all these symptoms of "dragging dows," goneness, exhaustion, after speaking, and weakness of the back and loins, and piles, is the slight relaxation of the abmuscles, which allows the bowels to sink known by marked hollows over the tips

me they estained it, and were relieved as

was. I made known the power of the

the voice in public speakers, and he com-

monoed offering it as a premium to min-

sags, and the stomach sinks with it. Now all know that the linings of the stomach are connected with those of hothreat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the threat, and speaking or talking will irritate it and soon produce hoarseness, and if continued, sore threat, and all the train of evils that ministers are went to complain of, and which yearly are laying aside as useless.

I have worn the Brace for thirty days, and I find amount of labor that I did before withment to deall it is recommended to do, and I avise all ministers and engages to 1 avoise all ministers and engages to 1 to do all it is recommended to do, and I avise all ministers and engages to 1 avoise all ministers and engages to 1 avoise the fitting about four weeks when I received the Brace and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with its avoising engages and my strength has compelled to dispense with its organism of the train of evils that ministers are went to complain of, and which yearly are laying aside as useless.

Morristowu, East Tounessee.

I can endure at least three times the amount of labor that I did before withment to the list of the bear upon the Brace and put fatigue. My voice has IMPROVED and my physical strength has been most efficiently renewed. I will amount of labor that I did before withment to the strength has been most efficiently renewed. I would not take the times the amount of labor that I did before withment to the fit of the same that the take the times the amount of labor that I did before withment to the fit of the same that the take the times the amount of labor that I did before withment to the fit of the same that the take the same that the take the times the amount of labor that I did before withment to the fit of the same that the take the same that the take the same that the take the same that amount of labor that I did before withment to the fit of the of the h ps.
The disphragm or floor of the stomach which yearly are laying aside as useless hardeds of others. The prolapsus of the abdeminal muscles is the cause of the feeting of a generals' and exhaustion and a blue Monoays' that most ministers know so well, as it is of hersia and piles. Now, after a personal experience of nearly twenty years, and the added experience of most it is of the hindred ministers upon whom I have fitted the Brace with invariable augustation. It is not forty dollars per set the set of the set is to forty dollars and of females onght to know its advantages in the because I think it ought to lie known, and thousand the brace with invariable augustation. It is not of the paster free Baptist Church, Memphis.

Paster Fret Baptist Church, Memphis.

Paster Fret Baptist Church, Memphis.

Paster Fret Baptist Church, Memphis.

Bunnings Brace.—It is one of the greatest of physical blessings to a public sueaker, or singer. The testimony of many ministers as to its great benevation of m ahla success, I am prepared to tos-tify of its-real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with ane of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and have me with a heavy, husky voice; with it, I can speak six hours a day without exhaustion or hourseness I now use it only when speaking and the pressive my voice and physical and the pressive my voice and physical and the sense and the pressive my voice and physical and the sense and the pressive my voice and physical and the sense and the sense of an energies. I do not be seve that any one would ever be afflicted with hernin, or alles, or weakness of the back or lolas. Skyld be wear it, ordinarily lycre, and eatisfied I should have been laid saide from

enly tight when speaking or putting forth unusual afforts. 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 mestings is what

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

I will briefly class you my reasons for recommending in the valuable article to you.

More than lighteen years ago I was thoroughly broken down in voice, from the constraint and public article to you, and will every recommend the Brace to over minister and public processive reaching. I could speak but a good letter had been processed as the control of the south and when he reached the my lusts or he are. I would not be without it may lust on the processive reached the processive reached the south and when he reached the my lusts or he are. I would not be without it may lust on the processive reached the processive reached to your processive reached to your processive reached to you my reasons for recommending in the processive reached to your processive reached to yo by making it a far greater benefit to you. place within the easy reach of every Bap-

TESTIMONIALS.

" For the last two months I have suffered a great son, and the result was the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced huilding up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I were 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 expialned the use of the Brace, and through as a word to the wise in sufficient.

Were the last two months I have suffered a great deal from sore-throat, from preaching and speaking. About the first of August my threat became ling. About the first of August my threat began, and the case of easy, that was the last of my sore-and, arrange to easy, that was the last of my sore-and, arrange to easy, that was the last of my sore-and, arrange to easy, that was the last of my sore-and, arrange to easy, that was the last of my sore-and and a line in a life in the last from sore-throat, from preaching and speaking. About the first of August my throat began, and the case of easy, that was the last of my sore-and, arrange to easy, that was the last of my sore-and and in a life in the last from sore-throat, from preaching and speaking. About the first of August my throat began, and the case of easy, that was the last of my sore-and and, arrange to easy, that was the last of my sore-and and, arrange to easy, that was the last of my sore-and and arrange to easy, that was the last of my sore-and and arrange to easy, that was the last of my sore-and and arrange to easy, that was the last of my sore-and and arrange to easy, that was the last of my sore-and and arrange to easy, that was the last of the sore-and and arrange to easy, that was the last of my sore-and and arrange to easy, that was the last of my sore-and and arrange to easy, that was the last of my sore-and and arrange to easy, that was the last of my sore-and and arrange to easy, t

Oxford, Miss., 1875.

Brace to restore, strongthan and preserve DEAR BRO. GRAVES: For the benefit of suf foring fomales I desire to give you my experience in the use of the Banning Lung and Body Brace i in the use of the Basning Lung and Body Brace in relieving and correcting prolapses, we sions and general weakness in the female. The supporters we find on sale generally are unsalisfactory and worthless, but I can assure all that this furnishes all the benefit that we can get from mechanical meaus; and in an extensive practice in the discretery supporter I can get. You have but to try them to be couvinced; and with them we are able to get many invalid isdies out of bed and make them useful to their families.

Benatobia, Miss., April 27, 1875.

I have given the Brace a fair trial. I find it at that is claimed for it. I would not take \$10 to the right to use it. I keps that all my ministers brother will produce one. J. A. REYNOLDS.

FEMALES TESTIFT.

Suffering very much from "Dyspobia" and gor ral delicity—the result of profracted

BRO. GRAVES. I have used your Brace six of

BRO, GRAVES This is to cartify that I have in heat I do not see how I could passibly do without it I would not take any price for m of I could not get another one.

He yetteville. Als., June 17, 1876.

With Mistrygan Bran?-Bro. Graves: 1 received With Mistergas Rann !---liro, Gravos: I received the brace you sent ine on the 20th of March, 1876. To fully test it I preached for ten days in succession, and part of the time twice a day, and flud it has, with this work, greatly benefit dires. I am not as much judied after preaching twice a day as I was before. After preaching ence I believed the Brace to be the greatest earthly boon to initiaters and all those harms weak bucks. Its value cannot be told. I can recommended to be.

With S. MELVIN. Harrisons Creek, N. C.

Rupture Cured.

A Guargent Baother — The friends of Bro. C. C. Corley, of Yorkville, Gibson county. Tenn., some months ago assisted him in arcouring a Brace. Its was terribly ruptured and wholly diambiod. He man writes: "I have deferred to state what the effects of the Brace have been in my case until the trial was thorough My rupture is elimost closed up You naw my verrible condition. I can get about without any difficulty. I can say to yea, I would not be without it for any convideration. It is just worth my life. I can recommend it to any one sudering as I did. Thanks to my friends who assisted me in procuring it. who assisted me in procuring it.

Yorkville, Gibson County, Tenu., 1875. BEAR BRO. GRAVES :- You made

me a present, some three years ago, of one of Banning's Lung and Body Brace. I accepted and kept it for three years without wearing it, rather classing such things under the general head of humbuggery." Recently, under the heavy and fatiguing efforts of the Centengial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the

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#ARUTACTURERS, Chambel O.



Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls. - Jeresii is

Old Series-Vol. XXXIII.

South Authorized by the Word of God t

CIENTLEMEN MODERATORS: - With Dr.

Graves we agree, that this subject has been

it. That both parties bave largely, some exclu-

sively, relied on superficial, outside issues and

clee revolves as connected with the matter. We

MEMPHIS, TENN., SATUBDAY, April 15, 1876.

New Series-Vol. IX., No. 21

THE CARROLLTON DEBATE. show it? Let this be remembered, for in just changed with synagogue (sunagogue). The term this phase of God's ancient church will our oppo- Christ used is in this sense, Matt. xviii. 17, 20. uent have to make his issue. ELD. DITZLER'S FIRST SPEECH. te Infat. Rantism as Practiced by the M. E. Church

binger should come and preach for six months (church) to represent all God's people on earth, "to prepare the people for the Lord" at his as, c. g., Eph. ii. 22, 23; Col. i. 18, 24; 1 Cor. coming, and, with an eye to that, should bap- xii. 13; Tim. ii. 15, etc. tize, that Christ might have a proper occasion The two occasions Christ had to use it, in the treated superficially. Yes; by both parties to to make known or manifest himself to Israel; first it occurs in the broad sense of his whole to be shown openly, known. (See Robinson on church as an institution on earth, with all its (ophaneroo) and John xxi. 1, 14; 1 John i. 2; agencies and functions, Matt. xvi. 18. In the accidents of the general issue, both for defence John i. 31.) Yet he never once uses the word other, it is in other sense of a local congregaand attack, instead of discovering some great church, though he announces the Messiah as tion—the membership in affliation with that and solid principle of truth, around which all about to "thoroughly purge his floor," elevate, offending brother who is to be cut off, excompurify, and separate the chaff from the wheat, municated. are glad to see, from his previous article in Tus Bartist of last August, that we can have a fair, and repair thus "the breach." and, I hope, full discussion on the real principles

involved in it, consume all the time. To quote appropriated by the Savior and apostles from as to the past.

what the learned say, when they, on all sides, the same, which they used constantly. question, and by that book it must stand or fall. to God's people. These are facts all admit. membership, in all ages, has been recognized My first great effort will be to prove that Honce, the connection must show in what sense officially, and a knowledge of this question. God's people, the "saved by grace," in all ages, the word is used, as in all other words. Our Hence, as now, so anciently, sinners might

faith and exercise the virtues of religious life to 1 Maccabees xi. 56, we read: "Joshua fulfilled 7, 9; iii. 9, 10. enjoy membership in God's family-flock, yea, his word," etc. "Caleb, for bearing witness in Now, then, in every sense that God now has a without need of these; and, until, by actual etc. Ecclesiasticus xxiv 2 (1 in Greek): "In bly displayed, its functions acknowledged, he had i transgression and rejection of God, adults are the church (ekklesia) of the Most High shall she the past ages, and essentially for the same ends. entitled to their place in the church, and have open her mouth;" speaking of the coming Mee. Let'us carefully, now, take up each point

ages, through all dispensations, especially the word in a double sense just as we do now, the membership. two great dispensations known as Mosaic and one, as we do, congregation or individual parts two great dispensations known as Mosaic and one, as we do, congregation or individual parts of the great family of God. To such a conceptor of the great family of God. To suc whiritual Israel. We recognize the difference and synagogue (sunagogue). This term is used etc; (2) For lad v dual congregations of Gard's people fully. But who can point out God's spiritual throughout the Old Testament, and in the New, for the whole family of God. Israel to day? Where is there a complete for an assembly of the absect. So James uses 3. The Apolity Plat writings before Christ, we can is

organization that corresponds to it? Who can it ii. 2. Psalms xl. 10, 12, chilara is inter-It means an assembly, congregation, quite the It is a little remarkable that John the Har- same as church. Then they, as we, used it

Now, it is perfectly plain, that as now we can Jesus Messiah comes, is announced by the only know and come into visible, cangible comes "Baptizer," and for over two years never names tact with God's great spiritual family, "the It is agreed by all parties to the question, that the church, so far as our documents go, and in church of the living God," outwardly—we reinfant membership, the greater matter, the all his discourses only twice, and then as a peat - through means of its congregational, genus, necessarily carries with it the less, the familiar term. Matt. xvi. 18; xviii. 17. This which is its visible representation—yet these, species, baptism, and therefore we are under no leads us to a strict, though brief, inquiry as to aggregated, constitute at least the greatest part particular necessity to discuss the species, bap- the use of this word thurch. The New Testa- of his spiritual church (invisible on earth) sotism, unless we prefer to do so. We, however, ment gets it from the Old, all must admit. The called—i. c., in this sense of representing all will do so, and elaborately at that, in due time Greek New Testament word is ekklæsia, meaning His-but in these assemblies, associations, concalled called out, assembled, congregated, and, gregations, its working and official acts are Nor do we propose to be drawn aside from by way of eminence, applied to God's people as manifest, and in these we have our recognition the main issue involved by minor, outside ones, the called. It is the immediate translation of to membership, and ordinances are administered, In discussions of this kind, we often see, by arts the Hebrew khchal, meaning called, assembled, church duties recognize—so it was in the former of attack or defence, both parties drifting far off In the Greek Scriptures and Apocrypha, familiar time. It only wants a glance of the eye to what from the main question, and side issues, not to the Jews, the word constantly occurs, and is confronts us to day, to see all that confronts us

We have thus elaborately explained these can be quoted for a dozen antagonistic points Like baptize, sanctify, etc., it is used both in matters, and the differences between the spiritual here, is not to the matter. Hence, this book, a secular and religious sense. Often, in both church, as a whole, and its doings as a people, the Bible, and generally in plain English dress, the Old and New Testaments, the word is separated into visible, tangible assemblies, that vill be our standard throughout. It is a Bible applied to secular, worldly assemblies as well as you might have a clear conception of the way

all time, constitute the church of God, the founds. James's translators never render the term by assemble, and did assemble, with God's people tion and source of whose salvation was, and is, church in the Old Testament, and some often in the temple (in the synagogues later, corresthe redemption of Jesus Christ, "the beginner render it congregation in the New, where we ponding to our churches built now), mingled tion, by which all are saved And, as morally Not only does the word constantly occur in ship of the church visible, represented by its responsible parties are to exercise faith, in order the Old Testament, but a few quotations will congregations, there were "sinuers in Zion. So to obtain this salvation, yet infants are born show that it was familiar to the literature of now, and in apostolic days, as recognized by within its gracious embrace and influence. or the Jews before Christ, as it is now to us. For Christ, Matt. xviii. 17; by the parable also, provisions; so, while adults are required to have example, in these uninspired books before Chaist: "Let both grow together." Gal. ii. 4, Jude iv.

household, church—infants are members thereof the church (en ekklæsia), received the heritage," church on earth, with its offices and ordinances visi-

it, so, until infants grow to rebel, and transgress, siah under the name of Wisdom. Again, xliv. involved, and then weave them all into one solid and take on a positive character of active sinful- 15, speaking of the holy and good of all ages, texture. Then, God had a people in the ages ness, they are entitled to recognition in God's naming Enoch, Noah, Abraham, etc., be before the incarnation, called, throughout the church. This entire hour shall be devoted, says: "The church shall show forth their Old Scriptures, the uninspired Apocrypha, and else with it, the oneness of God's church in all With this we must remember they used the fants were recognized as members or having