

Wright—"Baptizo. I dip, immerse, plunge, saturate, baptize; overwhelm."

Leigh—"Baptizo. . . . The native and proper signification of it is, to dip into water, or to plunge under water. *Baptizō*. 1. Dipping into water, or washing with water often."

Greenfield—"Baptizo. To immerse, immerge, submerge, sink."

Ewing—"Its primary signification, I cover with water, or some other fluid. 1. I plunge into, or sink completely under water."

Hederic—"Baptizo. Mergo, immerso, aqua obruo. 2. Abuo, tenu. 3. Baptizo. (To) immerse, immerge, overwhelm in water. *Baptizō*. Immergo, tintio. (Immerse, dipping into.)"

Scapula—"Baptizo. Mergo, seu immerso. (To immerse or immerge;) item tingo; ut quis tingend, aut abfundi oratio aqua immersum; (also to immerse, as things which we immerse in water for the sake of dyeing, or washing clean;) item mergo, submergo, obruo aqua. (Also to immerse, to submerge, to overwhelm in water.) *Baptizō*. Baptisma. Merito, Latin, Abfuso, ipsi immersus, item lavandi seu abundantia aqua. (Immersion, washing, washing clean; the act itself of immersing; also of washing, or washing clean.)"

Suidas—"Baptizo. Mergo. Immergo, Tingo, Intingo, Maddecast, Lavo, Abuo, Purgō. (To) immerse, to immerge, to dip, to dip in."

Schoettler—"Baptizo from *Baptizo*; properly to plunge, to immerse, or plunge in water."

Dunbar—"Baptizo. To dip, immerse, submerge, plunge, sink, overwhelm; to sink."

Leing—"Baptizo. To baptize, to plunge in water."

Moral—"Baptizo. 1. Mergo, immergo, aqua obruo. (To immerse, to immerge, to overwhelm in water.)"

Bass—"Baptizo. To dip, immerse, plunge in water; to bathe one's self; to be immersed in sufferings and afflictions."

T. B. Green—"Baptizo, pr., to dip, immerse, to cleanse or purify by washing; to administer the rite of baptism, to baptize."

"Baptizō. Act of dipping or immersion; a baptism, an ablution."

"Baptizō, pr., immersion; baptism, ordinance of baptism."

Suicer says that "baptizo signifies to dip, to dye by dipping; hence he is said *baptizō adiuvā* (to dip a bucket) who draws water out of a well or river, which cannot be done unless the whole bucket is immersed under water. Wool and garments are said *laptēsthai* (to be dipped), because they are entirely immersed in the dyeing vat, that they may imbibe the color."

Baptizo has very properly the same signification in the best writers. *Baptizō eautō es thaseian*, in the ancient poet, "to plunge himself into the sea."

From the proper signification of the verb, *baptizō* or *baptizō* properly denotes immersion, or dipping into."

Grove—"Baptizo. To dip, immerse, immerge, plunge."

Jones—"Baptizo. I plunge, plunge in water, dip, baptize; plunge in sleep, bury, overwhelm. *Baptizō*. Immersion, baptism, plunging in affusion."

Stockius—"Baptizo. Generatio ac vi vocis intinctionis as immersione baptizo notorum obtinet. Speciam proprie et immersio est intingers in aquam. (Generally, and by force of the word, it has the idea of dipping in and immersing. With special propriety it is to immerse and to dip into water.)"

Robertson—"Baptizo. Mergo lavo. (To immerse, to wash [or bathe])."

Schwarzs—"Baptizo. To baptize, to immerse, to overwhelm, to dip into." [To authenticate this as the primary meaning of the term, he adduces the following authorities: Polybius, iii. o. 72; v. c. 47; Dio, xxxviii. p. 84; xxxviii. ext. p. 64; i. pp. 492, 502, 505. Porphyrius de Sige p. 282. Diiodorus Siculus i. p. 33. Strabo, vi. p. 421. Josephus Bell. Jud. p. 259. Josephus Antiq. ix. o. 2.] "To wash by immersing. Luke xi. 38; Matt. viii. 4."

Minter—"Baptizo. To baptize; properly, indeed, it signifies to plunge, to immerse, to dip into water; but because it is common to plunge or dip a thing that it may be washed, hence also it signifies to wash, to wash clean. *Baptizō*. Immersion, dipping into, washing, washing clean. Properly, and according to its etymology, it denotes that washing which is performed by immersion."

Pace—"Baptizo. Immergo, abluo. (To immerse, to wash clean)."

Alestedius—"Baptizō signifies only to immerse; not to wash, except by consequence."

Bretschneider—"In *baptizo* is contained the idea of a complete immersion under water. An entire immersion belongs to the nature of baptism."

Ast, in his *Platonic Lexicon*, renders *baptizo* by "obruo apprius. (To cover, over, to oppress or overwhelm)" (Time out).

Mid. Dixit's Thirteenth Reply on Modes.

Gastekens' Monssartos:—My brother is getting in earnest. This is the fourth day—it half gone—it is full time to do, or try to do, something.

On classic Greek he reads, "a piece of red hot iron." It reads, "the mass of iron." So Conant translates it: "Since, now, the mass of red hot iron

drawn out of the furnaces [or drawn out by the smiths], *hades baptizō*, is baptised with water."

Who plunges a mass of iron, drawn red-hot from the furnace, to temper it? It would explode all the water out of a tub all over the smiths. Bro. Horne tells me he saw a man tempering with water a piece of iron, pouring water on it, the last few days. Oftentimes have I seen it. The result in classics is all one way, all on our side.

He says the best lexicon stands on the shoulders of all the rest. He may not have looked at half a dozen. He may not have examined the texts they examined. But Passow, Rost and Palm, who made this great work, issued vol. i, 1841, do stand on all the rest. He spoke as if Passow lived way back among the old authors; 1841 is not so far back quite. This great work gives "sprinkle," "sprinkle upon," "pour upon;" the latter as its general use. Sophocles, whom Dr. Graves so eulogies, only defines dark age Greek, gives dip as its first meaning, when it never means dip in classic Greek, as we have seen, and he quotes: "Baptizo (dakruis) in tears," he renders it. No one in there. "Baptize with tears" is the Greek. So Sophocles, an immersionist, is forced to support us. But what of the assertion that no lexicon gives sprinkle or pour as meanings of *baptizo*? What will you now do with that, seeing that the whole body of the best on earth of all ages do give sprinkle and pour, and of the New Testament lexicons, all the standards, every one of the better class, Schleusner, Wabi, Schwarzs, Suicer, Leigh, Stokius, Robinson, etc?

But Grimm, he says, gives *mergo*, *immergo*, etc., under *baptizo*, the root. We will soon tell his accuracy and fairness, then. We will show that in no instance in ancient Greek did *baptizo* mean, or immerse, objects.

All immersionists agree that the texts are the ultimate and only reliable appeal. But the learned and most scientific of all Greek grammarians, Kuhner, gives *tinge* and a host of others, give "moisten" as the primary meaning of *baptizo*.

I read Stokius, and Schleusner, and Suicer, etc. They are in evidence just as they record it. Stokius gives *wash*, *cleanse*, as its only New Testament use as the primary meaning. We give his rendering of the oldest authorities: Homer, stain, temper; *Æschylus*, temper; Heroditus, wash; Aristophanes, smear, wash, dye, dip; Sophocles, stain, temper; Euripides, stain, Aristote, moisten; Plato, d. o. This is a sample, though we may have not counted them as accurately as the other cases where more pains were demanded, fewer cases found, and where we took far more care for that reason.

For 500 years after *baptizo* appears, no case of literal dip, but stain where it is affusion, temper, wash.

Next two hundred years only twice dip against a large majority pointing to affusion, aspersion as the modes by which the objects were stained, moistened, washed, etc.

M. Stuart So strongly does he favor immersion that the Baptists boast that Pedobaptists will not publish his work, but they have done it. See introduction by Eld. J. R. Graves to the Nashville edition of 1856.

1 Of 56 occurrences, in classic Greek and non Biblical usage, he has it rendered dip, dye, color, smear, (Dr. Carson and others render it "smear.") thrust, bathe, tincture, tinge, plunge, wash—ten renderings. He has 7 full dips, 9 where it was partial not total—16 dip. This is 49 against 7 total dips, or 40 against 16 dips, partial and total, 49 against 7 plunge, where it is doubtful. There are three that are partial—not enveloped at all, 10—i. e., 46 against 10 for plunge in any way, and 36 against the sum total of cases of dip and plunge—no case of immerse.

If, as our opponents contend, current usage determines primary meaning, dip is out of the question, and immerse does not even enter court for a plea. Henry Stephens, favoring immersion by prejudice and education, shows that moisten, stain, paint (*fucco*), prevail by odds over dip. He excels all lexicographers by vast odds, in his details on *baptizo*. But let us present the facts in scientific order by dates.

From B. C. 1000 to B. C. 500—period five hundred years. Two writers in this period use *baptizo*, each twice.

1. Homer, B. C. 1000—popular date in round numbers. (1) *Batrachom. v. 218*: Of a frog pierced and slain in battle, "He fell, without even looking upwards, and the lake was (*baptizo*) tinged with blood."

The blood spouting out—affusion—in small drops or sparkling streams *baptizo* the lake. Here, in the earliest use of *baptizo*, the mode is not dipping, but affusion; and in a very slight way. A lake is baptised with the effusion of a few drops of blood. This gives

to tell which is *baptizo*, which is *expresō*: and the other voices of these and all the rest—Drs. Dale, Conant, Ripley, A. Campbell, Vossius, Suicer, etc., is disregarding the date of the writer, his merits, an accurate or less accurate exponent of language—in a word, never noticing the fundamental principle that must be observed to have any claim to accuracy and truth in philology. Suffice to say, that on *baptizo*, when treating of its primary meaning, that to be determined by "inspection of the passages," the first Dr. Dale quotes in over twelve hundred years later than its first appearance in Homer, nearly eight hundred later than when it appeared in *Æschylus*. Such has been the unscientific method on this subject. Is it a wonder no definite philological facts could be settled upon, but only some general surface facts seen, but not explained? More of this will come up under *baptizo*. To trace the primary meaning, then, of *baptizo*, the universally admitted root of *baptizo*, we will give all the earliest occurrences of the word that have been found, unless by accident some have passed our observation, which would not materially change the question; for nearly all of them have been the result of immersion research, and they were searching for help to their side. We begin giving a summary of the pains of M. Stuart and Dale, when producing all they could on the word, they not noticing the ages in which the authorities lived, Dale beginning with *Ælian*, A. D. third century.

Dale's Summary on *Baptizo*—Dip 14 dye 14, imbue 7, temper 5, gild 1, smear 1, stain 1, wash 4, moisten 2, wet 1=50.

1. Of these 50 cases of *baptizo*, we have thus 36 against 14 for dip.

2 Some of these cases are partial dips, a very slight and not total penetration of the element by the object said to be *baptized*.

3. In not one is there a real immerse—i. e., sinking.

4. All the oldest authorities fail to furnish a case of dip, or plunge, or immerse, as given by this learned scholar, who hesitated not to urge for dip as the primary meaning. We give his rendering of the oldest authorities: Homer, stain, temper; *Æschylus*, temper; Heroditus, wash; Aristophanes, smear, wash, dye, dip; Sophocles, stain, temper; Euripides, stain, Aristote, moisten; Plato, d. o. This is a sample, though we may have not counted them as accurately as the other cases where more pains were demanded, fewer cases found, and where we took far more care for that reason.

5. For 500 years after *baptizo* appears, no case of literal dip, but stain where it is affusion, temper, wash.

6. Next two hundred years only twice dip against a large majority pointing to affusion, aspersion as the modes by which the objects were stained, moistened, washed, etc.

7. Not once a total dip of the whole object, *baptized*.

8. Only three times does it mean to dip, even in the partial manner seen.

9. In not one of the instances does it describe the mode performed by *baptizo* when it baptizes.

10. In the only cases where it applies to the element of water unmixed with coloring elements, it has the force of sprinkle. Daniel iv. 30; v. 21, *ebaphē* (his Nebuchadrezzar's) body was wet, sprinkled (*baptizo*) with the dew of heaven." Theodosian made this version near the apostolic time. In Rev. xix. 13, it is used where the element is applied by the hand, or an instrument containing the element, to the person. So *Ælian*, Plutarch, Arrian, later, use *baptizo* putting the whole object under the element.

11. It never applies there to an immersion.

12. It never involves envelopment in a single case. In John xiii. 26, Mark xiv. 20, Luke xvi. 24, *embaptō*, Matt. xxvi. 23, Lev. x. 6, etc. (the Old Testament cases will come in under Hebrew *tabal*, see Index), Rev. x. 14. It never involves, in all the Bible, the putting of the whole object under the element.

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carried not force enough for it to be used often for that, and baptism in religious use took that meaning from pouring water. Baptism but rarely applied to washing.

4 That dip is derived from color, stain, a derivative from a derivative, which is very common in all languages.

5 But in Christ's day, and later, Origen, Irenaeus, born four years before John died, Hippo, and all the learned translators translate, baptize, sprinkle—this sustained by the hundreds of thousands of the church, the unanimous verdict. Immersionists all insist that baptism and baptism are the same in meaning, only differ in one point, baptism means stain or dye they say. We have shown how it so means—its philology. Hence our position stands as firm as the everlasting hills—(time out)

THEN AND NOW.

BY G. W. J. BAXTER

DEAR BROTHER GRAYES:—"The Methodist church seems to have abated their estimate of the old scholarship and exalted the new. When a new translation of the Scriptures was advocated with unshakable arguments Pedobaptists asserted that this age possessed no scholars comparable with King James' translators. This was their prominent objection. About twenty years ago, I heard one of their most gifted orators and scholars spend two and a half hours to prove the perfection of their translation of the common version of the Bible; to laud the remarkable profundity of their unrivaled learning, and to degrade the classical scholarship of this age. This orator was Rev. Sadlith of the Cumberland Presbyterian church, and was accepted by the Methodists as a victorious colleague.

But now the impression is boldly made upon, and cordially accepted by them, that the Greek scholarship of the past (including King James' translators of course,) was incompetent to tell certainly what the Greek Scriptures meant! But that the Greek philologists of only a recent period are competent for such a trust! Mr. Ditzler was understood to affirm this position at Carrollton, Mo.; and being the noted champion of his cherished denomination on many a well-contested field, his church will be held with him, responsible for this statement. This must be so, since the heated applauders of his fame—his "church"—must also applaud the one chief means of his fame, and what has given him most especial celebrity—his philological argument.

Among the many changes of the Methodist denomination this is prominent in their history of controversy. But Methodism has been the way of adapting means to ends, or one end—their party's power—regardless of the utter contradiction and inconsistency of their variable policy.

Then it was their purpose to save baptism from translation at all, in order to save the honor of their "sprinkling;" for they saw that a faithful translation, such as their own fathers had made, and such as all candid scholars of parties ever had made, and even must make, would injure their party, which must be maintained at the expense of the truth; hence they stooped to the mission of decrying the scholarship of this country, with emphasis declaring it to be far below that of James' college of translators. But now they have conceived the plan of translating. They are now revisionists so far as baptism is concerned. By a misapplication of philological law they are now translating the word "to sprinkle," But to destroy the concurrent and harmonious testimony of all ages that "to immerse" is its meaning, they have stooped to the unworthy business of disputing the ability of past scholarship to make a reliable translation of the Bible, and that such ability belongs only to philologists of the present.

The ground on which they conducted the baptismal war then was hazardous to them. For Methodism suffered in every struggle, and Baptists were left to possession of the field. They were left with immersion unassisted; Methodists admitting and practicing immersion, only pleading for assision on the metaphysical meaning as they said, of baptism. But now they have changed fronts and moved up to the field of philology. Here they are fated to suffer a Waterloo defeat. But this time I only meant to say in their talk about scholars, they differed then and now.

THE GRAYES-DITZLER DEBATE.

THE canvassing book with sample pages of above debate will be sent out to those who have paid for it by the time, or nearly by the time, this paper reaches its subscribers. The debate is the great sensation just now in the reading world. One agent writes us that he got eleven subscribers to the book in one day. We have just ordered 125 reams of paper to go into the book. This will make nearly a car load. We have given commissions to one hundred and forty agents already. We expect to have one thousand in the field by the time the book is out.

W. D. MAYFIELD.

BRO. EDITOR:—Some time has elapsed since the last session of the West Tennessee Baptist Convention at Humboldt. I had hoped that some one would call for the publication of Bro. Hillman's excellent lecture on "The Progress of Baptist Principles during the last Hundred Years," but unwittingly it has been overlooked. It was eminently Baptistic, and strikes a blow calculated to excite thought, reflection, and greatly subserve the cause of the Redeemer. As a member of the Institute I move that said lecture be published in THE BAPTIST at the earliest convenience of Br. Hillman.

Humboldt, Tenn., January 17, 1876. W. M. PAES.

BUSINESS-DELINQUENTS.

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

TENNESSEE.

The following are indebted to us \$2.50 for subscription: J. M. McBrooks, Bartlett; J. R. Bramham, W. T. Hunt, Brownsville; J. A. Burns, W. C. Dinton, Chicamauga; J. G. Jones, Mrs J. Greeder, Cleveland; R. F. Fletcher, Mulberry Gap.

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THE BAPTIST.

February 26, 1876.

The Baptist.

February 2

CENTENNIAL APPOINTMENTS FOR DR. WM. SHELTON.

I will address the people on the subject of the Centennial and of the endowment of the Southwestern Baptist University at the following times and places:

Spring Hill—Tuesday, Feb. 29.

Head of West Sandy—Wednesday, March 1st.

Spring Creek—Thursday, March 2d.

Manlyville—Saturday, March 4th.

Union—Sunday, March 5th.

Friendship—Tuesday, March 7th.

Point Pleasant—Thursday, March 9th.

Buchanan—Friday, March 10th.

Oak Grove—Saturday, March 11th.

North Fork—Sunday, March 12th.

Palmersville—Tuesday, March 14th.

New Hope—Thursday, March 16th.

Raisin—Saturday, March 18th.

Dresden—Sunday, March 19th.

Let the brethren of the Western District Association have these appointments extensively circulated, so as to assure their co-operation. Let every body attend—not Baptists only, but all.

Wm. Shelton.

A PROSPEROUS CHURCH.

REV. Dr. Fraz, pastor of the First Baptist church, Newark, N. J., has been with his people twenty-five years. When he commenced his labors, the church had 273 members. Two other small churches had just been organised. Newark contained less than 400 Baptists. Now there are 11 churches and 2,933 members. The Baptist element has gained twice as fast as the population, and its increase has been greater than that of any other denomination. The First church has received by baptism 1,161, an average of 49 a year, by letter, 620; total 1,721. Present membership 961. The benevolent contributions for twenty-five years have been \$200,000; regular home expenses, \$131,000; special expenses including new church \$60,000. Total for Christian work at home, and abroad \$350,000, an average of \$14,000 a year.

Dr. Fraz says that the prosperity of the church proves that the policy of sending money outside strengthens it rather than weakens it. He further says, that when the liberality of the church was the greater its own growth was the greater, "there is that scattereth and yet increaseth." "He that watereth shall be watered."

God has no blessings for lazy and stingy churches. He loves cheerful givers.

APPOINTMENTS FOR REV. G. A. LOFTON.

LIST of centennial appointments for Rev. Geo. A. Lofton, during month of February, 1876:

Galway—Sunday, 27th, 11 o'clock A. M.

Bartlett—Sunday, 27th, at night.

Big Creek—Tuesday, 29th, at night.

Mt. Pisgah—Wednesday, March 1st, at night.

Bethel—Thursday, March 2nd, at night.

Brethren will please meet me and forward me in my work from place to place.

G. A. Lorron, Gen'l Ag't.

HELP THIS BOY.

THE following letter from a Texas boy has fallen into our hands, and, as he evidently has the stuff in him that men are made of, we desire to enlist some friends in his behalf. He wants to "educate," and we want to put him through the Southwestern University. For obvious reasons we suppress the names of places and persons. The orthography and syntax are not up to the standard, but these will improve after a while. Who will help bring out the man in this boy?

Rev. Mr. D. MAXFIELD—Dear Brother: You said in the *Baptist* that you wanted agents for the Graves-Dittrich debate. I would like to act as agent in — county, and assist the people in Texas to see how Bro. Graves threshes Dittrich in the debate. I was a Methodist till about ten months ago, and I took the *Baptist* three months, and borrowed the Iron Wheel and read it, and I saw that I belonged to no church at all. Then I joined the Baptist church at —, Texas, and was baptised by Eld. —. If you want to know anything about me you can write to Eld. —; he will give me a recommendation if you want him to. I am going to school in —, Texas. It is a Presbyterian school. I am educating myself for the ministry. A Presbyterian school is not much of a place for a boy to study for the Baptist ministry. I will go till I can do better. I am able to go off and pay board. I will stay around this answer. I would like to know what chance the Southwestern University would give

THE PAPACY.

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

"Heresy and infidelity have not, and never had, and

never can have any right, being, as they undeniably are, contrary to the law of God."

Catholic Quarterly, Jan. 1852.

OUR PRAYER-MEETING.

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

"There is a scene where spirits blend,
Where friend holds fellow ship with friend;

The' sundered far, by earth we meet

Around one common mercy-seat."

CONSOLATION ALONE IN THE CROSS.

There are parts of our life we do not like to think about. When we are suddenly reminded of them we call, "Wine!" We turn aside a little to some one and say, "Play something." There is a time when wine and music shall have lost their power of enchantment, and we shall be turned right round—forced to look at the past! O, sir! it is then that we shall have no little quibbling, wretched questions to put about Christ's Cross and Christ's atonement. When we see life from that point, and feel the bitterness and torment of sin we shall know that the Lamb of God never shed one drop too much of His blood, never suffered one pang too many, for the sins of the world. We shall not be critics then, pedants then, little technical inquirers then. We shall feel that the Cross, and that alone, can go right into our life, with the answer to our difficulties, and the balm for our wound and sorrow.

CARRYING OTHER PEOPLE'S TROUBLES.

We carry other people's troubles very easily. It is possible to say that though fig-trees may not blossom our religion shall not be touched, simply because we have no investment in fig-trees. Understand that?

The great point is this: "Although my fig-tree shall not blossom, although no fruit shall be in my vines, although the labor of my olive shall fail, and my fields yield no meat, and my flock shall be cut off from the fold and there shall be no herds in my stalls, though my fig-tree be barked, though my one ewe lamb be taken from me, though he slay me, yet will I trust in him." It does us good to speak in that key sometimes, because it shows that our education is yet for from completeness. We see how poor is their religion which is dependent upon the external. It is not a religion at all. It is a theory, it is sentiment, it is a kind of natural instinct. But religion—deep, true, wise, tender—is not in it.

GENTENNIAL THEMES.

1. The indebtedness of the Nation to Baptists for complete religious liberty.

2. The peculiar principles of the Baptists a safeguard of the Republic.

3. Educators and education among the Baptists during the past century.

4. Patrons of education in the Baptist denomination—their work and their honor.

5. The best attainable education of all the members essential to the completest character and efficiency of Baptist churches.

6. In the next century education will be, more than ever, the ground of personal and social power.

7. Baptism in the Revolutionary period.

8. Baptist heroes and martyrs.

9. Equal facilities for education a debt of our churches due to woman.

10. The endowment of Christian Institutions of learning proved by history to be the most enduring investment of money, and the most powerful instrument for the advancement of Christianity and civilization.

11. The education of the laity in the Baptist denomination not less important than the education of the ministry.

12. The money expended in education of our sons and daughters the best investment on their behalf.

13. The influence of better education upon the character and condition of our Sunday-schools.

14. The benefits of civil and religious liberty the heritage of all and hence, the duty commemorative of the duty of all.

15. The impossibility of permanent fruits of merely labor without educational institutions.

16. The power of the churches of the future and their personal consecration, their evangelizing labors, and in the education of their sons and daughters.

17. The special duty Baptists, to their own institutions of learning.

February 26, 1876.

parochial school with its six hundred scholars, agreeing to find buildings, teachers, and his own services as Superintendent. We must expect a combined political action at the polls, as in the late elections in Ohio, where the priests headed their people at the ballot box.

The question is not, "Shall the Bible be retained in our schools?" It has got beyond that. The question is, "Shall our common school system be permitted to exist?" On the first of these two questions there is an honest difference of opinion among Protestants themselves. We believe the Bible should be in the public schools. We are open and avowed in his conviction. No papal demands, no infidel clamor should be allowed to drive it out. But without the Bible in the schools the system would be an isolating one. The 4th of July, '76, is almost here. Though we have already done much, yet much more remains to be done. Thank God who rules over all, Tennessee, as a mass, is rising from her number—the slumbers of ages—and upon the great questions of education, publications, missions, etc. she is taking her stand, from the Mississippi to the French Broad, with other noble States in denominational enterprise. Let us move up brethren and finish our work immediately. We may just as well do it in a month as in ten years. The pastors of Tennessee will—they must—give, at least, one or two months to the finishing up of this centennial work, betwixt now and the glorious 4th. Amen.

G. A. Lorron, Gen'l Agent, Jackson, Jan. 29th, 1876.

MINISTERS AND DEACONS MEETING.

THE next meeting of the Ministers and Deacons meeting of the Duck River Association, will be held with the Smyrna Baptist church, Marshall county, Tenn., on Friday before the fifth Sabbath in April. And all those who failed to be at the last meeting that had subjects assigned them, are requested to bring their essays to this meeting, and all others are most earnestly requested to select subjects and write for the occasion.

This is a new church, and has a good house, located in the rich valley of the Duck River, and all the churches of the Association are requested to send delegates. We wish to make a grand rally for the centennial, and the church has invited Bro. Lofton, the agent, to be with us. Will he not take notice of this invitation and govern himself accordingly. At this meeting we want to open the spring campaign that the centennial here may reach every Baptist family in the Association. And as chairman of the Domestic Board, I ask all the churches to take up a collection for domestic mission, and send up by the delegates the amount.

LAGRANGE AND GRAND SECTION.

The former place gave us in all \$300. The latter \$400 for the centennial endowment of our beloved University. When it is remembered that these two churches are "weak" and that out of their "poverty" they have abounded unto the riches of their "liberality," the agent like Paul over the Corinthians, has a right to "boast" of them and to hope that their "seed" will "provoke many." This is not all: Brethren Shelton, and Prewett, the respective centennial agents of these two places, have taken each a book of "bonds" and a book of "certificates," and are bent upon filling each, including the present contribution. Many who could not give to the General Agent, at the time, have agreed to give their bonds to, and to take their certificates from, the church or sub agents, both of whom are active and efficient men. By this means we have a clear assurance of at least \$1200.00 from these two churches. The brethren in both these places are wide awake and thoroughly aroused upon the centennial movement.

BOND AND CERTIFICATE BOOKS.

I do hope, I do pray, I do urge, that every Baptist church in Tennessee will send to H. W. Butterfield, Nashville, and get a book of certificates; and to Jackson, A. W. Campbell, Treasurer of the University, for a book of bonds. At the same time get instructions for their use. I have just finished the distribution of a lot of thirty-five books of certificates and a' so a number of bond books—all of which are being filled. Some of our agents are receiving as much as \$100 contributions and bonds. Let each agent do his best to emulate all the rest in this glorious work. I have just sent for another lot of twenty-five certificate books and bond books to distribute in Big Hatchie during the month of February. But don't wait, brethren, for there'll be many places which the General Agent cannot possibly visit during the centennial year. Send and get your books immediately and finish your work before the 4th of July.

To TELL THE AGE OR SIZE.—A Salem (Ind.) correspondent to the *Progressive Farmer* says: I often hear persons disputing about the age of a sheep, to my surprise, be it said, for than to tell the age of a sheep nothing is easier. A sheep's front-teeth the first year are eight in number, appearing all of a size. Second year the two middle ones shed out and are replaced by two much larger than the others. Third year two very small teeth appear—one on either side of the eight. At the end of the fourth year there are six large teeth. Fifth year all the front teeth are large. Sixth year all begin to show wear—not till then.

A correspondent of the *Western Farmer* says: "I used to have a great deal of trouble to make currant and gooseberry cuttings or slips grow, until I tried the following plan: I boiled some potatoes until they were nearly done, and then stuck one on each slip and put it in the ground. Every slip sprouted and grew well all summer, with one or two exceptions. The idea of putting the boiled potato to the end of each slip, will commence in January. Turn and look at them, and show them to your neighbors and friends, and ask them if they do not wish to use them in their gardens, and take their names."

A CENTENNIAL EFFORT.

"THE BAPTIST."

THE present effort is to raise the list of *The Baptist* to 10,000 on or before the first day of May. This will vastly increase the influence of our paper for good. It will enable the editor to put his entire paper in a new and beautiful dress, new type, which will make it a more agreeable paper. You give to the Education movement. We want you to work for this.

Each one sending a new subscriber shall receive "Bible Baptism," worth \$1.00 each; and each new subscriber shall receive —. In this shall receive "Bible Baptism" a copy of Challen's Pilgrim's Progress. And sending \$5.40 at one time without premium, shall be enrolled among the Young Guards.

We will report weekly our increase and the number sent by each worker—and our circulation—that all may see our advance if any.

Whose name shall we record first?

NAME. NO. NAME. NO.

ITEMS.

A NEW DEPARTURE.—In order to dodge the force of the baptismal arguments to the communion question, our Pedobaptist brethren, in many instances, are taking the position that baptism is not a necessary prerequisite to a participation in the communion. All that is needed is that you have been converted! Is not this broad? The invitation is extended to all who feel that they are "the chosen of the Lord," without any reference to orthodoxy or church connections. What next?

The Holston Methodist, in speaking of the Carrollton debate says: "We think Ditzler erred in one thing; that is, in discussing the question as to the churchship of the Methodist church at all. This is not a debatable question. The claim of the Methodist church to being a church of Christ cannot be disputed except by men who are either ignoramuses or bigots." Will Brother Price please inform us to which of the above classes John Wesley belonged? We think he always spoke of it as the Methodist Society. Did he not live and die a member of the Episcopal church? Could he have been a member of two Churches at the same time? If Wesley called it a Society, and the discipline spoke of it for years as a Society, when did it cease to be a Society, and get to be a church?

A darkey, who was stooping to wash his hands in a creek, didn't notice the peculiar action of a goat just behind him, so when he scrambled out of the water, and was asked how it happened, he answered, "I dunno exactly; but 'peared of de shore kinder h'isted and frowned ma."

THE BAPTIST.

FOR THE CENTENNIAL YEAR.

1876

WILL BE A

YEAR OF YEARS

In our National and Denominational history, and, to keep our people thoroughly informed in regard to

What the Baptists are Doing,

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

OUR FRIENDS

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

TELL YOUR NEIGHBORS

How much you enjoy the reading of *The Baptist*, and urge them to take it. For n

NEW YEAR'S PRESENT

Send us a thousand new names within the next month.

NOW IS THE TIME.

Begin to do, and keep at the work for the whole year.

1876.

Not only will the reports of the DEBATES be published weekly and several of the speeches entire and the historical series be continued, but the articles from the pen of the

Mississippi Department.

LEADER M. P. LOWREY, Editor.

"All communications designed for this Department should be addressed to the Editor at Ripley, Mississippi.
OUR NOTICE.—All money for subscriptions should be sent to Bro. Graves at Memphis. I cannot be responsible for money for the paper until it comes into my hands, but will be responsible for all that I receive."

NOTES

ELD R. Z. SIMMONS.—We give this week a sketch of this brother's early life and work. The article was prepared by Dr. H. A. Tupper, and has appeared in most of the Baptist papers published in the South. It is one of a series, headed, "Something About Foreign Missions," which would have appeared in our columns but for the want of space. As Bro. Simmons is a native of Mississippi, went from this State to his mission field, and many of the brethren took special interest in his support on that account, we think this sketch will be read with interest by many in this State, as well as in other States. Bro. Simmons is working now for the Foreign Mission Board, and thus making himself useful while he is obliged to remain out of the field to which he feels that God has specially called him.

ELD. JAMES NELSON.—So many brethren, churches and general meetings desire to bear testimony through these columns to their love for this dear departed brother, and their deep sorrow on account of his death, that we are obliged to withhold from them the space that would be necessary for the publication of their articles. But that his bereaved wife and dear orphans may know how hearts feel for them, even the hearts of those who are strangers to them, we give the following resolution, which is one of a series adopted by the Union meeting of the first district of the Aberdeen Association: "Resolved, 4th: That with profound sorrow, we mingle our tears and lamentations with those of our people, and his dear family, with whom we most deeply sympathize in this hour of their sore bereavement, commanding them to Him who alone is able to 'temper the wind to the shorn lamb.' Let not the heart-broken widow and dependent children be forgotten in the prayers of those who loved the dear departed Nelson.

ELD. R. E. MARVIN has recently suffered severely on account of a fall from a horse, and has not been able to write to many who have expected letters from him. When we last heard from him he could not sit up; and had tried hard to get into a position in which he could, with pen and ink, write us a short business note, but was compelled at last to content himself by writing a few lines with a pencil. May the Lord bless him in his affliction.

The Bible in Public Schools—Brethren Gambrell and Freeman have set several pens agoing on this subject. Bro. Miller, of Holly Springs, is out on the subject this week, and Bro. Haynie, of Corinth, will be up at them next week. Let no one reply to Bro. Miller until he sees what Bro. Haynie has to say.

Mr. Simmons' health has not improved, and the doctors say we must leave here in April. We have decided to go to California and labor among the Chinese there, God willing. If our Foreign Mission Board cannot sustain me as their missionary in California, I hope you will ask their Home Missionary Society to take me as their missionary, until the Lord makes a way for me to come back to China.

Mr. Simmons has been working in San Francisco among the Chinese, under the patronage of that Society, until very recently. He is now at his old home at Kosuth, Miss., and longs to resume his labors in China. But if our churches cannot support those in the field, how shall others be sent out?

REV. EZEKIAS Z. SIMMONS.

What is in a Name?

THE Z in Mr. Simmons' name stands for nothing. The owner explains the initial thus: "When I was a little boy, I received a nice book, and thinking that my name would not look well without a middle letter, I put in Z, which has clung to me ever since."

His First Twenty-four Years.

Mr. Simmons was born in Tishomingo county, Miss. On the first day of next March he will be twenty nine years old. He was baptised in 1861, at Kosuth, Miss., by Rev. M. P. Lowrey. For two years, he was under Gen. Wheeler in the Confederate army. After the war, he worked hard, and studied at Georgetown and Bethel Colleges, of Kentucky. His health failing, and his means being scant, he returned to Kosuth, where he instructed his brothers and sisters. By the request of the church there, he was ordained, Oct. 30th, 1869. Rev. J. T. Freeman preached the ordination sermon. He was appointed a missionary to Canton, Oct., 1870. On the 23rd of November of that year, he married Miss Maggie D. McCannoch, of Tennessee. They sailed from New York for Canton via Panama, Dec. 3rd, 1870, and sailed Dec. 31st, from San Francisco They arrived in Canton, Feb. 6, 1871.

Studying and Longing.

Mr. Graves having returned to America, Mr. and Mrs. Simmons were the only foreign missionaries in the mission. Wong Mui had charge of the churches. Mr. Simmons wrote: "We are in a good house, and have everything necessary for our comfort. I give all my time to the study of the language. I long to see the time when I shall begin to preach to the Chinese."

The Devil at Work.

Of the Shan-sin-fan plot, Mr. Simmons wrote: "The shallow conspiracy to drive foreigners from the country, by circulating the report of their attempt to poison the people, only resulted in forcing them into the treaty ports." It is the general opinion of the missionaries that the work has been set back several years by these troubles.

Baptism, Conversion and Baptism.

Nov. 17th: "We carried into the country, about 5,000 tracts, and portions of Scriptures. On Sunday morning, we had service for the boat people at San Siu. In the afternoon, we distributed books in the city. The men preached from the steps of a temple dedicated to the ten Buddhist Hells. The little church at Shiu Hing is doing tolerably well. We crossed the river and immersed two women. After preaching in the chapel by one of the assistants, we administered the Lord's supper. May God bless that little church, and make it a power for good in that great city!"

Cause Progressing.

In his report for 1871, Mr. Simmons says: "In reviewing the blessings and mercies of God last year, our hearts are made to rejoice. Surely the Lord is good—a stronghold in the day of trouble! The cause is progressing here. Our Sunday meetings are well attended. My Bible class is large and promising. The influence of the late troubles seems to have died out. We study the language with joyful hope of soon being able to preach."

Hope in Jesus.

May 13th, 1872: "Wong Mui thought his time at hand. He said his only hope was in Jesus. * * I have not heard a prayer offered since his illness, which did not petition God for his recovery."

Invited to Come Back.

Our Assistant was ordered away from Ngchow, during the Shan-sin-fan excitement. The landlord of the chapel wants us to come back and carry on our work. It is thought safe, now, to go anywhere in the country.

Mission Residence.

I fear Breth. Graves and Williams will have trouble in getting houses. * * I hope the Board will build as soon as possible."

Getting the Language.

Feb. 20th, 1872: "The mission decided that this year I should have charge of the work at Shiu Hing. * * We will rent a larger house for our chapel, and improve our work in every respect. While there, I tried to preach every day. I think I shall be able soon, to speak the Chinese without much trouble."

Hearts Saved.

OCT. 14th, 1872: Mr. Simmons accompanied Mr. Graves to explore a region of country hitherto unvisited by Protestant missionaries. They went to San Hing city, fifty miles southwest of Shiu Hing. Mr. Graves exclaimed: "O, it is enough to touch any man's heart to see these eager throngs as sheep without a shepherd, and yet so willing to listen attentively to the words of eternal life!"

Exceeding Expectation.

Mr. Simmons was appointed treasurer of the mission. Mr. Hartwell, writing from Canton, April 10th, 1873, remarked: "Bro. Simmons is even exceeding all our expectations. He preaches regularly."

The Gospel Field.

Feb. 10th, 1873: "The literary examinations are going on at Shiu Hing. Our chapel is well filled, from two to four hours every day, except the Sabbath. There are two or three hopeful inquirers. It is evident that the gospel and the church are being felt."

Flesh and Blood.

JUNE 25th: "Our mission meets weekly for prayer and the study of God's word. This gives a pleasant flavor to the other six days. * * I weep for gratitude when I think of the hardships of the first missionaries in contrast with our privileges. * * I don't want our friends at home to think * * that we are a set of martyrs or hermits, or anything else that does not agree with common depraved nature. * * We would be glad to begin early next fall to build our missionary residence. * * Mrs. Simmons has weekly meetings for the women, which are well attended. One of the Bible women meets with them, and does most of the talking."

A Haka.

Mr. Simmons was preaching in the Sungshuk-koo chapel, (Mr. Roberts'), when a Haka, who had listened very eagerly, stopped to talk with him. He had come thirteen days' journey to learn more about the truth, to which his attention had been drawn by reading a tract prepared by Mr. Graves. * * He asked Mr. Graves, "Have you been to heaven? How then, could you know all these things so well?"

The Hakkas are a simple mountain people, much despised by the Cantonese. They make predatory incursions into the plains, and have thus gained possession of a large part of two districts near Shiu Hing. One of our native assistants went among them, and they heard the gospel gladly.

At Home Again.

JAN. 2nd, 1874: "Mrs. Simmons' health has not improved, and the doctors say we must leave here in April. We have decided to go to California and labor among the Chinese there, God willing. If our Foreign Mission Board cannot sustain me as their missionary in California, I hope you will ask their Home Missionary Society to take me as their missionary, until the Lord makes a way for me to come back to China."

Mr. Simmons has been working in San Francisco among the Chinese, under the patronage of that Society, until very recently. He is now at his old home at Kosuth, Miss., and longs to resume his labors in China. But if our churches cannot support those in the field, how shall others be sent out?

PUBLIC CENSURE.

THERE is nothing of like insignificance to which people attach so much importance as public censure. It matters but little what others think of us for the time being; if we square our actions by principle, we are sure to come out right side up in the end. The trouble with too many people is, that they allow what others say to influence them unduly; or, finding themselves unjustly censured, turn aside to combat their opposers.

If a puppy chooses to sit him down on his tail and bay the moon, pray let him bark on. It may constitute his entire portion of pleasure. The truly useful and successful man is he who, with honest convictions, maps out a straight path and pursues it, in spite of "the world, the flesh and the devil," not turning aside to contend with barking dogs or vicious, biting politroons. If impediments meet him in the path, he lifts them out if he can, or kicks them out if he must, and goes ahead.

If our doings have been actuated by correct principle, we should rather be encouraged and strengthened than discomfited by opposition, remembering that a man who is good for nothing is seldom resisted. In this wicked world we are about as apt to be censured for doing right as wrong. The difference is this: In doing right we are always safe, and with a conscience clear.

In a recent number of the *Illustrated Christian Weekly* is a case in point illustrating the public school system under their manipulation. A lady, teaching in a free school, where there was a mixture of Protestants, Romanists, Pagans, and Infidels, reproved a boy for profane swearing, and upon an aggravated repetition, punished him by keeping him in during recess, and there alone explained to him the nature of his awful crime. A member of the school Board informed her next day that complaint had been lodged against her by the father of this boy, "for religious teaching in school, and for punishing his son for not conforming to her religious view." A second offense of this kind, she was admonished, would be brought, "officially," before the Board. She asked the advice of this editor as to what she should do. He simply, in a respectful manner, referred the question to President Grant. How long could our common schools exist under such conditions? And yet, those who plead for the banishment of the Bible from these schools, do not care to consider that the state of things in them, thinking they are contending for the glorious doctrines of religious liberty. Religious liberty is not a lawless liberty, nor is it to be confounded with civil liberty.

Cain and Abel were brothers. The first and second sons of Adam and Eve. Cain was a tiller of the ground. Abel was a keeper of sheep. And it came to pass in process of time, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel he also brought of the fruit of his flock. And the Lord had respect unto Abel and his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, etc. So far as this record is concerned, we have no idea, nor can we see any reason why Cain's offering was rejected. We have every reason to think that it would have been accepted, and Abel's rejected, if either, because he offered of the fruits of the earth, as a tiller of the soil. This was man's occupation, as ordained and established by God when he placed Adam and Eve in the garden. He placed him in the garden to "till and dress" it, not as a keeper of sheep.

The actions and external appearance of Cain and Abel to mortal eyes was identical. Man saw no difference. We are left to vague conjecture why Cain's offering was rejected, until Paul, in his epistle to the Hebrews, says, "By faith Abel offered unto God a more excellent sacrifice," etc. This solves the mystery. These parties, kind reader, Cain and Abel, may be regarded as the great heads of the two religious sects now dividing Christendom. The Ritualists, Cain. The true worshiper, Abel. Cain taught true worship consisted in bringing the offering. He worshipped in forms and ceremonies. Abel worshipped God, who was a spirit, in spirit, and in truth. His was of the heart, Cain's by outward appearance. There was no denominational line that divided them. No difference as to the construction of God's law. None upon the subject of church membership. Both sought to worship the same God, and brought their offering and laid them upon a common altar. These were brothers having the same parentage. Cain, in his wrath, slew his brother. An illustration of the depths of sin to which a ritualistic worship may lead its votaries.

THE BIBLE AND EDUCATION.

BRO. LOWREY.—But for the fact that this question is assuming such gigantic proportions in this nation, so that it will, very likely, soon find a place in the platform of the two great political parties of the country, I should not care to call attention to it just now. And from the fact, also, that two communions have appeared in THE BAPTIST, speaking seemingly "exclusively" the law, or will, of our denomination on this subject, warning us that it involves the great doctrine of religious liberty, and, therefore, the Bible must not be seen by the side of "the blue back spelling book and the classic Homer!" I think, upon reflection, it will be found necessary to modify these utterances of "religious liberty" very materially. The truth is, "soul liberty" but a shadowy existence in this question on our side of the picture, but not so on theirs; there it is flaming with the red torch of destruction already.

For the question, Shall the Bible be retained in our common schools? is not so much a question of religious liberty, as it is intensely a question of civil liberty. The Bible is the basis of our civil institutions, public virtue, and of our grand civilization. As long as these rest firm on this basis, as a nation, we are safe. To banish it from our public schools is treason against public good morals, the rising generation, God, and the State, and is taking one step towards Paganism and the tyrants thence.

The object of Romanism is not to banish the Bible simply from our public schools, but really all religious influence, as this ery against the Bible is but the entering wedge designed to burst the whole system in pieces. It is the system of our public schools which they oppose, not really the Bible in them. This banished, and these schools would soon become so odious as to be intolerable.

with your living infusion, and "last" and "last;" your dollar. Don't contradict this last, and say it is not last, but I tell you little things show which way the wind blows. Ah! I hear some one groan and murmur out "I don't believe much in education, and especially in ministerial education." Yes, you have heard of, and perhaps know some one who has received the benefits of your liberality in this work, and afterwards married rich, left of preaching, found himself better fitted for some other calling, and you feel that a failure is recorded. Well, be it so; you have illustrious examples, and I advise that as often as Judas transgresses and goes to his own place, cast lots for a Matthias, live godly in Christ Jesus, as you will suffer persecution, and *not* convert a Saul of Tarsus from the other side, which will abundantly repay for the loss of a Judas. Now if you have not taken sides, don't name education, for many have and after-

We must educate pulpits and pews, preachers and hearers. If we are not strong enough to educate all at once let us do as the Lord did in the ages of his revelation to men, educate leaders directly or indirectly and they, in turn, train the people. Now don't go back on this plan, for it was observed from Egypt, the plains of Moses' nativity, to Patmos, the asylum of banished John. Just in the degree men think themselves, they are educated; just as they believe the gospel for themselves, are they Christians. Individual development of mind, individual development of heart in matter of faith. This is the grand center of centennial work, *uniting* all sorts of oppression.

Now ye Davids of the Lord, "go back" in the circuit of time, "behind the enemy, and when you hear the going in the mulberry trees, beatise yourselves," for "the Lord will deliver the Philistines into your hands." The sound of the going is heard, and our people are girding themselves in purer patriotism and greater fidelity to Christ.

Let each Baptist family in the State do as did the Simmons family at Kosuth, twenty-five in number, give for each a dollar, and the work will be done.

The Pitts, at Cherry Creek, have done well, and can swallow up the Simmons in numbers, for they are many; and the descendants of the Pitts are expected to "roll the ample chorus round," while the Smiths, who engage in every good word and work, will not look idly on. Cherry Creek church, Pontotoc county, has given and promised \$70 on the dollar roll, and will do much more. And I must say, her Sunday-school quit itself like a young hopeful.

May the good Lord give these people much in this, and much more in the next centennial. Bro. Potter is pastor of this influential church, and it is hoped that he will have power from God to mould vessels unto honor. We met Dr. Slack and W. W. Finley, whose words were mighty and convincing. Bro. Finley said it was charged that ignorance was a Baptist peculiarity, and if so, a good many people were right Baptists. Let us now make general education, education of preachers and laity, among rich and poor, in country and in city, a Baptist peculiarity and see if it will not spread. The world learns a good many things from Baptists, as they have learned to love religious liberty.

L. R. BURRASS, Con. Agt.

MEETING IN BIG BEAR CREEK ASSOCIATION.

EAR BRO. LOWREY.—By order of the Sabbath-school Convention of the Big Bear Creek Association, which was organized on the 29th ult., at Harmony church, Pleasant Site, Ala., we send you for THE BAPTIST, the following digest of proceedings, viz.: Officers elected; Eld. Jas. C. Stockton, of Pleasant Site, Ala., President; Eld. J. F. Benson, of Itawamba county, Miss., Vice-President; Bro. J. C. George, of Pleasant Site, Ala., Treasurer, and the writer, Secretary. The meeting was pretty well attended, and the session harmonious. Among a number of important resolutions adopted, was one making "A Sabbath-school in each church within the bounds of our Association" "the motto" of the Convention.

The next meeting of the Convention will be held with Providence church, Itawamba county, Miss., beginning on Friday before the fifth Sabbath in July next. The following is the programme adopted for that meeting, viz:

1. Introductory sermon—R. M. Berry.
2. A lecture, "The advantages growing out of Sabbath-schools"—Eld. J. F. Benson.
3. A lecture—Rev. Jas. C. George.
4. A lecture, "In what light is the Sabbath-school to be considered the nursery of the church"—R. M. Berry.

5. An essay, "What is the best plan for raising money to support the Sabbath-school"—Bro. John McRae.

6. An essay, "Duty of pastors to their churches, and churches to their pastors"—Eld. Wm. Matthews.

7. An essay, or lecture, "The condition of the churches in the east"—Eld. Jas. E. Rockland.

R. M. FERRY, Sec.

Arkansas Department.

The Christian should make everything dead to his relishes, and allow religion to have no nothing.—*J. L. JAMES*

"There is no middle ground between Catholics and Baptists. All the sects practising baptismal sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fatness." (G. E. SEAGRAM.)—*REV. J. T. TAUVIN*, *Bp. of Strasburg.*

EXEGESIS OF JOHN III. 5.

THERE are three widely differing interpretations of this passage. The embarrassment attending its interpretation are undoubtedly the result, mainly, of the preconceived notions with reference to the teachings of other portions of the Scriptures with which men come to the investigation of it.

1. The first of the three interpretations, and perhaps the most common, makes water and spirit mean baptism and spiritual regeneration.

2. The second makes water and spirit synonymous, and translates the passage, "of water, even of the spirit."

3. The third makes "of water" mean the natural birth, and understands the passage to teach simply the necessity of a second birth.

I propose to examine, briefly, these three interpretations, in the order in which I have stated them.

Let us first, however, try to obtain a clear view of the circumstances connected with the utterance of the language, and understand what is meant by the phrase, "kingdom of heaven."

Nicodemus, "a man of the Pharisees," a Jewish ruler, learned in the Jewish law, having heard of, or witnessed, the miracles performed by Jesus, seeks an interview with him by night. We get the impression, clearly, from the narrative, that he is a man of some honesty of intention; and that in seeking this interview, he is prompted by a desire to learn something more of the character of Jesus, and of the nature of his mission. We must not regard him as a humble inquirer after truth, with the spirit which the gospel incarnates; for he comes to Jesus by night—no doubt for fear of the Jews—for fear of public opinion. Doubtless, too, there was a mixture of curiosity and skepticism in his mind. But he evidently comes as an inquirer. This is the point to be observed. At the outset, he recognizes the authority of Jesus, as a teacher. He concedes his divine authority and inspiration. "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." The sacred writer tells us no more than this of what Nicodemus said. But certainly he did not seek this interview, or come to Jesus by night merely to say this—to bestow an empty compliment upon the Son of God. He evidently uses this language to prove his sincerity in seeking information from Jesus concerning those matters which must have been agitating the minds of thousands of others at this time. It seems to me, from all the circumstances, especially in view of the answer which Jesus gives to him, we may be justified in putting the following questions in the mouth of Nicodemus: What is the object of your teaching and miracles? What do you propose to do? If you are the expected Messiah, what sort of government will you establish, and when will you take possession of it? The Savior informed him, at once, in a single sentence, of the distinguishing feature of the new dispensation. He declares to him with strong emphasis, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Now what did Jesus mean by seeing the kingdom of God? I think the key to the interpretation of the fifth verse is here in the third. I take the meaning of the word "see" to be understand, or comprehend; and I understand "kingdom of God" to mean, not a visible organization afterwards called the church, but the interpretation that finds baptism in this text.

These seem to me sufficient reasons for rejecting the interpretation that finds baptism in this text. The second interpretation, that which makes water and spirit synonymous, is less tenable. It is only an attempt to rid of a difficulty without solving it. It is argued that, since the Greek particle *καὶ*, which is here translated and, is sometimes used merely as an intensive word, and then properly translated even, and give concerning the nature of my mission and work since such a translation of it in this passage would get will be understood by you. The government I propose to establish will be spiritual—not of this world. But this is getting out of one difficulty by getting into another and a worse one. For,

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Precisely the same thing is meant by the Apostle sense. Instances might be given, but it is unnecessary when he says: "Even so, the things of God know I state this as a fact that will not be disputed. In this case, the meaning and, so far from impairing

natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." I Cor. ii. 11-14. Jesus himself, also, conveys the same thought in his language to the disciples when promising them the Comforter: "Whom the world cannot receive, because it seeth him not, neither knoweth him."

Now, observe how this declaration of Jesus is received by Nicodemus. He understands it literally. He hears it as a strange and to him impossible thing. He expresses great astonishment—incredulity, indeed. "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Jesus answers again, in the language of our subject: "Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the Kingdom of God."

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February 26, 1876.

THE BAPTIST.

219

February 26, 1876.

none but Adam's descendants could belong to his kingdom. Not angels, but only men. Men born after the flesh, and then new-begotten of God's Spirit and born again of incorruptible seed, by the word of God.

Perhaps it would be of service in aiding us to understand the whole passage, to notice specially the difference between the two answers of Jesus to Nicodemus. He first says: "Except a man be born again (or from above) he cannot see the kingdom of God." If I am right in interpreting *see* to mean understand, it is easy to gather from this language, that Jesus meant merely to inform the inquirer that the subject about which he wished information—that is the nature of his mission, or of the rule he proposed to bear, was such that it required a new creature to comprehend it. And when the inquirer is startled by this information, he adds another thought: Except a man be born again, he cannot enter into or become a subject of this kingdom of mine. The subjects of my kingdom will not be Jews, as such. I have not come to establish the throne of David, as perhaps some think. The circumcision made with hands will not admit you into this kingdom. The Jews were born into the kingdom of David, and doubtless you think being born a Jew will make you a member of Messiah's—of my kingdom. But "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

M S KENNARD

Unanimously requested that the foregoing essay be published in *The Barrister*, and that the *Western Baptist* copy. By order of District meeting.

SECRETARY

Louisiana Department.

E. L. DEER W. E. PAXTON, Editor.

Communications intended for this Department should be sent to Rev. W. E. Paxton, Shreveport, La., but subscriptions and money should be sent to Rev. J. H. Graves, 301 Main St., Memphis, Tenn.

WITHOUT A PASTOR.

ELD G. W. HARTSFIELD, at the close of the tenth year of his pastorate at Mansfield, notified the church that he would not accept a re-election to the position. When Bro. II came to this church it was feeble and without a place of worship, without a prayer-meeting, and without a Sunday-school. Under his ministry, numbers have been added to the church, a regular prayer meeting and Sunday school have been organized, and a beautiful and commodious house of worship has been erected. In the meantime, Bro. II's labors have been greatly blessed in the surrounding country. He will remain at Mansfield, but devote his time to several churches in the country.

FAREWELL.—Bro. W. W. Lindrum preached his farewell sermon to a large congregation on Sunday evening at the First Baptist church in Shreveport. It was an occasion of profound grief. During the closing prayer the solemn stillness was broken by audible sobs all over the house. His departure is universally regretted. He and his estimable lady left on the train on Wednesday, Feb. 2nd, for their new home in Augusta, Ga.

BRO. A. J. TERRY, of Big Bend, Avoyelles parish, has been invited to take the vacant pastorate at Mansfield. Bro. T. is a man of ability.

DRY WELLS.

I AM traveling in a desert land, the sun with its scorching rays is beating upon my aching head. My lips are parched with consuming thirst. I would give worlds for a good drink of cool water. It is a satisfaction to know that Bro. Hartfield, who is one of our best ministers, will remain in the State. It is our usual misfortune to lose our preachers, who seek more inviting fields, not fields certainly where more is needed to be done, but where ministerial labor is more appreciated. These positions are all prominent, but only a few of them able to sustain a preacher. Besides these vacancies, some of our largest towns have no preaching by Baptists at all, as Alexandria, Monroe, Washington, Donaldsonville, etc. In twenty years we have scarcely held our own; nor does the lack of ministers affect the city and village churches only. Many of our best country churches are vacant, or able to have preaching only occasionally.

A NEW WORK.

IT will be gratifying to the many friends of our beloved brother, Dr. F. Courtney, that he is engaged in writing a work for publication on the Polity of the Baptist Church Compared with that of Other Denominations. Dr. C. is well known from his connection with the *Louisiana Baptist* and from occasional contributions to other journals. He is a terse writer, clear and vigorous, and can safely underwrite in advance that his forthcoming book will well deserve a prominent place in our denomination.

By the way, this is one of the good effects of the organization and successful operation of our Southern Baptist Publication Society, in stimulating to activity many pens that would have remained dormant, if dependent upon Northern publishers for facilities in reaching the public. A new era is dawning upon Southern literature, and our libraries will be enriched with the productions of Southern minds. And he who throws an obstacle in the way of the success of this noble Society, is only hindering the progress and moisten my lips.

Well, I am encouraged, I will try the next. And O, how my heart rejoices; the bucket comes up full and running over with the pure water of life. I drink, I bathe, I drink again; my energies return, my life is sound. O, how joyful and happy I am!

I will spread the news abroad. I will tell all who are thirsting for the water of life where it may be found. I will not be like the stranger I met, I will know and I will tell travelers which of the wells has the pure water of life, and which are the dry wells.

Brethren, many men and women join the church, some from one motive and some from another, and a few from a desire to obey and serve the Lord. And when the poor distressed slaves who are traveling through a desert land of sin and wickedness, thirsting for the water of life, and seeking for information how to escape the wrath to come, he tells his ease to some worldly friend, and is directed by that friend to members of the church for comfort. He goes and meets with those who have joined the church from improper motives; they know nothing of the way of life, and can tell him nothing; they can give no word of encouragement. They, never having tasted of the water of life themselves, have no word of comfort to give.

The poor sin sick soul goes from one to another, and they all give back the stony sound, "no water," until he, like many before him, who have perished amid these "dry wells," almost gives up in despair. But his desire for salvation is so great, he tries again. He says to himself, It is death if I do not obtain the water of life, and it can only be death if I keep on trying and don't succeed. Another church member is approached. The inquiry is made, Where can I find rest for my bleeding and weary feet? He tells what little of life he knows, but never having cultivated the talent given him, he knows but little, and cannot relieve the longings of the sinner's heart. He is a shallow well, and the water he yields is muddy. The poor sorrowing one goes to another follower of the meek and lowly Jesus, whose heart is filled with the love of God, whose faith is clear and strong, who has improved the talent the Master has given, and is ready and willing to minister to the wants of the weary, sin sick soul. He is a well of living water in a thirsty land. He can and does tell the sinner of Jesus, mighty to save, and how he can trust him, and that the blessed Savior died for him, and directs him to the "healing fount of mercy," where he can have his sins washed away, and find peace and pardon for his troubled soul, by trusting in his grace.

Brethren how many of us are "dry wells"? How many of us whose word of comfort to dying sinners is as muddy water? And oh! how many of us have improved our talents, and are able to direct the sinner to a throne of grace, and to Jesus Christ who died for them, and to our God who will abundantly pardon. "Dry wells" should be filled up, and unregenerate church members should be excluded from the church.

A shallow well with muddy water should be dug deeper and improved so as to make it a well yielding much water. So those who are weak in the faith should be nursed and talked to, and prayed for and with, until they can tell sinners the way of the Lord. Let us all cultivate our talents, that we may be able to direct sinners to the Lamb of God that taketh away the sins of the world.

FROM MT. LEBANON.

BRO. PAXTON.—It will doubtless afford much pleasure to the brethren of the State to know that you occupy the chair editorial of the Louisiana Department of *The Baptist*.

There is a necessity for a wide circulation of it among us. It appears to me that if the brethren would write short articles from every portion of the field about the local church interest, there would be a greater desire to see the paper and know its contents. I supply four churches and will give you any matter of interest that may occur.

I begin with Mt. Lebanon church, so widely known among the brethren. Painful duties have rested upon them for months past. The application of the knife in cutting off the withered branches has been quite frequent. We hope the body will soon be in a healthy condition. Excision is needful to healthy development, in case of maworthiness in the membership. We have something salving, however. Our prayer meeting lives emid it all. Our Sabbath school is evergreen. Our monthly concert is well up, well attended and contributions liberal. The ladies (some of them) of the church have been quite active in their efforts for Conventional missions. The Sabbath school has weekly collections for benevolence. From these sources have been raised over fifty dollars each October. We style ourselves a Missionary church. More anon.

H. Z. ANDREWS

February 7th, 1876.

THE BAPTIST.



9-14.

This is the Vol. end No. of this paper, and is changed weekly. Look on the margin of your paper and see the figures after 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.

Money Letters Received From February 14th to 22d.

Tennessee—J. F. Shaw \$2.70, F. Hester 2.60, G. W. Kemper 2.70, W. H. Todd 1.60, G. A. Lofton 2.70, J. W. Brewster 2.50.

Mississippi—S. C. Lawrence 2.70, J. Warren 2.70, George Whaley 2.70, Jas. Hayes 2.60, J. M. McDonald 4.00, H. J. Smith 1.60, G. M. Cain 7.10, Isham Melton 8.10, A. J. Brown 2.70, T. H. Hoff 1.60, M. A. Lowrey 2.80—two letters, W. C. Clegg 1.60, Wm. Sloan 1.25, C. A. Arnold 18.00—Brace, W. C. Haley 2.70.

Alabama—A. T. Sims 4.00, J. A. Willey 2.70, O. H. Skelton 5.65, L. W. Dean 1.60, J. M. Thomas 2.25, N. Carn 2.70, N. A. Bailey 2.70, J. W. Fulmer 10.00—Brace.

Virginia—R. H. Weaver 2.70.

South Carolina—N. N. Burton 2.25, W. E. Ekeh 2.70—Brace, etc.

Georgia, and, Florida—Abner Hoboh 2.70, S. J. Whately 1.60, J. M. Muse 10.00—Jas. Dorn 2.70—Brace, etc.

Kentucky—H. Rhodes 2.60, Eld. J. N. Hall 10.00—Brace.

Missouri—J. D. McCann 1.60, B. F. Lawler 4.40, P. Graham 7.10, C. W. H. Bentley 10.00—Brace, Z. T. Eaton 2.60.

Louisiana—J. E. Andrews 2.70, R. H. Burnett 2.60—Braces.

Texas—S. A. Hayden 2.70, Isham Chestnut 10.00—Brace, W. N. Watson 5.40, W. P. Hatchett 5.00, J. P. Looney 50 cents, J. R. Malone 2.70.

Arkansas—J. J. Byars 1.10, Richard Hood 1.85, S. O. Sullivan 8.10, J. Green Jackson 5.40—two letters, G. J. Bibb 5.20, M. Y. Moran 14.85, P. A. Haman 10.00—Brace, T. P. Green 12.50—Brace.

Miscellaneous—P. A. McCarterian, Kansas, 2.50, W. A. Clark, Indiana, 2.70, T. J. Swan, Indiana, 5.40, J. D. Gregory, California, 2.70.

Doctrinal Sermons.

We are written to from various States to deliver a course of four or five doctrinal sermons, and our terms requested. We are willing to serve the cause in this way, as we expect to spend all the receipts of the paper this year upon it, and we must look elsewhere for the support of our family until the circulation reaches at least ten thousand, which we hope it will before the first of May next. We will, therefore, visit any place in the Southwest and deliver five doctrinal sermons, subjects selected by the church, for \$60 and our traveling expenses. This will give us but a meager support, should we have engagements for every Sabbath in the year. We think the most useful series of five sermons at the present time "The Church and its Ordinances." In this series we could show how Eld. Ditzler was compelled to surrender the whole argument for infant baptism founded upon the covenant and Old Testament church identity.

Those churches wishing to engage the same may know when to fix the time so as not to interfere with previous arrangements, we will keep our engagements before them.

Second annual sermon before the Reuben Ross Society of Bethel College, Kentucky, June 4th.

Third bachelors address before the graduating class Mary Sharp College, June 16th.

First lectures on Spiritual and Middle Life, Owenboro, Ky., February 17th.

J. R. Graves.

ADVERTISING DEPARTMENT.

February 26, 1876.

Agent.—We are willing to act as agent for anything we know to be excellent. We therefore accept the agency of the following articles, which we know will be a benefit to our farming friends:

1. The Java Prallito Cotton Seed, raised from one imported seed, by Mr. Farley, of Mississippi. All who tried it last year say that it will yield fully one-half more than common seed, and is three weeks earlier, which of itself is a great feature. Buy by bushel. We will send it promptly sent, and genuine.

2. We know from five years trial that the Pyracantha Hedge Plant is the greatest blessing yet offered to Southern farmers. We can make a good fence that will turn any common stock in three years, and in four and five, nothing will attempt to pass it, and it costs less than to split rails in the woods. February and March are the choice months for planting in the South April and May in Tennessee, Kentucky and Illinois. Send in your orders.

Special Notices.

"KIND WORDS."

TERMS FOR ANNUAL, INCLUDING POSTAGE, PAYABLE IN ADVANCE.

PYRACANTHA.

WEEKLY—Single copy, \$1.10; clubs of ten or more, each 80c. SEMI-MONTHLY—Single copy, 75c; clubs of ten or more, each .85c. MONTHLY—Single copy, 50c.; clubs of ten or more, each 1.00.

The Weekly and Semi-Monthly issues contain the Lessons; the Monthly does not. Subscriptions taken for three or more months. Names will not be written on papers sent at club rates. Address simply—"Kind Words," Macon, Ga.

REMEMBER THIS.

Now is the time of year for Pneumonia, Lung Fever, Coughs, Cold, and fatal results of predisposition to Consumption and other Throat and Lung Disease. Dr. Busch's German Syrup has been used in this neighborhood for the past two or three years without a single failure. If you have any colds, or any other trouble, go to the Druggist and ask him of its wonderful success among his customers. Two doses will relieve the case. If you have any, in medicine, take a Sample Bottle of Dr. Busch's German Syrup. It is a regular syrup, and will cure. Don't neglect a cough to save 15 cents. Sold at wholesale by W. N. Wilkerson 310 Main street, Memphis, Tenn.

SOMETHING NEW.

An Imported Remedy—Cannabis Indica

This wonderful preparation, known by the above title, which has attained such celebrity during the last few years in all parts of the United States as a positive cure for Consumption, Bronchitis and Asthma, can now be obtained in this country. The latest and finest gallery of Portraits ever incorporated in a work of this kind, and topographical diagrams that accurately locate every important military camp, fort, town, city, village, etc., in the United States, and in many other countries; make it the most rapidly selling book ever offered to agents. Price \$3. Send for Illustrated Circular and terms. JOSEPH BROTHERS & CO., Publishers, Cincinnati, Ohio.

A SOMETHING NEW.

A choice collection of soul-stirring music for Sunday School and revival meetings. Printed on colored paper, and mounted on cards.

Sample copy 10c; \$12 per hundred by mail;

FILLMORE BROS., Publishers,

CINCINNATI, O.

A 12-13.

ALL ABOUT GARDENING.

For home and for market in ROOT'S GARDEN MANUAL. Contains half as much as Root's book on the subject. Sent post paid for 10c.

John R. Root, Seed Grower, Rockford, Ill.

JAN. SPEED, Ticket Agent.

A 12-13.

ROSES

700 SUPERB VARIETIES ROSES.

MAILING PLANTS & SPECIMENS.

ILLUSTRATED BY E. Y. TEAS & CO., Richmond, Va.

A 12-13.

Time Table Mississippi and Tennessee Railroad.

ARRIVAL AND DEPARTURE.

Mail Train. 2.25 p. m. 1.37 p. m.

Express. 4.45 a. m. 12. 10 p. m.

Accommodation. 4.25 p. m. 10. 10 p. m.

M. BURKE, Gen. Agent.

A 12-13.

JAN. SPEED, Ticket Agent.

A 12-13.

ROSES FOR THE MILLION!

WILHELM'S Cod Liver Oil and Linseed Oil.

Persons who have been taking cod liver oil will be pleased to learn that Dr. Wilhem has succeeded from directions of several professional gentlemen, in combining the pure oil and lime in such a manner as to prevent it from the taste of lime.

One of the best oil and lime combination.

Very many persons whose case were pronounced hopeless and who had taken the clear oil for a long time without marked effect, have been entirely cured by using this preparation. Be sure and get the genuine product by Dr. W. Wilhem, Boston, Mass.

Boston. Sold by all druggists.

THE LOST CAUSE.

Cure for Cough or Cold.—As soon as there is the slightest uneasiness of the chest, with difficulty of breathing, or lassitude of cough, take during the day a few "Brown's Bronchial Troches."

Simmous' Liver Regulator.—Inquire for the genuine, and not for Zaleski & Co.'s, Ga.

9-17

Furniture, Carpets, Oil Cloths,

Mattresses, Window Shades, etc., at great

reduced prices, at Ames, Seattle, Wash.

800 Main street, Memphis, Tenn.

Give them a call.

Bible Baptism.—To all subscribers

to The Baptist I will send this magni-

cant engraving, post paid, on receipt of

50 cents. To all others for \$1.00. To any new subscriber, or to any one procuring one, this engraving will be sent free.

J. R. GRAVES,

Ed. Baptist.

8-29-14

Ray's Improved Yellow Corn.

I commenced with corn of a superior quality, and by careful selection and improvement have endeavored to produce what I believe to be the best corn hitherto.

It grows in the greatest number of bushels and the greatest number of ears to the bushel, and the largest bushel weight from 60 to 80 lbs.

I paid 50c per bushel for seed, and

it cost 10c per bushel to plant.

It is no heavier, and more compact, and

more uniform in size, than any other corn.

It is no more difficult to raise, and

no more difficult to harvest.

It is no more difficult to clean, and

no more difficult to store.

It is no more difficult to cook, and

no more difficult to eat.

It is no more difficult to digest, and

no more difficult to assimilate.

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February 26, 1876

**THE VALUE OF
THE BODY AND LUNG BRACE.**

To Baptist Ministers of the South:

I take this method of calling your attention to the celebrated Body and Lung Brace, the agency of which I have accepted that it may make it a greater benefit to my paper by making it a far greater benefit to you. I will briefly give you my reasons for recommending this invaluable article to you.

More than eighteen years ago I was thoroughly broken down in voice, from excessive preaching. I could speak but a little ~~without~~ getting hoarse. My throat was generally raw and easily irritated, and its tone became hoarse and husky. Soon a hacking cough set in, that increased, until at the close of a long meeting my voice failed entirely, under the effects of a chronic laryngitis, that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and if possible overcome those difficulties and recover the lost treasures—the voice, that to a minister more valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest, and this I was compelled to take. What caused and continued that constant irritation and hacking they could neither avail nor prevent. Providence threw the remedy in my way. My wife was suffering from prepuce ulcer, and the professor of the Theory and Practice of Medicine in the Medical University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down, and no language could better express my feelings, and especially after preaching. It occurred to me if it was not for one case of dragging down, why not for another. Without consulting any one I prepared one large enough for myself and put it on, the first time doubtless it was worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was being naught 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 them they obtained it, and were relieved as I was. I made known the power of the Brace to restore, strengthen, and preserve the voice in public speakers, and he commenced offering it as a premium to min-

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TESTIMONIALS.

"For the last two months I have suffered a great deal from sore-throat, from preaching and speaking. About the first of August my throat became so sore that I became unable to speak, and I put on the Lung Brace, and, strange to say, that was the last of my throat. It acted like a charm. And though I preached on through that entire month, preaching twice daily, I did not feel the least pain. In fact I do not know how I could possibly do without it. I would not take any price for it if I could not another one." D. V. SHIRLEY.

Fayetteville, Ala., June 17, 1876.

"DEAR BRO. GRAVES: For the benefit of suffering females I desire to give you my experience in the use of the Banning Lung and Body Brace in relieving and correcting palpitations, vein-soreness and general weakness in the female. The supporters of the brace are numerous, and many others are daily becoming converts. I can assure you that all the benefit that we can get from mechanical means; and in an extensive practice in the dispensary as well as females I find them the only satisfactory and safe remedy. I can assure you that the brace is to be recommended; and with them we are able to get many invalid ladies out of bed and make them useful to their families. R. J. HEWLETT.

Oxford, Miss., 1876.

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Bethel, Miss., April 27, 1876.

"I have worn the Brace for thirty days, and I find it to do all it is recommended to do, and I advise all ministers and anyone to use it. I had been singing about four weeks when I received the brace, and it relieved me immediately. My voice was broken down. I put on the Brace and continued to sing for three weeks longer, and, to my surprise, it will irritate it and soon produce hoarseness, and if continued sore throat and all the train of evils that minister are wont to complain of, and when he has carried hundreds to their graves, and which yearly are living a life as helpless as drowses of others. The palpitations of the abdominal muscles is the cause of the failing of "genuines," and "exhaustion" and "blues" Monday, that most ministers know so well, as it is of hoarseness and voice. 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 led aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak six hours a day without exhaustion or hoarseness. I now do it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hoarseness or palsies, or weakness of the back or loins, should he wear it, ordinarily loose, and

T. J. COOPER.

Morrisville, East Tennessee.

"One morning early, if physicians are ever of service, I bought a Brace for my son-in-law, Jas. T. Fuller, who had been pronounced in the last state of consumption by the very best physicians in the country. I made out to him that he would get well. I bought it for him, and he is now a robust man, able to pull rails or do any work. I write this because I think it ought to be known, and those names of names ought to know the address in Frankfort, Ky.

E. B. FULLER.

Frankfort, Ky.

"I can preach day and night for two months with my Brace on and not be as hoarse as I would be in one week without it. Every minister, since its use, has been one of the best speakers in his pulpit. A. BOUTE.

Union Depot, East Tennessee.

"The Brace sent to my order for a female relative, was received the 17th August, ait. She instructed me to say that she was much pleased with the relief afforded by the use. To my knowledge, she has not used it since. The "Banning Lung and Body Brace" about three years. I have also worn many other types of Brace within the last twenty-five years, but nothing comparable to the "Banning." If the be a good one. A good song fit is impor-

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Pastor First Baptist Church, Memphis.

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