

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 as a far greater benefit to you...

More than eighteen years ago I was thoroughly broken down in a voice, from excessive preaching. I could speak but a little while without getting hoarse...

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in ministers, and all these symptoms of "dragging down," "giveness," exhaustion, after speaking...

The diaphragm or floor of the stomach, and the stomach alike with it. Now all know that the linings of the stomach are connected with those of the throat...

Consumption cured, if physicians are correct. In 1873 I bought a Brace for my nephew, Jas. T. Fuller, who had been pronounced in the last stage of consumption...

I can preach day and night for two months with my Body and Lung Brace as well as I would in one week without it. Every minister, strong or weak, should have one.

only light when speaking or putting forth unusual efforts. It is a preserver of good voices and of a normal, abundant supply of it.

Our lakers in protracted meetings in what prostrates and nose up so many ministers in a voice and strength, and lays the foundation of premature decay.

I offer it to any one as a premium for 15 new subscribers to The Baptist at \$2.00 and postage, 20 cents. Let the fact be known to your members that you need a Brace...

TESTIMONIALS.

For the last two months I have suffered a great deal from sore throat, from preaching. About the first of March I was so hoarse that I became unable to speak...

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...

I have worn the Brace for thirty days, and I find it to do all it is recommended to do, and all that I can desire to see it do.

Constitution cured, if physicians are correct. In 1873 I bought a Brace for my nephew, Jas. T. Fuller, who had been pronounced in the last stage of consumption...

The Brace sent to my order for a female relative, was received with the usual mt. She instructed me to say that she is much pleased with the relief afforded by its use.

sent to one and a half dozen. J. H. WILSON, Sr., Lexington, Lee Co., Texas, 1874.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the use of it for one year.

Wanted Agents at home or in office. Good salary and expenses paid, or area for territory. Address: J. R. GRAVES, Memphis, Tenn.

I have worn the Brace you sent me about forty days, and am prepared to say that it is all you and others have claimed for it.

BRO. GRAVES: I have used your Brace six or seven years, broke it once a little, but mended it myself. I know it will do all it proposes to do.

WILL MINISTERS READ?—Bro. Graves: I received the Brace you sent me on the 29th of March, 1876. To my surprise, I found it to be exactly what I needed.

At a grateful brother—the friends of Bro. C. C. Corley, of Yorkville, Gibcox County, Tenn., some months ago assisted him in procuring a Brace.

BEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces.

USE OF THE MODEL PRESS. Do all your printing and bookbinding in the best manner. We have the latest and most improved machinery.

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Songs of Glory. The best book in the field. The selections are all new and the songs are grand.

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THE BAPTIST.

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

Old Series—Vol. XXXIII. MEMPHIS, TENN., SATURDAY, MARCH 18, 1876. New Series—Vol. IX., No. 17.

THE CARROLLTON DEBATE.

DE. GRAVES'S SIXTEENTH SPEECH. Argument from Anselm Version. MR. PRESIDENT:—In introducing my argument from the ancient versions in support of immersion being the native, literal signification of the Greek verb baptizo, I wish to preface it with the remark, that from them we can learn the accepted uss loquendi—the current and primary meaning—of any word in the age the version was made, at least, what it was understood to mean by the translators.

The first version, made of the Hebrew of the Old Testament, that has come down to us, was translated by seventy learned Jews, who thoroughly understood their own mother tongue and the Greek language, from the Hebrew into Greek in the third century before Christ.

Touching the use of the term baptizo and baptis in the Old Testament, I quote Dr. Horne's second rule: "All those significations formerly given to Hebrew words are to be considered correctly given which the Septuagint or other Greek translators express by the same or similar Greek words, although no trace of such meaning appears in any oriental language." [as Sanskrit or Syriac].—Horne's Intro., p. 334.

My first argument from the Septuagint is this: 1. In Hebrew the word taval signifies "to dip," "to immerse," and is the term as generally used to express the act of putting under or into, as the verb to dip in our language.

Now, the Seventy, in translating this term into Greek, one instance excepted, universally used the Greek verbs baptis and baptizo, and never by a verb signifying "to sprinkle" or "to pour;" therefore, in the estimation of these seventy learned Jewish scholars, who it cannot be doubted, understood their own mother tongue and were thoroughly conversant with the Greek language as spoken and written three hundred and fifty years before Christ, baptis and baptizo were synonyms of the Hebrew word taval, which never properly means "to sprinkle" or "to pour," but invariably "to dip," "to immerse," "to overwhelm." The one exception is in Genesis, where they use moluno, "to dye," "to stain," to indicate the act of coloring Joseph's coat:

"And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood." Now, let it be remembered that moluno no more means to "sprinkle" or "to pour upon" than baptis or baptizo does, but is here used metaphorically by the translators, not in the original, the effect being put for the act that produced it. The Holy Spirit designates the act by which they colored the coat, "they dipped it in the blood of a kid," while the translators only express the effect, "they dyed," etc.

The Seventy in no single instance employed raino, or peritrano, or ranizo, or encheo, or epicheo, or proscheo, or katacheo, or enchuno, or any term that undoubtedly signifies "to sprinkle," "to pour" as a proper, or even figurative, signification of taval, while, all scholars and all

Jews agree, signifies only "to dip" or "immerse." If they ever so used it let the defendant point out the instance. If he cannot, then the Septuagint version, must be admitted, sustains my position. One particular example I wish you all specially to notice—i. e., the case of the leprous Naaman, 2 Kings:

"And Elisha sent a messenger unto him, saying, 'Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.'" The prophet told him to go and wash (rachats) himself seven times in the river Jordan. Now, Dr. Ailing and the most learned rabbins tell us, that invariably in the Hebrew purifications where rachats, "to wash," is spoken of, either of the clothes or of the person, the whole body must be immersed in water. Now, the Septuagint reads:

"Naaman kai abaptisonto en ton Jordane." Can the most prejudiced anti-immersionist before me doubt for a moment that baptizo indicated an immersion here?

Now, what would you Pedobaptists think of me should I try to prove to you, in the face of these facts, that Naaman did not dip himself in the river Jordan or even go into the water, but that he only went near the river, on the bank, and his servant went down and brought up some water in a pitcher, and he sprinkled or poured it upon himself seven times, to fulfill the prophet's command to bathe in the river? You would say that I most evidently perverted the plain word of God and should be discountenanced as an honest teacher. If there is a scholar, or a commentator, or teacher on the wide earth who presumes to make such a rendering in this case I have not heard of him, and hope I never may for the honor of the human race. But, MARK well, the selfsame arguments employed by some, and they are the same few controversialists I referred to above, of a very recent date, to keep Christ out of the river Jordan, will keep Naaman out also, and they can be no more honest in the one case than in the other. Understand me, I do not presume to say that my opponent will stoop to such unscholarly and unchristian sophistries as would teach his people that Naaman was sprinkled seven times (en ton Jordane) with the river Jordan, and not in it. No; but should he do so, I cannot modify my position.

Now, as certainly as the Greek of the Septuagint indicates, without a doubt, that Naaman immersed himself in the river Jordan, just so certainly does the Greek of the New Testament indicate and declare that Christ was immersed by John in the selfsame river. Compare the two records:

"Naaman kai ebaptisonto en ton Jordane."—2 Kings v. 14. "Jesus... kai ebaptisathe apo Johnon eis ton Jordanon."—Mark i. 9. And as certainly were the people whom John baptized immersed in the Jordan as was Naaman. Read the record:

"Kai ebaptisonto en Jordanen."—Matt. iii. 6. One can with no more reason or honesty deny the one of these cases than the other. The testimony of the Septuagint version—which is the conjoint testimony of seventy learned Jews, and impartial witnesses they

were—is that baptizo signifies "to immerse," and only "to immerse." 2. There were two other versions of the Old Testament, into Greek, made between the latter half of the first and the middle of the second centuries, and both of these translate taval invariably by baptis and baptizo, never by raino, encheo, brecho, or any verb that means to sprinkle or to pour, never.

It is new in order, and it has not before been in order for either my opposer or myself, to speak of the Syriac Version. This version has been almost the first to his last speech. You have been led to believe, if you believe his oft repeated assertions— 1. That this version, and not the Greek of the evangelists, is in the very language in which Christ taught the people, and gave the Commission to his apostles, and— 2. That it was made in the life-time of the apostles, if not by them or their immediate disciples, and— 3. That it is of equal, if not superior authority, in settling this set of baptism to the inspired Greek text of the New Testament, and— 4. Finally, that the Syriac unquestionably determines the baptismal act to have been a "sprinkling" or a "pouring," or "standing up," but not as "immersion," never.

Now, I am prepared to show you that not one of these positions is true, and that all the ado that has been made these past four days about the Syriac Version, has been to impress you with the extent of his familiarity with the language, beyond this, "Vas praeter nihil!"

1. It has been held by a few, until recently, that Christ spoke in Syriac, but the most prominent of this class, Dean Aford, in the last edition of M. Critical Notes on New Testament, frankly gives it up as untenable. He says: "On the whole, then, I find myself constrained to abandon the idea maintained in my first edition, and to adopt that of a Greek original."

The learned Wm. Steiger, was professor in the theological school of Geneva, during a part of the present century. His lectures on General Introduction were published at Geneva in 1827, after his death. Concerning them the editor says, "That in them the last discoveries are summed up, the last systems are mentioned." And yet, without knowing anything about it, Ed. Dwyer contemptuously speaks of the work as a "some old book."

Steiger, who ought to be supposed to know something of these matters, says: "The Peschito was made for the mass of the chrysoe of the interior of Syria only, because near the sea, (on which Palestine bordered) the Greek was spoken." The Greek language was the most universally spoken language. Cicero said of it: "While the Latin tongue is spoken only in a few places, and by comparatively few people, the Greek tongue is used throughout the known world."

If Carlet spoke the language that was the best understood, and by the largest numbers, he spoke the Greek, and for this very reason the Holy Spirit selected the Greek. It is noticeable that whenever the Savior used a Syriac phrase the evangelists translated it into Greek, which is opposed to the idea that he spoke in Syriac altogether, e. g., "talathi cumi." "Eloi, Eloi, lama sabachthani?" 2. Nor was it made by the apostles, nor in their life time, nor by their immediate disciples. We have already seen there was no use for it until Christianity had penetrated into the interior of Syria, and the Greek had ceased to be universally spoken by the people, long after the death of the apostles. These who have had some special purpose to serve

Graves.—*Priskus*. To wash all round or all over, dash water, sprinkle all over, etc.

The primary force is to besprinkle with force, besdash, as when there is force used in dashing the water on one's face, in one's ears, eyes, or on the body.

Here we see a word that primarily means to besprinkle, dash water on any one, infuse it into the ear (see Liddell and Scott), comes to mean the same, and is exactly equivalent to *besprinkle* in the first occurrence of that word in a literal sense, so far as Greek literature has preserved it.

10. These words never mean to wash. *Baptis* does often mean to wash. Words primarily meaning to sprinkle, to pour, do mean—constantly come to mean to wash. Hence dip, immerse, never could have been the primary meaning of *baptis*, but sprinkle was.

11. There is no philological or necessary connection between immerse and wash. You may dip in filth, slime, corrupting elements; immerse in ink, mud, filthy pools, corroding elements, as well as water.

12. Dr. Gale, Ingham, C. S. Morell, Mell, all admit that baptism is effected "by superfusion," that is, pouring upon. But superfusion never can be derived from dip, or immerse. Hence, these never were primary meanings of *baptis*.

13. *Baptis* meant "overflow" one hundred and seventy-nine years before it came to mean immerse. Hence, immerse is not a primary or even an early meaning of it.

14. It meant "overwhelm" two hundred and twenty-four years before it meant immerse, hence, immerse is a late meaning.

15. It meant asperse, and pour abuse upon people, three hundred and seventeen years before it meant immerse. Hence, immerse never was a primary meaning.

16. It is claimed that *baptis* means to dip, the thing they want. Dip cannot philologically come from *in*. The one necessarily leaves its object in, the other at once removes it—perfect opposites. Dip can be intensified into immerse, not immerse into dip.

17. All meanings belonging to *baptis*, or claimed for it, are derived meanings, and often prevailing later meanings of words primarily meaning to sprinkle, to moisten, where it was by allusion.

18. It is the law of words to intensify, not to grow feebler. Our word prevent, the Hebrew and Greek for pray, Greek and Hebrew for know, see, and hosts of words, stand, (*khum*), in Hebrew are few examples out of scores and hundreds. Our fifty words show it sufficiently.

19. Our whole body of words showed that it is the uniform course of language to develop the class of meanings found in *baptis* and *baptis* always from aspersions to immersion, never from immersion to aspersions. Hence it is infallibly certain that sprinkle was the primary meaning of *baptis*.

20. As many facts of this kind apply to *baptis*, the root word, which all immersionists say has the same meaning as *baptis*, as the above. Words properly meaning to immerse never mean to stain, smear, paint, nor dye. A mass of facts apply here.

21. In the face of these facts, how little do we care for Liddell and Scott's lexicon with its absurdities and changes? I had bathed, moistened, drenched, pour upon, steep, "dip repeatedly," as the first in order. Then to "draw water" was a meaning. No sink, no immerse was in it as late as 1831. Does that show accuracy, study? Does not *baptis* so often in strong Greek mean to sink that he could not have failed to see it, had he looked? You will think so at least.

22. Now the very meaning you still use was not in Liddell and Scott at all, but dip is repeated, though *baptis* never means dip. Hence we say Liddell and Scott in this word show less sense than any lexicon in existence. Yet it is the favorite with Baptists.

23. O, but "he changed it." Yes, he did change it. He takes out "wet, pour upon." Baptists sleep easy now. 2. As, they had "pour" under *lous*, and it is full brother to *baptis*, and Baptists cannot sleep with such a traitor among their children in school. It is stricken out. Baptists snore loudly now, and dream sweetly. 3. A third alarm is sounded, dip repeatedly won't do, out with that. It is stricken out, we will get this "orasy" lexicon right yet. Baptists feel good all over, and nod refreshingly. 4. A cry is heard, there is no immerse, our pet word immerse is not in that lexicon. It is changed again, and the Baptists react well. "And still he turns, and turning still, ories, I at last will have my will—*der toph der haugt im Aintan*."

24. Gentlemen, of what value among thinkers is such a work? It only calls for contempt. It is only a good lexicon in other points, because Liddell and Scott did not make, but merely stole it. It claims to be an enlargement of Passow. It is only one third the size of Passow, as you can see, this volume being one of

three in Passow, and the one is far larger than the other two. He professes to adopt the course of Passow, "to make each article of the word." Our analysis of his article in *Priskus* shows how false it is. He does not quote an author of his literal meanings earlier than Pitarach, after Christ, and yet gives Plato 429 B. C. for an aphorism. In a word, it never occurred to Liddell and Scott that there must be a literal earlier than metaphorical meaning. Now, Doctor, I believe I can give you a word that is the same as another word of another root with different import, he is as good as saying that "orasy" man who suggested that *baptis* meant "to wash" was properly applying to "sprinkle" as depths; and so to *baptis* you did only "sprinkle," lift up a man and hold him "bathed" "orasy" yet!

25. Let the Doctor resolve to die in the last ditch. I take my position fair, square upon it. But Michaelis, in his own aphorism, "I take my position fair, square upon it," gives it, "wash; baptis; derivatively (Aphel). By your law you must take the first meaning, who lived among the Arabs sixteen years as a scholar, in his lexicon gives it only the meaning, "to wash." Equivalent to twenty one lexicons on this point, two native Syrian lexicons when it was a living language, ninth and tenth centuries, supports it, and gives us sprinkle, bedew, sprizkle with rain, dew, etc.

26. Guiltier gives no dip, no immerse, only baptis and "sprinkle," that all know is an error, and opposed to dip or immerse. Let the Baptist Gotch show just one place where immerse, Greek *kataudno*, or *kataponno*, etc. or *apno*, are translated *amad*. We have given undeniable instances where the Greek *lous*, wash, pour, is translated *amad*, and here they are before you. Facts settle the matter, and show what authority is correct.

27. Genenius and Schindler thought *amad* was the same as the Hebrew, simply because spelled alike, but all scholars know that often two Hebrew words are spelled exactly alike, as are English words, yet are radically different in meaning and use. They have it "amad" because they "stood who were baptized." A Genenius has it: "Amad is to baptis, because he stood in the water to be baptized." This answers. This is ridiculous to dip, etc. but is a false philology, as Dr. Graves will agree.

28. The reason assigned why the Version was made in the interior is not sufficient. The Syriac of Galilee was a crude dialect, that of Jerusalem mixed, and that will account for Matthew's gospel not surviving in the old Syriac dialect in which it was composed in Jerusalem they had the gospel in the Syriac, if not several other parts of the New Testament, before the Greek ones were made. All history and all the facts support this, as S. Davidson shows in his Introduction, vol. 1. The carrying the gospel to all nations required it in Greek, as that tongue was familiar with all kinds in Egypt, Asia Minor, Rome, Palestine, and all Greece.

29. But the pure dialect of Syria was the one a version would arrive in, and there it was made, where Paul and John had preached so often, as well as Thaddaus. All Syria held that Thaddaus made the version of the New Testament, (Bibliotheca Orientalis iii p 212). There is no shadow of proof to the contrary.

30. Once more the Doctor tries his hand on Leigh—coming from second hand no doubt, hence misled. He quotes Leigh as saying of *baptis*: "his native, proper signification is to plunge into water." Leigh says nothing of the kind, but just the opposite, as always immediately after the revival of learning, "when immersion was law, gospel, salvation and all, to the people so holding, and quoted by Leigh on their side, as he gave both sides." But his own position was given; it meant primarily any kind of washing, even that "where there was no immersion present," as well as *adspersis*, to sprinkle.

31. It was on *lous* Liddell and Scott still retain *pour* in the English work, a copy of which I examined. It is rightly quoted that way in your Ingham, p. 455, in your hand, as I see you have it.

32. Now then, with these additional facts before us, how stands the case? What has he done but quibble, misunderstand us, misquote the quotations, dart here and there, but all to no purpose. We have pursued him into every retreat, routed him from every position, until like the deer preared to his last refuge, it faints and falls by the way.

33. What has he done with our Laver argument? Nothing at all. Mainly he never noticed it at all—only to question whether he had included so and so in the quotation I made from him, asserting that Hebrew ix 10 referred to the washings under the law. For fifteen hundred years all baptisms were by immersion. Every Jew daily thus baptized. It was with water. They anointed with oil—washed (washed) with water, and they baptized with water. They were baptized with the Spirit—it was poured on the altar on the day of Pentecost, and they were baptized with the Spirit, they poured on the water says the Bible, poured it on the altar—and the wood. Greek writers say *baptis* is to immerse, and they will stand forever. The Burrows you quote is not the great author I quoted, but his son—wrong again. The old and great lexicographer never wrote a Syriac lexicon. (Time)

34. Dr. Graves rightly told you the Syriac and Arabic "amad" were the same. But when Michaelis is without a word of support, and all the facts against

him, he says "amad" were the same. But when Michaelis is without a word of support, and all the facts against

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The Baptist.

THOU HAST GIVEN A BAPTIST TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BEFORE OF THE TRUTH.

J. R. GRAVES, Editor and Proprietor. W. P. LOWMEYER, Managing Editor. W. H. PAXTON, (Shreveport, La.), Louisiana Editor. J. E. SHAW, (Contributor), Arkansas Department. J. E. GRAVES, Jr., Order Clerk.

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BAPTIST USAGE.

MUCH stress is often laid upon Baptis usage. In matters of discipline, or policy, or methods of work, the question is often raised, what has been the usage of the churches in similar cases, and when an answer has been obtained, compliance with the precedent has been the result. Usage has come to be common law with many Baptists, as binding as "the traditions of the elders" upon the Pharisees of old. At the risk of committing an unpardonable sin in the view of many of our brethren, we respectfully object to the authority of Baptist usage as binding upon us. We prefer the higher law of Christ as the standard of duty. Many Baptist usages are wholly unwarranted by the word of God, and should be discarded by all Christian churches.

There is one Baptist usage quite general in the South that ought to be repudiated by every intelligent disciple of Christ. We refer to the very general and pernicious custom in the country churches of maintaining a monthly service instead of a weekly one. In early times, when population was sparse and ministers were few and mostly engaged in missionary labors, there was some excuse for monthly preaching. Unfortunately, what was a necessity at that time became a usage as strong as law. What was a temporary expedient became an established order. This is true to such an extent that we have known churches to make the most determined resistance to a proposal to maintain weekly worship. It has been resisted and desperately fought as an innovation upon the usage of the fathers. One of the hardest struggles we ever had in our ministerial life was an attempt to introduce into a large church weekly worship instead of the monthly, and, although we finally succeeded, we have a lively recollection of the excitement and persistent work to this day. The exercise interfered with the common custom of social visits on the Sabbath, or of wandering about to other churches on the Sabbath, or of lounging at home in idleness. If God had intended a monthly worship he would have made a monthly Sabbath, but as he intended a weekly worship he made a weekly Sabbath. After his resurrection our Lord met his disciples on the first day of the week, and they, in after times, kept that day for their public worship. That was their Baptist usage that ought to be law to all churches of this age.

It will be objected in many cases, that the churches cannot have pastors with them every Sabbath. That may be, but then churches can worship without pastors. They can sing, and pray, and read God's word, and encourage one another, and develop gifts among themselves, and that will be a thousand times better than to idle away their time at home, or to visit and gossip with their neighbors.

Every church, pastor or no pastor, can, if it will,

maintain a Sunday-school all the year round, and be greatly blessed by so doing; and all the members of the church, old and young, may be in the Sunday school as teachers or learners, unless providentially hindered. Sunday schools are not confined to children, they are for everybody that wants to study God's word.

It is marvelous how rapidly Baptists grow with all their imperfect methods and unscriptural usages. What might they become if they would abandon the monthly Sabbath and come together every Lord's day as the apostles did, and, in addition to the preaching of the word, maintain in every church a Bible-school? What ungodly power is lying dormant in the twelve hundred churches of Tennessee and the thousands of churches in the Southern States! Who is sufficient to arouse these churches and bring them up to their privileges and opportunities?

We have only touched lightly one bad Baptist usage. There are several others that admit of no Scriptural justification.

THE ARGUMENT FROM THE SYRIAC.

WE must be excused for calling the attention of our brethren in the ministry and all intelligent brethren to our speech on the Syriac in this paper, meeting every argument Eld. Dittler and others bring forward from the Syriac version in support of sprinkling and to "kill the immersionists." Eld. Dittler, all over the Southwest, has made a tremendous impression against us with his Syriac lexicon—and huge lexicons—bigger books than the common people are wont to look upon, and supposing that Eld. Dittler was the master of all the learning they contained, the wonder was how one small head could contain it all! We have put the whole Syriac question in a shape to be easily understood, and in a form that all our ministers and brethren can easily master and use it, and we hope they will do so. Preserve this paper; but fall not to secure The Debate. The two remaining speeches on this question will be more easily understood, and prove far more interesting to them, the argument being from the testimony of Pedebaptist critics, scholars, historians and encyclopedias. Talk about the debate and the paper to your neighbors, tell them they can get back numbers, and influence them to subscribe for six months if for no longer.

PAINFUL ACCIDENT—One week ago to day our eldest son, J. R. Graves, while hunting some miles from the city accidentally shot himself, discharging the whole load of bird shot, with the wadding, into his right hand, shattering bones and severing the palmer arteries. He was brought home, and Dr. W. E. Rogers, the most eminent surgeon of this city, was called in, and the necessary operation performed, and he is now comfortable. The Doctor hopes to be able to save his hand. His condition makes it needful for us to be constantly by his bedside, and for a week or two our readers will look for but little work from us outside of the discussion, which we hope they will all thoroughly read and master. We bespeak the prayers of our brethren that the hand may be saved and consecrated to the service of his God.

BREVITIES.

Bao DAVID HAYNES, of Whiteboro, Texas, by letter introduces us to his little family, J. R. Graves, A. C. Dayton, J. M. Pendleton, and Miss Grace Truman, and last Miss Georgia A. Graves. If this is not a Baptist family it will be when Theodosia Barnet is named. We shall start a few presents to the representatives of our family.

FOREST CITY INSTITUTE—We learn that the Baptists have erected and finished in fine style a commodious building for a female institute in this pleasant and flourishing little city, and so soon as an able corps of teachers can be secured will open the first session. The patronage of the city and surrounding country, with that of the Mt. Vernon Association, will make it an success. We are requested to help them to secure a qualified President, and will cheerfully do so.

THE DISSEMINATION—The editor of the National Baptist, Philadelphia, rejoiced the other day that his circulation had reached 7,776 but his advertising agent publishes to the world that its circulation is 10,000. Quite a difference, and how is it?

THE GRAVES-DITZLER DEBATE.

WE quote from *THE BAPTIST* an article from Eld. Manly Breaker on the Debate, which will be read with interest by all who know Bro. B.:

"It was my privilege to be present during the last two days of the debate. Thus, I was able to form some estimate of the two gentlemen as debaters, and also to learn the decision of the community as to the side upon which defeat or success lay.

"I was somewhat surprised to find the relative strength of the debaters so unequal. I know not a few Methodists who I think could have made a much better figure on the last two propositions than did Mr. Ditzler. In the discussion of the last proposition—as to perseverance of the saints—he was painfully weak. Several of our brethren present thought that they could have done more for Mr. Ditzler's side than he did himself. In reply to my question, 'Has Mr. Ditzler been so weak through the debate?' I was told 'No.' For the first two days—part of the time for the discussion of the baptismal question—he held his own very well, but since then he has been going down. He seems to have made that question the study of his life, and knows about everything that can be said on his side.

"The debate closed on Wednesday afternoon, Dec. 1st having begun on Nov. 13th. Thanksgiving day had been omitted in the discussion.

"The feeling on both sides at the close was excellent—thanks for Bro. Graves' closing speech. As to who came off best, much need not be said. Of course, all the Baptists think that Bro. Graves did, and all the Methodists think Mr. Ditzler did. Outsiders are a little divided. So far as I could learn, the prevailing sentiment in the community seemed to be that on most, if not all of the propositions, Bro. Graves had a very decided advantage over his opponent. The Presbyterians, I was told, thought Mr. Ditzler's argument for infant baptism very weak, he utterly rejects that commonly derived from circumcision.

QUERY AND ANSWER.

"Bro. P. asks: What do you think of the propriety of inviting Pedobaptist ministers to take a part in the ordaining councils of Baptists, dedication of meeting-houses, installation of pastors, etc., etc.?"

ANSWER—I think the practice referred to quite objectionable and entirely indefensible. Of course much wiser and better men than I entertain a different opinion. I am however as sincere as they. In proof of this I may say that I have declined performing a part assigned me in a dedication service because a Pedobaptist minister had a part assigned him, and I have recently excused myself from installation services for the same reason. I have never been in an ordaining council when Pedobaptist ministers have been invited to participate. Should such a thing occur I should certainly withdraw.

The absurdity of inviting men unbaptized, and the before without New Testament church membership to take part in the ordination of our ministers is so glaring an inconsistency that I am amazed that the thing is ever done. I know that Dr. Bright, of the *New York Examiner*, has recently published that Pedobaptists are never invited to "lay on hands" at our ordinations, though he admits that there are parts of the services which they can properly perform. Suppose at an ordination, a Pedobaptist minister takes any part at all, does not the congregation regard him as on the perfect equality with the officiating Baptist ministers? Even though he does not join with others in "laying on hands," perhaps not one person in fifty observes it. The general impression made is that there is little or no difference between Baptist and Pedobaptist ministers. Then men of logical minds will say, if this is so there is not much difference between immersion and sprinkling, not much difference between the baptism of a believer and the sprinkling of a speechless infant, and as it is more convenient to be sprinkled than to be immersed why not dispense with the immersion of believers in Christ and substitute the sprinkling of infants in this place? I have no doubt the interests of truth suffer by affiliation between Baptists and Pedobaptists. "Inquire" will infer that I object to an exchange of pulpits also. Most decidedly I do. As long as this is done it is impossible for Baptists to make an effective protest against the errors of Pedobaptism. This at least is my opinion. The non-ministerial and non-eclesiastical recognition which I am in favor of does not interfere with the most friendly social relations. Some of my best friends are among Episcopalians.

They are no more willing to invite me to preach in their pulpits than I am to invite them to preach in mine, but we sustain very pleasant relations notwithstanding. I have replied to the question of "Inquirer" at greater length than I intended.

THE IRON WHEEL IN DALLAS, TEXAS.

WE clip the following from the *Texas Baptist* published in Dallas. Its statement can be relied upon: "There is in the city of Paris a practical illustration of the above wheel. A little over a year ago Conference met at Dallas, and the Bishop sent the preacher in charge to this place. Our Methodist friends soon discovered that they had not received the right man for this place. But true to their principles 'they went to work, determined to sustain their man and cause, regardless of his inefficiency.' They worked assiduously and 'sent up to the Conference at Denton the best report it received.' They did this in the hope, no doubt, that the Bishop would relieve them by sending them another preacher. They had the modesty not to ask for the preacher they desired but had the presumption (?) to request that the same preacher be not sent back." But this meek request was an insult to their "Godly superior," Bishop Kavanagh; and to show them that they had no voice in the selection of their spiritual teachers, he disregarded their request, and assigned them the same man.

"Now what are they to do? Well, the stewards met and told him they would not receive him. How can they help themselves? The Bishop has sent him, and the Presiding Elder will enforce and sustain the appointment, and the preacher himself says: 'Live or die, sink or swim survive or perish, I intended to preach to the church,' and they have no power, according to their Discipline, to get rid of him. The alternative left them, therefore is to sustain a man they don't want, or abandon Methodism.

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: North Fork—Sunday, March 12th. Palmersville—Tuesday, March 14th. New Hope—Thursday, March 16th. Halston—Saturday, March 18th. Dresden—Sunday, March 19th. Let the brethren of the Western District Association have these appointments extensively circulated, so as to secure large congregations. Let every body attend—not Baptists only, but all. Wm. Shelton.

THE PAPACY.

ONCE give Catholics the ascendancy in this government and religious freedom is at an end. Let those who doubt read the following utterances from high papal authority and be convinced: "Heresy and infidelity have not, and never had, and never can have any right, being, as they undoubtedly are, contrary to the law of God."—*Brownson's Quarterly*, January, 1858.

The *Shepherd of the Valley*, a Catholic paper published in St. Louis, says: "In the future, when we shall have gained the ascendancy in this country, as we surely shall, then it will be true, even as our enemies now say, that there will be no more religious liberty, as there ought not to be."

"Protestantism of every form has not, and never can have any right where Catholicity is triumphant; and, therefore, we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."—*Catholic Review*, Jan., 1858.

"Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world."—*Bishop O'Connell*, of Pittsburgh. "If the Catholics ever gain, which they surely will, an immense numerical majority, religious freedom in this country will be at an end."—*Archbishop of St. Louis*. "A Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where the Catholic religion is the essential law of the land, they are punished as other crimes."—*Archbishop Kendrick*. "The Catholic church numbers one-third of the American population, and if its membership shall increase for the next thirty years as it has for the thirty years past, in 1880 Rome will have a majority, and be bound to take this country and keep it."—*Father Hecker's Lecture in New York*.

The Catholic priest, Mr. Gross, has published his tract on Baptism. I am persuaded that the following extract from it will be of interest to your readers:

"All the graces, all the blessings, that a creature receives from God; the Holy Scriptures declare to come primarily from the font of baptism." p. 26. Again, "It is necessary even for infants to receive baptism, in order to receive the redemption of Christ. * * * Infants that die without baptism are not supposed to incur the same punishment with the wicked and Devil. * * * The Lord, in revealing to His church that unbaptized children are excommunicated from the vision, possession, and enjoyment of God in heaven, has not also and further designed to 'degrade what this state of existence of theirs may be, other than the loss of God in heaven.'" pp. 23, 24. "Infants, then as well as adults, require baptism to rescue them from the slavery of a fallen race to the liberty of the children of God—to give them a new birth; to give them, so to speak, Christian citizenship, with a passport from this land of exile to the heavenly Jerusalem." pp. 36, 37.

Some books outlive their usefulness. We should think it might be well for Pius IX. to call in a good many of the Catholic works that were published and duly signed and sealed with the cross, before the beginning of the new era A. D. 1870, and pass them through the index expurgatorius. Some of them are now full of downright heresy. Take, for example, the following from page 306 of a Doctrinal Catechism published by a Catholic Publishing House in New York City and approved by the Most Rev. John Hughes, D. D., Archbishop of New York: "Q. Must not Catholics believe the Pope in himself to be infallible?" "A. This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige under pain of heresy, unless to be received and enforced by the teaching body—that is by the Bishops of the church."

"Q. Can a General Council frame new matters of faith?" "No; a General Council can only explain what has been already revealed; it belongs to God alone to reveal new articles of faith."

How queer that the Pope should take up this "Protestant invention," formulate it into a dogma, and force, on pain of everlasting damnation, every bishop and priest—however much in heart he disbelieves it—to teach it as a part of that "Catholic faith which has been believed by all everywhere and always." We again advise the Pope to go at it in good earnest and purge out these doctrines, which were truth up to July, 1870, but heresy after that date. We shall bring in no bill for our advice—*Watchman and Reflector*.

A SMILE OR TWO.

Said an Irish justice to an obstreperous prisoner on trial, "We want nothing but silence, and little of that."

"Mamma," said a precious little boy who, against his will, was made to rook the cradle of his baby brother, "If the Lord has any more babies to give away, don't you take 'em."

"What brought you to prison, my colored friend?" said a Yankee to a negro. "Two constables, sah." "Yes but I mean had intemperance anything to do with it?" "Yes, sah; dey was bof of 'em drunk."

"I will save you a thousand pounds," said an Irishman to an old gentleman, "if you don't stand in your own light." "How?" "You have a daughter, and you intended to give her ten thousand pounds as a marriage portion." "I do." "Sir I will take her with nine thousand."

HUMORS—A couple of neighbors became so inimical that they would not speak to each other; but one of them, having been converted at a camp meeting, on seeing his former enemy, held out his hand, saying, "How d'ye do, Kemp? I am humble enough to shake hands with a dog."

The way John Stuart Mill proposed to the young lady who eventually became his wife, is strange; but true. "I wish I had your heart," said the lady, on an occasion when that gentleman had solved for her a knotty point. "And I wish I had your heart," replied Mr. Mill. "Well," said the lady, "since your head and my heart agree so well, I am willing that we should go into partnership."—*Ex.*

A very good hit was made recently after an election in Scotland, by one of the defeated candidates. A gentleman approached with, "Well Mr. —, how do you feel?" "Well," said he, "I feel, I suppose, pretty much as Lazarus did." "As Lazarus did?" said the first speaker; "How is that?" "Why," said he, "Lazarus was licked by dogs, and so was I."

A LEMON IN MARRIAGE—Harry sat at his father's side at a friend's table. Somebody passed the bread, Harry touched a piece that was dry, so he dropped it and took a softer piece.

"My son," said the father, reprovingly, "never

touch a piece of bread or cake that you don't mean to eat." Harry ate no bread. After a while the cake was passed round. When it came to Harry, the fingers made a quick, adroit movement and hauled off three large aliquots.

"Harry!" cried his father. "Well, papa," said the boy bravely; "you told me to take all the pieces I touched, and I touched all these."

"No, no, my son; I said to touch only what you want to take." "Add just what I did papa. I meant to take every crumb, and I tried for that other big slice with the pile of sugar on it but I didn't quite get it." "Harry," he laughed, and the father wisely concluded to give Harry his next lesson on table etiquette at home.

NOT LOST.

The look of sympathy; the gentle word spoken so low that only angels heard; The secret art of pure self-sacrifice, Unseen by men, but marked by angels' eyes These are not lost.

The sacred music of a tender strain, Whence from a poet's heart by grief and pain, As if charmed timidly, with doubt and fear, The busy crowds, who scarcely pause to hear These are not lost.

The silent tears that fall at dead of night Over the soiled robes that once were pure and white, The prayers that rise like the incense from the soul, Longing for Christ to make it clean and whole These are not lost.

The happy dream that gladdened all our youth, When dreams and less of soil and more of truth; The childhood's faith, so tranquil and so sweet, Which sat like Mary at the Master's feet These are not lost.

The kindly plans devised for other's good, No seldom guessed, so little understood; The quiet, steadfast love that strove to win Some wanderer from the ways of sin These are not lost.

Not lost, O Lord! for in thy city bright Our eyes shall see the past by clearer light, And things long hidden from our gaze below Thou wilt reveal, and we shall surely know They were not lost.

Come, therefore, unto Him, all ye that are heavy laden with your sins. By his own gracious voice he called you while on earth; by the voice of his ambassadors he continueth to call you; he calleth you now by name. Come unto him, and he shall give you rest: rest from the hard servitude of sin, appetite, and guilty fear. That yoke is heavy; that burden is intolerable. His yoke is easy, and his burden light. But come in sincerity; dare not to come in hypocrisy and dissimulation.—*Bishop Horecky*.

A CENTENNIAL EFFORT FOR "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 far more beautiful paper, that will be easier to read. 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 one. If two he 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 expect every Young Guard to lead off in this effort. We will report weekly our increase and the number sent by each worker—and our circulation—that all may see our advance if any.

Farm and Home.

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

JAVA PROLIFIC COTTON SEED, It is to certify, that in the spring of 1876, I procured of Eld. J. R. Graves, one bushel of the "Java Prolific" cotton seed, and planted them in about 1 1/2 acres of ordinary upland. From some cause I got a bad stand, and the planting places were planted in corn. The yield was 1000 pounds seed cotton, and 20 bushels of good corn. The land was prepared and cultivated in the ordinary way. I regard it as the very best cotton that I have ever seen. J. R. GRAVES, Kadoro, Miss., Feb. 11th, 1876.

[Extract of letter of Sam W. Bordua of Alabama.] OXFORD, ALA., Nov. 1, 1875. I think of your cotton, I reply that there is no comparison; they are far superior in

every respect. Where I made last year 500 lbs. seed cotton, I made from your seed on the same land, badly prepared, 2,000 this year. Old experienced farmers say they are the best that they have ever tested. My seed are all spoken for; your seed will be yours respectfully, SAMUEL W. BORDUA, CANTON, MISS., Nov. 16, 1875.

N. C. Orrick, Esq.: DEXA SIA—In answer to your inquiries, I take pleasure in stating that I planted this year several acres with the Java Prolific Cotton seed. I am highly pleased with the result; it is early, branches well, yields largely of lint, and is altogether more profitable to plant than any other cotton I have ever planted. My stand of it was poor, yet it yielded more per acre than Dickson's Cluster, planted at the same time, although Dickson's was on much better ground. The yield of Java, was about two (2) bales per acre. JOHN HANDY, RIVERTOWN, GA., Nov. 6, 1875.

W. B. McCarley, Sir: I planted two acres of river bottom land in your Java Cotton Seed and gathered from it 6370 pounds seed cotton. I pronounce it the best I have yet tried. I think it was out off by the drought at least one third. J. R. STANS.

HEDGES.

WE have yet till the first of May to plant the Pyraeanth Hedge in Tennessee, and two months in Mississippi, and farmers should improve it. Make a start with 1000 or 500 at least.

The following, from the *Louisville Courier-Journal*, is so excellent that we give it entire to our readers, as we are working for their benefit:

"PYRAEANTH—ITS VALUE AS A HEDGE PLANT. "One of the most gratifying features of the discussion which has been going on in your columns regarding the Pyraeanth, is that which points to the fact that many of the most intelligent farmers are desirous of finding a cheap substitute for the expensive plank fences that now almost universally prevail in the United States. We have all read of the beautiful hedge-rows of the old world, and we have seen calculations made as to the saving that would be effected for America were our fields inclosed by something akin to the hawthorn hedges, that, in the estimation of all travelers, constitute one of the chief charms of an English landscape. And the question now before us cannot be ignored. Every year will increase the cost of lumber, until at last we shall be driven to solve this problem after the manner of older communities.

"One of the chief difficulties in the way of substituting hedges for plank fences has been due to our inexperience. In Britain, which is probably the most famous country in the world for its fine hedges, the division of labor, even on the farm, is brought down to such a fine point that there are men known as 'hedgers,' whose entire round of duties is fully comprehended by this designation. And much more skill is needed in order to the formation of the best class of hedge than one would at the outset suppose. There is, first, the raising of the plants; next, the preparation of the ground; then, the after care. This last, no matter what species of plant is used, includes a knowledge of the proper time to trim, along with a right appreciation of the art of trimming correctly; an art, by the way, a full understanding of which can be gained only by much experience. One hedger in England and Scotland generally does duty for several farms, and paid by the day or job. Also, we need hardly add, that the hedge plant par excellence of Europe is the hawthorn, of whose loveliness and delicious fragrance the poets have made us all familiar. As a somewhat striking illustration of one fact that a plant may serve a given purpose in one country, and, though hardy enough, may be a total failure for the purpose in another, we cite the hawthorn of Europe. With us it has been tried and found wanting.

"And so we must search out something else. Osage orange, though extensively planted, has not given satisfaction except in a very few cases. And we might go on to enumerate quite an imposing array of trees and shrubs whose praises in the present relation have not been trumpeted forth, but which on trial have not answered the high hopes raised. The majority of those who are fairly entitled to be heard on the matter in hand appear to regard the Pyraeanth, all things considered, as the best candidate in the field.

"As stated on a former occasion, the Pyraeanth is a native of Europe, and may add further, that it is a near relative to the hawthorn, the two belonging to the same botanical genus, namely, *Crataegus*, the one the hawthorn, being *C. Oxyacantha*; the other, in which we are more immediately interested, *C. Pyraeanth*.

Pyraeanth, or, to use a prettier name by which it is known, evergreen thorn, under favorable circumstances and when planted singly, become a small tree, which, when in bloom are covered with its white blossoms, is striking and ornamental. Planted closely, when it is meant to become a hedge, it undergoes a process of stunting and is dwarfed.

"It is not important to go into minute details on the methods of propagating pyraeanth. Nearly all those who contemplate planting should find some nurseryman from whom they can obtain supplies when they are ready to go to work. Thomas Meehan a reliable nurseryman near Philadelphia, and T. H. McGown Magnolia, Miss., have, I believe, a large supply of pyraeanth plants for sale.

And, now, about the preparation of the ground. This can be put in proper condition by the plow or spade, and the sowing out, to be done neatly and in the best manner, should have the benefit of the latter implement. No farmer or gardener requires to be told how to prepare ground for a crop, and therefore I would only remark that nowhere more than here, will what is known as "stretching the surface" result disastrously. The setting out should be performed neatly in straight lines, and in the spring; and the cultivation for the first and second seasons should resemble that given any important crop, and on no account ought the weeds to be allowed to become masters of the situation. Any vacancies made by death should be supplied in the spring following, and a moderate heading back is given at the close of the second year. From the forward, careful trimming will be required every season at both sides and top, and it should be conducted in a manner which will cause the hedge always to be broadest below tapering gradually upward until the apex is reached.

"And thus in a few years the farmer can have a live fence which, with proper care, will last a life-time, in addition to forming both a shelter and protection. Now, we would not recommend that any one should at the outset attempt on an extensive scale the formation of hedges. Such an undertaking should be engaged in gradually but resolutely, and if it is, we are confident that the result will be satisfactory. If you have a garden, hedge it round about, and that will be an experimental ground from which you can obtain valuable ideas for your future guidance. If, Mr. Editor, these notes do not meet with the necessities of your readers in relation to the matter in hand, it will afford me pleasure on a future occasion to furnish such additional details as may be required. JOHN DUCAS, Editor Farmer's Home Journal.

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 BARRIST brighter and better than in any former year. That we may accomplish this, we appeal to all

OUR FRIENDS TELL YOUR NEIGHBORS

To act as agents in doubling our circulation. This is our Centenary plea. HOW MUCH you enjoy the reading of THE BARRIST, and urge them to take it. For a NEW YEAR'S PRESENT Send us a thousand new names within the next month.

NOW IS THE TIME. Begin at once, and keep at the work till the whole round Centenary year 1876.

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

Mississippi Department.

LEON M. P. LOWMEY, Editor.

AD communications contained in this Department should be addressed to the Editor at Natchez, Mississippi.

NOTES.

The "SOUTHERN FARMER," now a beautiful weekly agricultural paper, is becoming more and more interesting and useful.

RAY'S IMPROVED YELLOWS CORN, which is advertised in this paper, is selling rapidly; and a good thing it will be to every farmer who gets it.

DA. E. A. TERPES, secretary of the Foreign Mission Board, has recently made a flying trip through our State.

BRO. A. EDWARD BULLOCK, of Hancock county, writes: "I notice in your department of THE BAPTIST of Feb. 19th, you mention the money sent by me to pay for publishing my father's obituary."

BRO. W. I. SIMMONS, of Clinton, writes: "I wrote you some time ago that we were sad in Clinton. We are now glad."

BRO. ST. CLAIR LAWRENCE has recently suffered greatly from a fall, but was up and at his work again the last we heard from him.

useful man, and is accomplishing a great deal of good.

A. GREENSBORO GRAY.—Eld. Hackett, in a recent communication touching the meeting of Central Association last November at Clinton, gives a glowing account of the excitement on the centennial question, and the Christian liberality manifested, from which we extract the following: "I cannot forego the pleasure of mentioning the noble action of Bro. and Sister Hillman, and other members of their family and school."

PONTOTOC BAPTIST FEMALE SEMINARY.—Eld. A. J. Seale has recently visited this school, and reports it in a flourishing condition. He says there are fifty young ladies in the school, about half of them boarders.

MORE ABOUT OUR RECENT VISIT TO MEMPHIS.

WE had something to say last week about "Headquarters," but there are other things that we desire to say about our visit to Memphis. Among other distinguished men, we had the pleasure of meeting, several times, Rev. Mr. Dittler, Bro. Graves' recent antagonist in the Carrollton debate.

It seems to us that Pedobaptists all over the land should be earnestly engaged to circulate the book. Why not? It will contain the best efforts of their best man, and if they are right, they ought to be concerned to let the people see it.

We were glad to hear from Bro. Mayfield that he had engaged an agent to sell the Debate for almost every county in Mississippi.

Asking for Bro. J. M. Rarus, lately of Rion, Miss., but now of Corinth, we sold to Bro. Mayfield, for the Publication Society, the manuscript of a little book, entitled "The Little Baptist."

Book after book is being added to the catalogue of our Society's publications. It is doing a grand work, and doing it in grand style. We cannot think of that Society but with feelings of pride and of gratitude to God that he raised up a Graves to endow it and a Mayfield to manage it.

While in Memphis we also had the pleasure of meeting Bro. Lofton. He is doing grand things in the centennial work. So far as we know, he is the most successful centennial agent in the South.

MISSIONS.

SAY some, "The foreign mission work" is not now in vogue with that air of heroism which throbs such a glory over it in the days of Carey and Judson."

"There is yet great room for improvement, and to tone up the churches to the New Testament pitch on this subject is one of the most important pastoral duties of the age."

These thoughts coming from one of our most thoughtful pastors, are well worthy of our consideration. To reach the New Testament standard in all things pertaining to the kingdom of Christ should be our constant aim.

This is a difficult, and often an unappreciated work. In view of this, Rev. E. H. Graves, of Canton, China, says: "A man should not rush into the mission field through a romantic gush of emotion for the 'poor heathen.'"

In working among the Chinese we have to deal with a people who are very impulsive, and show very little of that emotional nature which the negro has to such an extent.

The chief thing a missionary should aim at is a knowledge of his Bible and of men. It takes sometime to become acquainted with Chinese modes of thought, and ways of putting things.

Preaching to the native Christians is very much the same as preaching at home. In preaching to the heathen we adopt a finer manner, and what we need is not so much intellectual preparation, as a mind deeply imbued with spiritual truths, taught of the Holy Spirit to present with spiritual truths, with force and earnestness.

Why is my liberty judged of another man's conscience? Rom. x. 29. "For whatsoever is not of faith is sin." Rom. xiv. 23.

WE saw in the last chapter what it took to constitute religious liberty briefly stated. A full, free, unmolested exercise of mind and conscience in matters of religion, when it does not infringe upon the rights of others.

The question under consideration is, Is this right? Every nation on earth, except the American, has said, no. The American government and the American people say, yes!

The question is, Who is right? Ought a man be left to a free exercise of his conscience, which is certainly very far from being perfect, and often antagonistic to truth?

Let us first examine the question in the light of reason, leaving out the question of Revelation.

"By conscience, or moral sense," says Dr. Wayland "is meant that faculty by which we discern two moral actions, and by which we are capable of certain affections in respect to this quality."

God has given this faculty to every man and it is his duty to follow it in every instance. True that it is impaired, and may lead a man wrong, yet if he refuses to follow it he is sure to be wrong.

Dr. Whately says, "You have seen that a man's conscience is not infallible. You must not at once conclude that you are right when you are acting according to the dictates of conscience. And yet you may be sure you are wrong if you are acting against it."

To follow conscience there is a probability of man going wrong, yet to fail to follow it there is no possibility of his being right.

This being true, which it is, beyond a doubt, how in the name of reason can any man or set of men claim the right to direct in matters of conscience for a fellow man?

It may be said that a man ought to do right. We grant that, and it may be said he ought to be made do right. Suppose we grant that? It next would occur

Wayland's Moral Science, p. 45. Ibid., part first, chap. II, sec. 8. Whately's Mor. E., pp. 26-28. Whately's Mor. E., p. 67.

who is to give us the model? Surely no man knows he is right from the model; for every conscience is impaired. It would not do for some to say, "we know we are right from reason and revelation, because our consciences tell us so."

For example, A. might say B's conscience was so impaired that it was leading him into dangerous wrongs, and he ought to be corrected; and in turn B. might say it was A's conscience that was impaired and leading him into dangerous wrongs, and he ought to be corrected. And C. might rise up and say they were both wrong, and ought to be corrected. And such a policy as this would reduce it to a matter of power, and not conscience, as to who would be corrected.

It is evident that the only way to prevent confusion and wrong to every party is to allow every man a free exercise of conscience, and persuade men to turn from error. Convince them of error, and their conscience turns from it.

The next question to be considered is, Should the church and State be disconnected entirely? They ought by all means. To connect the two would either include in the affairs of church all men of the world, or exclude them from the affairs of the State, either of which would be wrong.

It would lead corrupt men to seek position in the church in order to get position in the State. Such has been the history of the alliance of church and State.

It would introduce corruption into both church and State, which they would not have if separate.

The State does not need the church nor the church the State to sustain and perpetuate them, beyond the protection in rights as free men of the one, and the moral influence of the other. Neither church nor State can take one step towards aiding the other with power without infringing on the rights of some.

For example, the public school question of to-day. If the law may say to day a child shall read the Bible, it may say to-morrow he shall not read it. If Protestant America may say to day that children of Roman Catholics shall read the Bible, Roman Catholics may say to-morrow with the same propriety that Protestant and Baptist children shall learn the Roman Creed.

Experience has taught us that connection of church and State is not necessary to the support of teachers of Christianity. Dr. Wayland truly says, "When the people themselves arrange the matter of compensation to their clergymen, there are no rich and no poor curates. The minister, if he deserves it, is generally poor curate as well as his people."

And especially such a connection could not exist without infringing on the civil and religious rights of every man in the nation who disbelieves the tenets and doctrines of the established church.

It would cause a continual striving of creeds for the mastery. For proof of this we have but to look back upon the bloody track of the allied church and State, to see war, blood-shed, pestilence and devastation, to see the church wrap herself in a bloody garment, and walk forth in a day, dethrone piety, crown despots, and curse the world, all in the sacred name of Christianity.

Thus it is clear to me that with no other light than judgment and reason, that conscience should be free and State and church separate.

(To be Continued)

PARENTS, WHAT DO YOU PREACH TO YOUR CHILDREN?

PREACH to my children! Yes, every day, by your example, you preach a sermon to your children. Example preaches louder than words, and your sermons by example are remembered when your sermons by tongue are forgotten.

It is the formation of the character of the child. If you do not preach the gospel by a godly life, your example will be pernicious.

do not preach the gospel by a godly life, your example will be pernicious. It will be for good or for evil; you cannot occupy a neutral position, and both time and eternity will tell the result. A converted skeptic once said to me, "I should have been a confirmed infidel if it had not been for the example of my mother. I knew her life, and I saw how happily she died. Her happy death and that of a pious neighbor had such influence upon me that I never could believe that there was no reality in religion."

All this was the preaching of parental example. Now, let us take another look at the pernicious influence of parental preaching. The writer once heard a young man say, that if his parents were Christians he did not want to be a Christian.

Again, Eld. D. related in my hearing the case of a child about twelve years old, whose mother was a professor of religion. She had attended his meetings and went forward for prayer, and seemed deeply concerned. On their way home her mother told her she was too young to be a Christian, that it was time enough yet, and that she ought to wait till she was older.

Some time since I read the story of a little child whose grandfather had died a short time before, who said: "Mamma, a grandpa gone to heaven?" The mother replied: "I hope so; but why do you ask the question?" The child replied: "If grandpa's gone to heaven I don't want to go there." The mother asked why. He replied: "Because grandpa was so cross. I do not want to go where he is."

What a lesson is this for grand parents and parents too. How loud this preaching by example. Again I ask, what do you preach to your children? Do you try by example to lead the child to Jesus, or to prejudice their minds against religion? What responsibility rests upon you! Ponder it well, as you will soon give an account of this influence to God.

OBITUARY.

TOMMY GARDNER, the eldest son of our estimable friend and brother, M. T. Gardner, is dead. The Lord taketh the Lord taketh away, and blessed is the name of the Lord. Tommie was a boy of transcendent moral excellence, and though but seventeen years old he possessed a rare combination of moral, intellectual, social and domestic virtues.

"O blessed be the hand that gave, Still blessed when it takes away. Blessed be he who seals to save, Who heals the heart to break, Perfect and true are all his ways Whom heaven adores and earth obeys."

R. H. BOWMAN.

IS IT RIGHT?

SHOULD we tell the testimony that witnesses for Christ have borne in the past days? Should we emulate the example of Stephen in rehearsing the faith of our ancestors, as he did, when he was about to be stoned? Should we bring the living testimony of the dead—though they yet speak—as did Paul before the Hebrews, present to the gaze of the people, that they might "see that so great a cloud of witnesses encompassed" them, for encouragement to perseverance and steadfastness?

Should we teach them to observe all things whatsoever Christ has commanded and admonish Timothy, especially to give himself to reading and to study, that he might prove himself an unembarrassed workman? If so, hold centennial meetings, brethren, and we will feel the ministering influences of that cloud.

Notwithstanding this orthodox conclusion, a writer in the Southern Baptist of recent date refers to the preachers who officiate at centennial meetings as centennial "crowers." To reply to this I must accommodate myself to this writer. Now about the time this doctrine was being ushered in, and men called upon to listen, there was, in the very beginning of the first century, a crowd that reminded one who decided, of what had past. About two crowings brought that one to think soberly yet sorrowfully of what he had said, and he also remembered that he was exhorted when converted to strengthen the brethren. May this be re-enacted by our crowing.

L. R. BUSKES.

Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. JAMES. "There is no middle ground between Catholics and Baptists. All the notes practicing among sprinklers are branches or offshoots of the Catholic olive tree, and they are with its partners of its root and substance" (L. C., Judah).—Dr. Rev. J. T. TAYLOR, Ep. of Strasburg.

DR. BEHREND'S AND OPEN COMMUNION.

JUDE speaks of "wandering stars to whom is reserved the blackness of darkness." This seems to be true of Dr. Behrends, the hitherto eloquent pastor of the First Baptist church, Cleveland, Ohio. Perhaps there has never been a man in our ranks who has put forth in such strong language, such perfectly contradictory teachings. Since we have had time to see the fruit of his teaching, and since he has now left the Baptists and united with the Pedobaptists, it perhaps would be profitable to reproduce his teachings for the past few years. I will begin with his letter of resignation, which lies before me. He says, "No reasons of a personal nature have induced the above decision and action, (referring to his resignation). After thirteen months of varied experience since the utterance of my views on the communion question, I find myself so radically at variance with the denominational spirit, that a peaceful withdrawal from the Baptist body seems to me my only honest and honorable course." He further says, "the exclusive attitude of the denomination on the baptismal question, I am unable any longer to maintain."

They are not content, they can not be content. But with what are they not content? That is a question worth asking. For there is a discontent (as I have told you ere now) which is noble, manly, heroic, and divine. Just as a discontent which is base, mean, unmanly, earthly—sometimes devilish.

There is a discontent which is certain, sooner or later, to bring with it the peace of God. There is a discontent which drives the peace of God away forever. And the peace-bringing discontent is to be discontented with ourselves as a very few are. And the mean peace-destroying discontent is to be discontented with things around us, as too many are.

My friends, I cannot see into your hearts; I ought not to see. For if I saw, I should be tempted to judge; and if I judged, I should certainly judge rashly, shallowly, and altogether wrong. Therefore, examine yourselves, and judge in this matter. Ask yourselves each, Am I at peace? And if not, then apply to yourself the rule of old Epictetus, the heroic slave, who, heathen though he was, sought God, and the peace of God, and found them doubt it not, long long ago. Ask yourselves with Epictetus, Am I discontented with things which are in my own power, are with things which are in my own power? That is discontented with myself, or with things which are not myself? Am I discontented with myself, or with things about me, and outside of me.—Canon Kingsley.

A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent.

express train that stops at no station this side of Rome unless you jump off—at the risk of life and sound bones. Instance upon instance could be produced where open communion has sapped the life of churches, and carried them right into the current of Pedobaptism." It appears that notwithstanding Dr. Behrends was ticketed on the express train to Rome, at the risk of breaking his neck, he jumped off at the Congregational depot, as when last heard from he was preaching as a candidate for the pastorate of a Congregational church in Providence, R. I. Whether his neck is broken, and he buried away as an ecclesiastical surf, remains to be seen. I am glad to note the fact that however popular Dr. Behrends was as a pastor, his departure did not shake a single member. The letter they address to him states that "the reasons you assign for the act, disclose to us convictions on your part as to Christian baptism so unlike those held by you when you were called to the pastorate, and, in our view, so out of harmony with the example and command of Christ, and the just interpretation of the Scriptures and of apostolic usage, that we are constrained, however great our surprise and sincere our regret, to accept your departure from fundamental principles of our denomination as an inevitable severance by your own act, of your relation to us as a religious teacher. We therefore accept your resignation." This letter was unanimously adopted by the church. Such speaks well for the church at Cleveland. They are not to be driven about by every wind of doctrine. Our brethren at the North are having a rough sea on the communion question. There are thousands of pure Baptists there, as this instance demonstrates, but their illogical positions in endorsing alien immersions and practicing pulpits affiliations with Pedobaptists make their cause hard to sustain. The sooner they return to "the old landmarks which the fathers have set" the better for them. J. B. SKINNER.

THE PEACE OF GOD.

THE peace of God is rare among us. Some say it is rarer than it was. I know not how that may be; but I see all manner of causes at work around us, which should make it rare. We live faster than our forefathers. We hurry, we bustle, we travel, we are eager for daily, almost hourly news from every quarter, as if the world could not get on without us, and we are eager to know a hundred facts which merely satisfy the curiosity of the moment, as if the great God could not take excellent care of us all meanwhile.

We are eager, too, to get money, and get more money still,—piercing ourselves through, too often, as the apostle warned us,—with many sorrows, and falling into foolish and hurtful lusts, which drown men in destruction and perdition. We are luxurious, more and more fond of show, more apt to live up to our incomes, and probably a little beyond, more and more craving for this or that gewgaw, especially in dress and ornament, which if our neighbor has, we must have too, or we shall be mortified, envious. Nay, so strong is this temper of rivalry, of allowing no superiors, grown in us, that have made nowadays a god of what used to be considered the bases of all vices—the vice of envy,—and dignify it with the names of equality and independence. Men in this temper can not be at peace.

They are not content, they can not be content. But with what are they not content? That is a question worth asking. For there is a discontent (as I have told you ere now) which is noble, manly, heroic, and divine. Just as a discontent which is base, mean, unmanly, earthly—sometimes devilish.

There is a discontent which is certain, sooner or later, to bring with it the peace of God. There is a discontent which drives the peace of God away forever. And the peace-bringing discontent is to be discontented with ourselves as a very few are. And the mean peace-destroying discontent is to be discontented with things around us, as too many are.

A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent.

POSTIVENESS. BY REV. F. FRANKLIN JONES. ONE of the most prominent features of the Word of God is its positiveness. There is a definiteness and fixedness about every statement, and every sentiment and every doctrine, that utterly excludes the idea of change and uncertainty. It deals in no hypotheses, no speculative theories or crude ideas, no partially developed sentiment. Every fact is definitely and positively stated, every statement is made with certainty, every doctrine is laid down like compact. Everything is defined, sharp, incisive, whether it treats of material, or immaterial things.

It is this one peculiarity of the Scriptures that, more than any other, gives distinctiveness, definiteness, and force to Christian character. A real Christian is a positive character—positive in his life, positive in his utterance, positive in his mode and manner of dealing. If a man be a Christian he is no uncertain character. Men know where to find him, and what to expect of him. On questions of right and wrong even men of the world know where a man will find him to be a Christian. They do not expect to find him adopting a temporizing policy—a mere weathercock to be turned around by every breeze of popular opinion and set to whirling with every whirlwind of popular excitement. The moment men of the world find a man who professes to be a Christian doing that they lose confidence in the genuineness of his profession.

It was only the positive character that makes a deep and lasting impression on men and carries conviction to the heart that there is a divine reality in the religion of Jesus Christ. The phable man, may receive the applause of men and run a race of popularity, but the men who applaud him do so because he more shines them from conviction than drives conviction home upon them.

Louisiana Department.

ELDER W. E. PAXTON, Editor. Communications intended for this Department should be sent to Rev. W. E. Paxton, Shreveport, La., but subscriptions and money should be sent to Rev. J. B. Graves, 361 Main St., Memphis, Tenn.

OUR CORRESPONDENTS.

WE are glad that our writers in Louisiana are becoming interested in our Department. We have on hand a number of interesting articles, which will appear as fast as we can find space. It there should be a delay in the appearance of any communication, it is no disparagement of the article. The best articles are those that "keep" best.

We are very fortunate so far in getting only short, pithy articles. This is right. Our writers are that we cannot get a gallon into a quart measure. Continue to write, friends. Especially send us news items. These we can work into short paragraphs, and really this kind of matter is most sought after by readers.

GETTING RICH.

WHY, then, should some people jump at the conclusion that the publisher of the Recorder is getting rich? Getting rich indeed!—Western Recorder.

And why should you not, Bro. Caperton? Why should not the tools of an editor be rewarded? Why should anybody rejoice that a Christian merchant, mechanic and farmer is growing rich, and envy the toiling newspaper man that competency which all men desire and which it is lawful all should obtain? Are the editors and publishers of religious papers and ministers of the gospel the only class of people who are bound to stajure the rewards of honest toil? It is held a reproach to them to accept more than a scanty support out of their labors, why should it not be equally a reproach to other men?

The command is, bear ye one another's burdens; and Christian fellowship consists in part in sharing the duties of religion. Must Christian editors and Christian ministers bear more of the expense of supporting the gospel than others? Is it fair, is it in the spirit of Christ that men who never make sacrifices for Christ should be ready to complain and find fault with the editor and preacher if they abate one whit in giving all their service to the cause. I say the men who never themselves make real sacrifices for Christ, for only such, take such views. It is not the man who makes sacrifices cheerfully himself who demands of others to do what he is unwilling to do

himself. I know I am touching a tender subject with a great many. Covetousness is a very selfish sin, and a very sensitive withal. It is the only robber that goes unapprehended of society. I say a robber, because it robs God of his due and robs the soul of its salvation. It is a sore upon the church, which needs often to be probed and cauterized.

MINISTER'S INSTITUTE.

PROGRAMME proposed for the next Minister's Institute, to be held on Thursday preceding the next session of the Louisiana Baptist Convention. Essays or addresses as follows:

- 1. Present status of Baptist missionary enterprises, State and national.—Eid W. C. Faley, Trenton, La.
2. The Baptist ministry of Louisiana, their duty, needs and sources of encouragement.—Rev. A. J. Terry, Big Bend.
3. True theory of ministerial education.—Pres. W. B. Webb, Clinton, Miss.
4. Present status of our educational enterprises, State and national.—Rev. J. H. Tucker, Keachi, La.
5. The preaching of books, or the necessity for reading among pastors and people.—Rev. W. D. Mayfield, Memphis, Tenn.
6. Preaching one's own experience, advantages and dangers.—Rev. Geo. Tucker, Keachi, La.
7. The Baptist doctrine of Predestination, as distinguished from fatalism and its arguments for earnest activity.—A. Harris, Arigond.
8. Fearlessness in the pulpit.—Rev. John O. O'Leary, St. Landry parish.
9. The duties of deacons.—Rev. G. W. Hartsfield.
10. The evils of open or unrestricted communion as shown by the history of such churches at the North as have left us to adopt this practice.—Rev. W. E. Paxton.
11. The evils of loose discipline in churches.—Rev. W. C. Moreland, Mt. Lebanon.
12. Position of the Baptists in the history of our national development during the first century of the American Republic.—Rev. S. Nelson, New Orleans.

(W. W. LANDRUM, H. Z. ARMS, Geo. B. EAGLE, Committee.)

FROM LOUISIANA ASSOCIATION.

DEAR BRO. PAXTON:—There has been a great diminution in the ranks of the ministry of this (Louisiana) Association within the last three months. Five have gone to seek fields of labor elsewhere. Many of the churches have only a monthly service, and three none at all, only when a minister from another charge gives them an occasional sermon. There is but one church now that has a weekly service, and that is the one to which I am preaching. There is too much of "muzzling the ox" by the churches. I hope all will read carefully in THE BAPTIST those articles on "The Muzzled Ox." Big Bend, La., Feb. 14th, 1876. A. J. TERRY.

"B" TO R. N. HALL.

DEAR BRO. HALL:—In THE BAPTIST of February 12th, you severely take me to task for an article which appeared in THE BAPTIST of January 15th, signed "B."

My dear brother, you certainly did not read that article very carefully. Did you? I don't think you did, for if you had observed it very closely you would have seen that you and all other ministers who, like you, were doing their duty, were not included in the charges which you complain of, not by name of course, but the simple fact that you were doing your duty cleared you of the charges. So now don't you see, my brother, you have taken for yourself, what was not intended for you.

You seemed to think it was all right when "B" poured "his broadsides" into the churches, but as soon as he turned his batteries upon the preachers, it was all wrong, which would lead us to believe that you attach to the preacher that imaginary degree of virtue which clothes the king, and says he can do no wrong. Now, Bro. H., do you not think some of the ministry deserve rebuke as well as the churches?

Let us attack error wherever we find it, even in the ministry.

You say, "If the ministry is composed to a great extent of such men as he depicts them, they are not worthy of the respect of the people, and the country churches ought to rejoice that they are passed by."

And immediately you say, "Because ministers love their families, and seek to make a living for them, I

do not think it is a just ground for the reflection cast." I have quoted this extract to show you that from your own words, "B." is not censurable, for in no part of his article did he attach blame to any minister who was at work and doing his duty; and the class of preachers he depicts you condemn in harsher language than "B." thought of using, and in the very next breath, as it were, you go on to justify these same ministers whom you have already condemned.

And again, my brother, you undertake to quote Scripture on me to prove your position, but you do not quote it correctly, and you stop too soon; for if you had gone on and quoted the next verse, Matt. vi. 34, you would have seen that instead of being a help to you, it sustains the spirit of "B.'s" article: "Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself."

Now you see from reading verse 33, which you attempted to quote, we learn that we must seek first the kingdom of God and his righteousness, that is, having believed on the Lord, we must do the works he has commanded, and in thus doing our whole duty, the Lord has promised to add unto us, or supply our temporal needs, not that he will do it miraculously, but he will open up the way, and if the preacher, being first called of God, does his whole duty, he will be fed, these things will be added unto him without his taking anxious thought about them; to doubt it is to doubt the promise of our Lord himself.

And again, my brother, you misquote "B." when you say, "B." says, "Call a minister, and the first question he asks, is, What will you give?" (Your quotation marks.) Please read "B.'s" article again, and you will see "B." does not say that. I would not complain, only that an erroneous quotation always misrepresents. This was unintentional, no doubt, but still it is so, and does not correctly represent the case.

"B." has the advantage of Bro. H. in being acquainted with him, and is glad to say he esteems him as an earnest, devoted man of God, and only regrets that Bro. H. did not understand, but misapprehended his "Outlook," in THE BAPTIST of January 15th.

Bro. H. will please accept the Christian love of

SUNDAY-SCHOOL INSTITUTE.

PROGRAMME for Sunday-school Institute to be held in connection with the next Louisiana Baptist State Convention, as arranged by a committee appointed for that purpose:

- 1. What is a Sunday-school, and what relation does it bear to the church?—Prof. C. E. Crawford, Keachi, Louisiana.
2. The duty of all church members to attend the exercises of the Sunday school.—Prof. C. W. Tomkies, Shreveport.
3. The model Sunday school teacher.—Allen Barksdale, Esq., Vienna.
4. The duty of pastors in relation to the Sunday-school cause.—Rev. Robert Martin, Rocky Mount.
5. Sunday-schools in the country.—Deacon S. M. Norris, Kingston.
6. The use of blackboard in Sunday schools illustrated.—By distinguished visitors. F. COURTNEY, Chairman.

DEACON SHARP'S SPEECH.

DEAR BRETHREN:—As the question for miscellaneous business is before us, you will permit me to say a few words on a very important but an unpleasant subject, yet you will bear with me brethren for my cause.

It is to be hoped that, as a church of Christ, we are sincere in our love to Jesus, and in earnest to learn and disseminate the words of Jesus.

If his words are glad tidings to our hearts, they will also be to all who hear and feel their power. And as those who love Jesus also love the elevation of our race from sin and degradation to the image of Jesus and to the practice of all Christian virtues, it is, therefore, important that we investigate our heart and life, to see if the fruits they bring forth warrant the conclusion before a sound and honest judgment that we have the faith of Christ.

The gospel is an essential means of salvation, but it must be heard and believed; but how can they hear without a preacher, and how can they preach except they be sent? Brethren, are you either preaching

or sending the preacher? If not, do not lie to the truth, for you have no reason for comfort in such a faith. For it is not equal to the faith of devils; for they believe and tremble, and you, may be, believe and grumble.

But, brethren, let me illustrate. Udo J. Jim could not, on one occasion get his audience quiet, as some of them wanted to show their fine clothes, and he said: "Brethren, I'll tell you sometin' ob man's crossin' yo neber knowed. Well, den, when de great Creator made man, de fust ting him did was to make some souls and some gizards; and de price ob de souls was five dollars, and ob de gizards was twenty-five cents. Now, brethern, de man what hab de soul, he loves de Lord, and him what has de gizard, he loves 'himself.' Now, brethren, if Uncle Jim's history is true, how many all over de land, and in our churches, that have only two-bit gizards? Brethren, if ulcers are not cured they will kill. 'A little leaven leaveneth the whole lump.' Dear brethren, I have been an 'ornamental deacon' long enough. I know a large number of ministers, and nearly all of them have souls; but they are not made entirely of soul, they have bodies just like you and I have, and I have seen them poorly clad, mealy fed and overworked, and then denied the privilege of a hungry horse, to nicker when hungry. Lest, forsooth, 'they are preaching for money.' But, brethren, I will condense, and explain more fully my thoughts in the form of some resolutions:

- Resolved, 1. That we this day, pay our pastor his salary, which is long past. For we owe it, his credit is suffering for want of it.
Resolved, 2. That we, at once, pay him what we agreed to pay, as his body, and his soul and his family are suffering for want of it.
Resolved, 3. That those members who move away and do not pay their dues to the pastor be charged as dishonest, and excluded from the fellowship of the church.
Resolved, 4. That those brethren who do not contribute to preaching the word and sending it to those who have it not, be charged with covetousness, and idolaters be excluded from the church.

Brother Moderator, Bro. Damas: I move we adjourn. Just a word, Bro. Damas: Say on, Bro. Faithful. I move we refer these important resolutions to the next meeting. Adopted. Bro. Sharp: I will stand by the resolutions of the next conference. Thank you, Bro. Faithful. I will need all the help I can get. But God only can save us from this Laodicean state. Brethren.

Stony Comfort, La., Feb., 1876.

A GOOD PLAN.

OUR church has succeeded in securing an ample support for the pastor by adopting the plan of making payments every quarter. And then about two weeks before the end of the last quarter, the clerk would drop each member a note through the post office notifying him or her that the pastore year is about out, and that every member however humble and however poor is expected to contribute something to his support, be it ever so little. The result with us has been, that nearly every member of the church contributes something.

A postal card, or an envelope, with one cent postag is the expense. Try it Brethren.

THOU KNOWEST NOT HOW.—I looked upon the wrong or back side of a piece of arras (or tapestry); it seemed to me as a continued nonsense. There was neither head nor foot therein, confusion itself had as much method in it, as a company of thrums and threads, with many pieces and patches of several colors and colors, all of which signified nothing, to my understanding. But then, looking on the reverse, right side thereof, all put together did spell excellent proportions, and figures of men and cities; so that indeed it was a history, not wrote with a pen, but wrought with a needle: If man look upon some of God's providential dealings with a mere eye of reason, they will hardly find any sense therein, such their middle and disorder. But, alas! the wrong side is presented to the high God of heaven, who knoweth that an admirable order doth result out of this confusion; and what is presented to him at present may hereafter be so showed to us as to convince our judgments in the truth thereof.—Thomas Fuller.

As a roaring lion, and a raging bear; so is a wicked ruler over the poor people.

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Section in cotton raising... the present system of labor it becomes every day...

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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 attention to the celebrated Body and Lung Brace, the value of which I have accepted of that I may make it a 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 while without getting hoarse. My throat was generally sore and easily irritated, and its tone became heavy 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, which soon impeded my breathing, and I was compelled to desist from preaching.

I saw that if possible I must overcome these difficulties and recover the lost treasure—the voice, that to a minister more valuable than gold or silver, or any other precious thing, and was but little heeded: save the excision of an elongated uvula, and would do nothing but advise rest, and this I was compelled to take.

It was caused and continued that constant irritation and hacking they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from proplepsia uteri, and the professor of the Medical University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of dragging down, and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ceased, and I could articulate, which I had not done for twelve months, and very soon I commenced nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they 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 ministers.

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

The diaphragm or floor of the stomach sags, and the stomach sinks with it. Now all know that the linings of the stomach are connected with those of the throat, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it, and soon produce hoarseness, and if continued sore throat, and all the train of evils that ministers are wont to complain of, and which has carried hundreds to their graves, and which nearly are laying a wide as motionless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "giddiness," and exhaustion, and "dragging down," 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 tried the Brace with invariably successful results, I am prepared to testify of its real merits. Without it, I am satisfied, I should have been laid aside from preaching 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 minister with a speaking voice, and thus preserve my voice and physical strength. I do not believe that any one would ever be afflicted with hoarseness, or weakness of the back or loins, or piles, or that it, ordinarily known, and

only a light 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 in what prostrate and uses us as many ministers in voice and strength, and lays the foundation of premature decay.

This invaluable article I am prepared to place within the easy reach of every Baptist minister of the South, and when he has worn it one month, or through six months, he will evermore be grateful to me.

Five hundred ministers and brethren and sisters bear attested testimony to the fact that the Brace is a scientific Shoulder and Lung Brace; that it supports the back, abdomen, stomach, lungs; prevents lassaitude, hoarseness, piles, hernia, conumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic constiveness; it is used by elegants, lawyers, laborers, and is a specific for all cases of proplepsia of the bowels in males or women in females. It relieves when all other means fail; it will last a lifetime; it benefits in every case. When over 40, not every minister should use one.

I offer it to any one as a premium for 15 new subscribers to The Baptist at \$2.00 and postage, 20 cents. Let the fact be known to your members that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 15 you lack and you can secure it. If you will sell 5 Braces at the regular price I will give you a Brace as a premium. In one of these ways you can secure a Brace; and when you have experienced its benefits gold would not induce you to part with it.

TESTIMONIALS.

For the last two months I have suffered a great deal from sore-throat, from preaching. About the first of August my throat became sore and I became unable to speak. I had not done for twelve months, and very soon I commenced nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they 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 ministers.

DEAR BRO. GRAVES: For the benefit of suffering females I desire to give you my experience in the use of the Banning Long and Body Brace, in relieving and correcting prolapsus, weakness and general debility in the female. The aid on sale generally are unsatisfactory and worthless, but I can assure all that this restores all the benefits that you have in this connection. I have used it for some time, and the only satisfactory support I can get. I have used it for some time, and the only satisfactory support I can get. I have used it for some time, and the only satisfactory support I can get.

I have worn the Brace for thirty days, and I find it to do all it is recommended to do, and I advise all ministers and sisters to use it. I had been suffering about four weeks when I received the Brace, and my chest and lungs had become sore, and were broken down. I put on the Brace and continued to sing for three weeks longer, and to the surprise of all my friends, and my strength became vigorous. I will say that I find under many obligations to you for recommending it to my notice. T. J. COOPER, Herrington, East Tennessee.

Consumption cured. I received a letter from a friend, who had been pronounced in the last stages of consumption by the very best physicians in the country. I differed from them. I received the Brace and he would get well. I got it for him, and he is now a robust man, able to perform any work. I will say that I find under many obligations to you for recommending it to my notice. E. B. FELLNER, Friars Point, Miss.

I can preach day and night for two months with my Brace on and not be hoarse as I would in one week without it. Every minister, strong or weak, should have one. A. BOURG, Union Depot, East Tennessee.

The Brace sent to my order for a female relative, was received the 7th August, and she instructed me to say that she is much better than she was when she first received it. I can say that I have used a "Banning Brace" about three years. I have never worn any other article of Brace within the last twenty-five years, and I believe comparable to the Brace in its benefits. A good thing it is.

DEAR BRO. GRAVES: I have used your Brace six or seven years, and I can say that it has done for me what no other article could do. I have used it for some time, and the only satisfactory support I can get. I have used it for some time, and the only satisfactory support I can get. I have used it for some time, and the only satisfactory support I can get.

and you are half gone or permanently injured to give you need for the Brace or by the means of self-preservation. Add all orders to J. R. GRAVES, Memphis, Tenn.

THE SUNDAY SCHOOL SINGING BOOK. Songs of Glory. The best book in the field. The songs are grand and the new figure outlines are used. Price, 75 cts per copy; \$3.00 per dozen. \$4.20 per doz. by mail. FILLMORE BROS., Cincinnati, O.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to take it, and I would not be without it. I have used it for some time, and the only satisfactory support I can get. I have used it for some time, and the only satisfactory support I can get.

I can preach without getting the least tired in my lungs or hoarse. I would not be without it for the finest horse in Olden country. I can read and preach for every minister and public speaker as the very thing he needs. J. W. PALMER, Olden county, Tenn.

I have worn the Brace you sent me about forty days, and am prepared to say that it is all you and others have claimed for it. I would not be without it for the finest horse in Olden country. I can read and preach for every minister and public speaker as the very thing he needs. J. W. PALMER, Olden county, Tenn.

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THE BAPTIST.

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

MEMPHIS, TENN., SATURDAY, MARCH 25, 1876. New Series—Vol. IX., No. 18.

THE CARROLLTON DEBATE.

DR. GRAVES'S SEVENTH SPEECH. Replication.

MR. PRESIDENT:—There are several matters in my opponent's former speeches I wish to notice before submitting them to the verdict of public opinion.

And first, I will assure him that no amount of threatening can, for one moment, deter me from exposing the use he has made of Schleusner and Stokius in order to convince the world that Baptists are unbaptized. His book, containing his statements, has gone forth to the world, and his speeches are to be given to the printed page to go forth, and these statements he is wont, in his public lectures, to make all over the South-west; and it is time they should be corrected.

He urges, in justification of his suppressing a part of what Schlousner says of baptizo, that I, nor Alex. Campbell, nor Ingham, have given all the definitions. If Mr. Campbell, or Ingham, or myself, have done a great wrong in no way excuses Eld. Ditzler. But have we, in any sense, misrepresented Schlousner? We only professed to give what he declares to be the primary and proper definition of baptizo, seeking, as we are, for its use in this sense in the New Testament, not what he claimed to be the secondary and figurative use of the word, for on these he discusses through a page and a half of his lexicon, nothing of which has any weight in determining its literal and proper meaning. This is the reason why I have only given, as a rule, the primary signification of Passow, and all other lexicons, and for this reason A. Campbell, and Ingham, and writers generally quote the primary definitions only; and in doing so the lexicons are not misrepresented.

But Eld. Ditzler, in this instance, has palpably suppressed an explanation of Schlousner, a part of a sentence, so that he makes him testify to a manifest untruth, and to what Schlousner does not say when his whole sentence is correctly translated. The suppression is openly confessed, and one that no scholar or controversialist can be excused for perpetrating. Take it as he gives it, and as it stands in his book.

"Baptizo. Proprie: immergo ac intingo, in aquam mergo, a baptio, et respondet Hebraico taval, 2 Reg. v. 14, in vobis. Alex. et tava, apud Symmachum Psalm lxxviii. 6, et apud incertum, Ps. ix. 6. In hac significatione nunquam in N. T. sed eo frequentius in Script. Gr. legitur, v. c., Diad. Sic. i. ch. 36, de Nilo exundante: 'ton chersaion therion tapolla hypo ton potomon periphthenta diaphtheiretai baptizomena.' Multa torrestrium animalium, aluminio dorephensus, submersione periunt."

Which I translate: "Properly, to plunge into and dip in, to sink into water, from baptio, and corresponds to the Hebrew taval, 2 Kings v. 14, in the Alexandrian version, and [corresponds] to tava in Symmachus Psalm lxxviii. 6, and in an unknown writer in Psalm ix. 6. In this signification it is never used in the New Testament, but frequently in Greek writers, for example, v. c., Diad. Sic. i. c. 36, concerning the overflow of the Nile. [Omitting the Greek and adopting Schlousner's translation of it.] Many land animals, overtaken by the river, perished by the submersion."

Now, the whole matter in dispute, turns on what "hanc" refers to in fifth line. Does it refer to the last mentioned meaning of tava, as given in the two last psalms quoted, or to the signification distinguished by the term "proprie," and answering to the Hebrew word taval? Undoubtedly to the last, tava, which is used in the two Psalms referred to in the sense of to destroy by the overflowing; and Schlousner declares that in this sense—i. e., "to drown, to perish by the submersion," it is never used in the New Testament, but often in classic writers. I submit my translation and construction with confidence to the verdict of every scholar on the continent. I do not think Dr. Varden,* nor Dr. Talbert, nor Dr. Breaker, nor any other member of my committee of referees, will hesitate to endorse them as correct. Not to influence the verdict of scholars, but for this occasion, I made my translation and criticism and submitted them to Jas. P. Boyce, and President of the Southern Theological Seminary, one of the ripest scholars of this age, for his opinion, which I only received last night. He says:

"Upon the passage you are undoubtedly correct. The hanc cannot refer to the first; but to the last, and only to the second as it may be regarded as identical with the last. I think it has reference to the last only."

I now submit this as a case made out, and one of the most flagrant suppression of the words of an author, making him to say the very opposite of what he does say, that I have ever met with. His attempt to turn it off with a sneer or a laugh will not avail him. His false coin, that he has been so long passing off on the ignorant and credulous, is at last nailed to the counter.

I refer all back to my former speech, that they may see Schlousner's definitions of the noun baptisma, which Eld. Ditzler entirely fails to give, because, had he given it, every one could see for himself how foully the author had been dealt with. Instead of saying that, in the New Testament baptism is never used in the sense of "to immerse," he says:

"Baptisma is a verbal noun from the perfect passive of the verb baptizo. (1) Properly, immersion, a dipping into water, a bathing. Hence it is transferred (2) to the sacred rite which prominently is called baptism, and IN WHICH FORMERLY THEY WERE IMMERSED IN WATER, that they might be obligated to the true divine religion."

You see, that when referring to the physical act of baptism, Schlousner says it means nothing else than immersion or a dipping into water, and that this is its sacred or New Testament use.

Stokius's Lexicon. The impression he has sought to make with this lexicon is not justified in the least by the language of its author. If I have been correctly impressed, it is that this distinguished scholar teaches that baptizo means "to wash, to apply water in any way, to sprinkle," etc. Let me place Stokius and A. Campbell in their true light before my hearers and the world.

Stokius gives, first the general and then the special, signification of words; then the tropological or figurative uses at length. With the figurative uses of baptizo we have nothing to do in determining the action, therefore we do the lexicographer no injustice when we give only his meanings of a word when used in its physical sense. Therefore Mr. Campbell, nor myself, nor any other man, is chargeable with fault because we give only the literal, primary definitions of Stokius, and in no sense change his meaning.

What does he say about adesperto? He simply gives it as his opinion that the washing or cleansing, which he says is figuratively called baptism in two places in the New Testament to which he refers (Mark vii. 4, Luke xi. 38, where the Pharisees, returning from market, are said not to eat unless they had baptised themselves), might be and was accustomed to be performed by sprinkling water. This is an opinion only, which is opposed by Dr. Altig, Dr. Kitto, Dr. Meyer, Maimonides, and all Jewish commentators, who, it must be allowed, understood their own customs. But grant that the washing before eating, in the instance, was performed by sprinkling, does it help Eld. Ditzler's case? Not the least, for Stokius says it is only called a baptism by a figure of speech; as we are accustomed to say the land was baptised in blood and tears, or immersed in calamities, overwhelmed by taxation, etc.; we have only the effect in our mind, and have no reference to the act that produced it.

But this figure is not found in the inspired text, it is only the creation of the English translators. The Holy Spirit says, that when they came from market the Pharisees did not eat without first washing themselves—taking a bath, says the Syriac. Our translators unfortunately translated baptizo here figuratively by "wash," instead of literally and properly, "immerse," hence, all this confusion of ideas gotten up about it. Stokius then tells us that by another figure, called synecdoche, whose part is put for the whole, it is used to denote the ministry of John, as in Acts xix. 2. Will Eld. Ditzler claim that the ministry of John is one of the proper meanings of baptizo? It certainly is just as much as "to wash," "to cleanse," "to wet," "to moisten," are. The former is used by synecdoche, and the latter only by metaphor.

THE CARROLLTON DEBATE.

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And first, I will assure him that no amount of threatening can, for one moment, deter me from exposing the use he has made of Schlousner and Stokius in order to convince the world that Baptists are unbaptized. His book, containing his statements, has gone forth to the world, and his speeches are to be given to the printed page to go forth, and these statements he is wont, in his public lectures, to make all over the South-west; and it is time they should be corrected.

He urges, in justification of his suppressing a part of what Schlousner says of baptizo, that I, nor Alex. Campbell, nor Ingham, have given all the definitions. If Mr. Campbell, or Ingham, or myself, have done a great wrong in no way excuses Eld. Ditzler. But have we, in any sense, misrepresented Schlousner? We only professed to give what he declares to be the primary and proper definition of baptizo, seeking, as we are, for its use in this sense in the New Testament, not what he claimed to be the secondary and figurative use of the word, for on these he discusses through a page and a half of his lexicon, nothing of which has any weight in determining its literal and proper meaning. This is the reason why I have only given, as a rule, the primary signification of Passow, and all other lexicons, and for this reason A. Campbell, and Ingham, and writers generally quote the primary definitions only; and in doing so the lexicons are not misrepresented.

But Eld. Ditzler, in this instance, has palpably suppressed an explanation of Schlousner, a part of a sentence, so that he makes him testify to a manifest untruth, and to what Schlousner does not say when his whole sentence is correctly translated. The suppression is openly confessed, and one that no scholar or controversialist can be excused for perpetrating. Take it as he gives it, and as it stands in his book.

"Baptizo. Proprie: immergo ac intingo, in aquam mergo, a baptio, et respondet Hebraico taval, 2 Reg. v. 14, in vobis. Alex. et tava, apud Symmachum Psalm lxxviii. 6, et apud incertum, Ps. ix. 6. In hac significatione nunquam in N. T. sed eo frequentius in Script. Gr. legitur, v. c., Diad. Sic. i. ch. 36, de Nilo exundante: 'ton chersaion therion tapolla hypo ton potomon periphthenta diaphtheiretai baptizomena.' Multa torrestrium animalium, aluminio dorephensus, submersione periunt."

Which I translate: "Properly, to plunge into and dip in, to sink into water, from baptio, and corresponds to the Hebrew taval, 2 Kings v. 14, in the Alexandrian version, and [corresponds] to tava in Symmachus Psalm lxxviii. 6, and in an unknown writer in Psalm ix. 6. In this signification it is never used in the New Testament, but frequently in Greek writers, for example, v. c., Diad. Sic. i. c. 36, concerning the overflow of the Nile. [Omitting the Greek and adopting Schlousner's translation of it.] Many land animals, overtaken by the river, perished by the submersion."

Now, the whole matter in dispute, turns on what "hanc" refers to in fifth line. Does it refer to the last mentioned meaning of tava, as given in the two last psalms quoted, or to the signification distinguished by the term "proprie," and answering to the Hebrew word taval? Undoubtedly to the last, tava, which is used in the two Psalms referred to in the sense of to destroy by the overflowing; and Schlousner declares that in this sense—i. e., "to drown, to perish by the submersion," it is never used in the New Testament, but often in classic writers. I submit my translation and construction with confidence to the verdict of every scholar on the continent. I do not think Dr. Varden,* nor Dr. Talbert, nor Dr. Breaker, nor any other member of my committee of referees, will hesitate to endorse them as correct. Not to influence the verdict of scholars, but for this occasion, I made my translation and criticism and submitted them to Jas. P. Boyce, and President of the Southern Theological Seminary, one of the ripest scholars of this age, for his opinion, which I only received last night. He says:

"Upon the passage you are undoubtedly correct. The hanc cannot refer to the first; but to the last, and only to the second as it may be regarded as identical with the last. I think it has reference to the last only."

I now submit this as a case made out, and one of the most flagrant suppression of the words of an author, making him to say the very opposite of what he does say, that I have ever met with. His attempt to turn it off with a sneer or a laugh will not avail him. His false coin, that he has been so long passing off on the ignorant and credulous, is at last nailed to the counter.

I refer all back to my former speech, that they may see Schlousner's definitions of the noun baptisma, which Eld. Ditzler entirely fails to give, because, had he given it, every one could see for himself how foully the author had been dealt with. Instead of saying that, in the New Testament baptism is never used in the sense of "to immerse," he says:

"Baptisma is a verbal noun from the perfect passive of the verb baptizo. (1) Properly, immersion, a dipping into water, a bathing. Hence it is transferred (2) to the sacred rite which prominently is called baptism, and IN WHICH FORMERLY THEY WERE IMMERSED IN WATER, that they might be obligated to the true divine religion."

You see, that when referring to the physical act of baptism, Schlousner says it means nothing else than immersion or a dipping into water, and that this is its sacred or New Testament use.

Stokius's Lexicon. The impression he has sought to make with this lexicon is not justified in the least by the language of its author. If I have been correctly impressed, it is that this distinguished scholar teaches that baptizo means "to wash, to apply water in any way, to sprinkle," etc. Let me place Stokius and A. Campbell in their true light before my hearers and the world.

Stokius gives, first the general and then the special, signification of words; then the tropological or figurative uses at length. With the figurative uses of baptizo we have nothing to do in determining the action, therefore we do the lexicographer no injustice when we give only his meanings of a word when used in its physical sense. Therefore Mr. Campbell, nor myself, nor any other man, is chargeable with fault because we give only the literal, primary definitions of Stokius, and in no sense change his meaning.

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