

THE VALUE OF THE BODY AND LUNG BRACE.

To Baptist Ministers of the South:

I take this method of calling your attention to the celebrated Body and Lung Brace, the agency of which I have accepted that I may make its benefit to my paper by making it a far greater benefit to you. I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago I was thoroughly broken down in voice, from excessive preaching. I could speak but a little 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 bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and if possible overcome those difficulties and recover the lost treasure—the voice, that to a minister more valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest, and this I was compelled to take. What caused and continued that constant irritation and hacking they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the Theory and Practice of Medicine in the Medical University of Nashville was her physician, and he prescribed for her the identical Brace, which speedily relieved her. She complained of a dragging down, and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one as large enough for my self and put it on the first time doubtless it was over worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking no longer ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was 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 those symptoms of "dragging down," goneness, exhaustion, after speaking, and weakness of the back and loins, and piles, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, as shown 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 yearly are laying aside as useless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion and "blue Mondays" that most ministers know so well, as it is of hernia and piles. Now, after a personal experience of nearly twenty years, and the added experience of more than five hundred ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the same of fatigue, and let me with a heavy, husky voice; with it, I can speak six hours a day without exhaustion or hoarseness. I now feel as if I were speaking, and thus preserve my voice and physical energy. I do not believe that any one would ever be afflicted with hernia, or piles, or weakness of the back or loins, should he wear it, ordinarily loose, and

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

Our labor in protracted meetings is what mortifies, and uses up any ministers in voice and strength, and lays the foundation of premature decay.

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

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

I offer it to any one as a premium for 15 new subscribers to THE BAPTIST at \$2.00 and postage, 20 cents. Let this fact be known to your neighbors that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 15 you lack and you can secure it. If you will sell 5 Braces at the regular price I will give you a Brace as a premium. In one of these ways you can secure a Brace; and when you have experienced its benefits gold would not induce you to preach without it.

TESTIMONIALS.

"For the last two months I have suffered a great deal from sore-throat, from preaching and speaking. About the first of August my throat became so sore that I became unable to speak, and I was in a very bad way. I put on the Lung Brace, and, strange to say, that was the last of my sore throat. It acted like a charm. And this month, preaching twice a day, in all fully three hours, my throat has not troubled me in the least. In this connection I wish me for saying word to all who are afflicted with sore-throat, and believe the Brace would be of as much service to them in many cases, as it is to preachers. I know a sister who, without the Brace, could not speak fully in public. It is able to attend to all her household duties. A word to the wise is sufficient. E. J. HEWLETT, Oxford, Miss., 1875.

DEAR BRO. GRAVES: For the benefit of suffering females I desire to give you my experience in the use of the Banning Lung and Body Brace in relieving and correcting prolapsus, uteri, and general weakness in the female. The supporters we find on sale generally are unsatisfactory and worthless, let I can assure all that this furnishes all the benefits that we can get from mechanical means; and in an extensive practice in the dispensary peculiar to females I find them the only satisfactory supporters I can get. You will not try them to be convinced, and with them we are able to get many invalid ladies out of bed and make them useful to their families. J. R. SLATON, M. D., Beaufort, Miss., April 27, 1875.

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

Consumption cured, it is stated in the report. In 1872 I bought a Brace for my nephew, Jas. T. Fuller, who had been pronounced in the last stage of consumption by the very best physicians in the country. I differed from them, recommended him to get the Lung Brace and he would get well. I bought it for him, and he is now a robust man, able to split rails or do any work. I write this because I think it ought to be known, and thousands of females ought to know its advantages in weakness. E. B. FULLER, Friars Point, Miss.

I can preach day and night for two months with my voice on and no hoarseness, and I would in weak, should have one. A. BOWEN, Union Depot, East Tennessee.

The Brace sent to my order for a female relative, was received the 7th August, ult. She instructed me to say that she is much pleased with the relief afforded by its use. It is her testimony that I can add my own. I have used a "Banning Brace" about three years. I have also worn many other styles of Brace within the last twenty-five years, but nothing comparable to the "Banning" one. It is a good one. A good thing to be improved. Yorkville, Gibson County, Tenn., 1875.

tant to ease and efficiency. J. H. WILSON, Sr., Lexington, Lee Co., Va., 1874.

I have given the Brace a fair trial. I had it all that I claimed for it. I would not take \$100 for the right to wear it. I hope that at my old age my friends will wear one. J. A. REYNOLDS, Fulton, Miss., 1874.

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

FACTS TO TESTIFY.

Suffering very much from "Dyspepsia" and general debility—the result of protracted illness, I obtained and have been wearing a "Banning Lung and Body Brace," and am satisfied there is no superior equal to it. I feel confident others similarly affected would be greatly benefited by its use. EDDIEA COLE, Washington, 1871.

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 give it up for anything else. It is the very thing I have needed for years. I would recommend all weak lungs or weak backed ministers to procure the Brace at once by all means. J. N. KAY, Concrete, Texas.

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 promises to do. I am over sixty years old and can, with it on, do as much labor as any man of my age, and it is the same. Yours truly, J. B. COLEMAN, Ball Camp, Knox County, East Tenn.

BRO. GRAVES: This to certify that I have worn the Banning Brace for about sixty days, and can say the same that a great many others have said. I have needed it for some time, and I do not see how I could possibly do without it. I would not take any more of it if I could not get another one. W. S. SHIRLEY, Fayetteville, Ala., June 17, 1875.

With BROTHERS BANNING'S Lung and Body Brace, I received one on the 29th of March. To fully test it I preached for ten days in succession, and part of the time twice a day, and did it all, with the work, greatly benefited me. I am not so much fatigued after preaching twice a day as I was before. After preaching once I believed the Brace to be the greatest earthly boon to ministers and all those having weak lungs. Its value cannot be told. I can recommend the Brace to be everything it is recommended to be. W. S. MERRILL, Harrison Creek, N. C.

It is with the greatest pleasure that I bear my testimony to the value of Banning's Lung and Body Brace. Before I got the Brace I suffered and prostrated me beyond measure to preach, more than anything ever did in my life, but with the work, greatly benefited me. I am not so much fatigued after preaching twice a day as I was before. After preaching once I believed the Brace to be the greatest earthly boon to ministers and all those having weak lungs. Its value cannot be told. I can recommend the Brace to be everything it is recommended to be. W. S. MERRILL, Harrison Creek, N. C.

DEAR BRO: I went myself this morning to write you a line and for forward you postage money order No. — for the sum of fifteen dollars to pay for the purchase of the Brace, and to pay for the postage. I could not duplicate my Brace would not take five hundred dollars for it. Had I had twenty years ago I had it, it would have added years of usefulness to my afflicted life. I wear it as regular as do my hat, and find that it takes me all my work or riding. I ride on horse back now with more ease than I did on my own, and now speaking for two and a half or three hours does not tire me, and set me to coughing. So soon as I can I will send you some testimonials. JAMES M. RUSSELL, General, Van County, Texas.

For the good of others I wish to bear testimony to the value of the Body and Lung Brace. I know that the purchase of the Brace, who on account of weak lungs and back, are breaking down and will soon be compelled to leave the pulpit, and possibly lose their health, who can secure the Brace, and the pulpit and to their families by the use of the Brace. In the year 1869, as the result of constant preaching, I was completely prostrated in strength and my voice was shattered and never recovered. I am of a robust and sound constitution, blessed with an unusual strength of voice. By the advice of a friend in whom I had confidence, I purchased a Brace, and to my astonishment was enabled to resume my labors and to sing for two weeks without stopping. I can do ten times the preaching with that with out the Brace, and could I not procure another I would not let for so long as I have worn it for five hundred dollars. This is my estimation of the value of the Brace. ISAAC SMITH.

I want to bear my testimony for Banning's Brace. I have purchased two Braces from you. I bought one in 1870 for my wife, which was a great benefit to her. I was afflicted with a pain in my back between my shoulders when I would work at the bench with planes had to sit down or lie down frequently through the day to rest. Last February I thought I would put on my wife's Brace. It felt a little awkward at first but I had not worn it three days until I was working all day without resting, and now, I can stand all day at the lathe or work without tiring in my back, the result was I had to send for another Brace. E. D. GARRISON, Scottsville, Ky.

My complaints were general debility, chronic constiveness and spinal affection, all of which the Brace has remedied. I regard it as the most valuable piece of property ever possessed by a minister. Edna, Tenn. J. M. YOUNGBLOOD.

Keepers Cured.—The friends of Bro. C. C. Corley, of Yorkville, Gibson county, Tenn., some weeks since assisted him in procuring a Brace. He was terribly crippled and wholly disabled. As a witness: "I have deferred to state what the effects of the Brace have been in my case until this day, (through my wife's testimony) and I can say that you saw my terrible condition. I can get about without any difficulty. I can say to you, I would not wear it for any consideration less than its just worth my life. I can recommend it to any one entering as I did. Thanks to my friends who assisted me in procuring it. C. C. CORLEY, Yorkville, Gibson County, Tenn., 1875.

It has greatly benefited me in singing, in preaching, and riding horses, and especially in carrying my wife and children. I was greatly benefited in singing, preaching and riding, especially preaching. THOS. K. MORGAN, Greenville, S. C.

My old Brace that I have worn for sixteen years has become too small for me. I had that I cannot do without it. They are worth—I cannot estimate how much. I forward you ten subscribers and \$5 cash, as I cannot wait until I can get the Banning Brace subscribers. THOS. K. MORGAN, Beaufort, East Tennessee, Dec. 27, 1875.

BRO. GRAVES: I received my Brace in January last, though used very little until spring and summer. Since then I have used it constantly, and can truly say it is the preacher's help. It has greatly benefited me in singing, preaching and riding, especially preaching. THOS. K. MORGAN, Greenville, S. C.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather clearing such things under the general head of "luncheonery." Recently, under the heavy and fatiguing efforts of the Centennial, quite broke down for the first time, and I do not hesitate to testify to the inestimable worth of this Brace. I can endure at least three times the amount of labor that I did before, and without fatigues. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it. G. A. LOFTON, Pastor First Baptist Church, Memphis.

Banning's Brace.—It is one of the greatest of physical blessings to a public speaker, or singer. The testimony of many ministers as to its great benefits would surprise those who know nothing of it. S. H. FORD, St. Louis, Editor Christian Repository, Memphis, Tenn.

The price of the Brace is \$15, but to all ministers \$10, each in every instance to a company dealer, at the general's risk, unless sent by P. O. order or Express.

A Brace will be exchanged until a perfect fit is secured. The purchaser paying for express. If the measure is properly taken, a fit is secured the first time. The Brace, like spectacles, to benefit in every case, needs only to fit the person, and the fit is permanent.

Directions for Measuring.—Take a tape, if you have not a regular measuring tape, and measure two inches below the tips of the hips, around the abdomen, and the measure in inches. The Brace is all marked in row numbers, and can be enlarged or worn in it. Don't wait until you are half dead or permanently injured before you get a Brace or suffer the loss of self preservation. Address all orders to J. H. SELLERS, Memphis, Tenn.

CAUTION NOTICE.—THE GENUINE EDITION. Immense Success!! 40,000 of the GENUINE LIFE AND LABOR OF LIVINGSTONE.

The thrilling story of a noble life in the wild land of the Nile. The life of the great African explorer, David Livingstone, as told by his own words, and illustrated by the most brilliant pen and pencil. Millions read it. We want agents everywhere. Profitable. Send for terms. S. D. THOMPSON & CO., Publishers, St. Louis, Mo. A-10-1875

Lodgings for Baptists CENTENNIAL. AT THE

The American Baptist Publication Society is holding a grand Centennial Exposition of the Bible and the Christian Church. The exhibition is held in the Grand Central Hotel, New York City, from May 1st to May 31st, 1876. The exhibition is a grand and interesting one, and is well worth a visit. The exhibition is held in the Grand Central Hotel, New York City, from May 1st to May 31st, 1876.

BAPTIST MEN. To cover expense, a charge will be made of 50 cents per night. The location is central—1430 Chestnut Street, between Broad and Fifth streets. (Get map and keep it for reference.) There are several good restaurants within three minutes' walk of the Rooms. Send on your applications. It will not be possible for us to furnish accommodations to ladies. Address, R. G. PITCHER, Secretary.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather clearing such things under the general head of "luncheonery." Recently, under the heavy and fatiguing efforts of the Centennial, quite broke down for the first time, and I do not hesitate to testify to the inestimable worth of this Brace. I can endure at least three times the amount of labor that I did before, and without fatigues. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it. G. A. LOFTON, Pastor First Baptist Church, Memphis.

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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, May 20, 1876. New Series—Vol. IX., No. 26

THE CARROLLTON DEBATE.

Infant Baptism as Practiced by the M. E. Church South Authorized by the Word of God! BLD. DITZLER'S FIFTH SPEECH.

GENTLEMEN MODERATORS.—As the practices of a people throw light on the difficult passages we find in their writings, so here, in the well-known practices and customs of the Jews, we will find a further means of understanding the commission. The following facts are admitted by our opponents that the Jews practiced infant baptism on the children of all proselytes at the beginning of the third century. Thus Dr. Judd (Baptist), copied by Dr. Graves, says: "Independently of the Scriptures we have evidence that ought to satisfy us that, at the commencement of the third century, the custom of proselyte baptism was practiced among the Jews." (Page 243, Appendix.) The Jerusalem Talmud (220 A. D.), which Judd quotes, mentions it, and seems to agree that Roman soldiers received it during the time of the second temple. (Page 213.) To these points M. Stuart agrees in substance. (Page 122.)

But while our opponents are compelled to put it thus early, they admit, as Judd does, the force of facts and testimony that puts it immediately after the era of the birth of Christ. On the contrary, all the most learned in Jewish literature, Lightfoot, Seldou, Buxtorff, Schaetgenius, Danz, Wetstein, Witgus, Kuinoe, Beza, etc., believe it was practiced long before the apostolic age. Ernesti, Bauer, Paulus, M. Stuart, etc., think it came in after the apostolic times. The proofs favoring this are first, "the original institution of admitting Jews to the covenant, and strangers to the same, proscribed no other rite than that of circumcision" (Judd, p. 213), secondly, no account of any other is found in the Old Testament; none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, etc. (Judd, p. 213.)

M. Stuart urges that the silence of Onkelos, Philo, Josephus and Jonathan is proof it did not exist before Christ (page 128), but admits it existed in the second century, if we may credit the Jerusalem Talmud. (Page 128.) See Judd on the same,—silence of these men. (Page 241.)

Here, as so often on the baptismal question, the matter is superficially examined. With the Bible open before us, we know that the above objections are utterly untrue. In 2 Chron. xxx. 15, 27, the people did not come with due preparation, though circumcised; and it was against the law to take the passover thus. The New Testament shows clearly, as well as Lev. xi. 25, 36, Num. xix. 9, 18, Lev. xv. and xvi. entire, that the unclean would not dare to approach the passover, or come into the assembly of the people. "Psalm xxiv," "Who shall stand in the congregation of the upright? the clean of hands," etc., is based on that fact.

Exodus xii. 47, 48, 49:—"All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised; and then let him come near and keep it: and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. One law shall be to him that

is home-born, and unto the stranger that sojourneth among you." Numbers ix. 14:—"And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land." Numbers xv. 15, 16:—"One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the Lord. (One law and one manner shall be for you, and for the stranger that sojourneth with you.)"

It is here laid down that native Jews and proselytes shall be under one law. That was settled from the beginning of the exodus of the Jews, that "according to the manner thereof" all alike were to be qualified to take it. No unclean, unbaptized Jew could take it according to law. Hence, of all absurdities it is the most absurd to suppose that the Jews would allow Gentiles to take the passover, or come into the assemblies of the righteous unbaptized. And this enables us to understand the teachings of John iii. 5. Christ is simply declaring a well-known fact there, not a new law of his kingdom. Nicodemus, you Jews hold,—we all hold,—that every one must be baptized who enters our church as well as profess faith in God as a pure Spirit, by which he becomes as one now born, "born of the Spirit." (See Lightfoot.) He had to be born of water and the Spirit to be entitled to entrance, as a proselyte or Gentile. Christ simply relates an existing fact. In verso 10 he shows that he is talking of matters that ought to be familiar to the rabbi. "Art thou a master [ho didaskalos, the teacher of Israel] and knowest not these things?" The ordinary baptism was familiar, but the rabbi had lost sight of the spiritual. Men were born of circumcision, —received the rite of it; born of water,—received the rite of baptism.

John i. 25: "Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet?" That is, when such an one comes and baptizes he is making proselytes. It is certain, then, that Jews required all converts to always baptize their children of all ages. Hence, the Jerusalem Mishna, which existed long before Christ, though not reduced to the written form till later, names that if a girl born of heathen parents be made a proselyte after she be three years and a day old, then she is not to have such and such privileges there mentioned. The Babylon edition says: "If she be made a proselyte before that age, she shall have the said privileges." (Wahl i. 10.) The later Gemara, in commenting on it, says:—"They are wont to baptize such a proselyte in infancy, upon the profession of the house of judgment, for this is for its good." (Ibid.) "If an Israelite take a Gentile child, or find a Gentile infant, and baptizes it in the name of a proselyte, behold he is a proselyte."

Quotations could be multiplied, but it is useless. (See Wall; Lightfoot's Horæ Hebraicæ, etc., vol. i.; Seldou's Opera, vol. i.; Witgus Occoon, Fæd. Dei, etc.) It is said the silence of Josephus, Onkelos,

Jonathan and Justin Martyr on it is against its existence.

1. None of these had occasion to name it specially.

2. The silence of such writers is no proof. Eusebius, Theodoret, Hippolytus, Socrates, Evagrius, Sojoman and hosts of others who lived when all admit it existed never name it. Nay, many of the fathers never name it, though they lived where it existed.

3. Onkelos and Jonathan are simply translators, the one of the Pentateuch, the other of the Prophets, and had no occasion of naming it. But unquestionably Josephus refers to it incidentally. (War of the Jews, xi. 8, 7. Stuart 139.) He tells us of those joining their sect, how they are held off till a year,—put to a test; then they are "made partakers of those purer waters which are designed for purification." But Stuart says, the Essenes wash their bodies in cold [with cold] water, etc. This is mere twaddle. What if they do? Was that a proof that proselytes were not baptized? But my proof is in the Bible already adduced. As to not naming a thing of that kind: the apostolic church practiced infant circumcision, yet it is not named in all their history and epistles where an infant was circumcised; where John baptized a woman, or the twelve apostle baptized anybody.

The Jews baptizing their infants. They were accustomed to it for ages. The commission was given to a people accustomed thus to disjunct. Hence, the commission (Matt. xxviii. 19, 20) could be understood in no other way than as embracing infants. A special command to baptize infants was wholly unnecessary under the circumstances.

Notice first, the commission is to the Jews. (Matt. x.) They operate, renovate the church; call the people to repentance and faith. Then the final commission, "disciple all nations,—(ta ethna) all the Gentiles as well as Jews,—baptizing them; teaching them to observe all things," etc.

Let us now examine the language. As Alfred, Bengel, Olshausen, Kuinoe, Wahl and Stier maintain, and the majority of most eminent critics, the word rendered teach (matheteuete) does not mean here to teach or give previous instruction. The (didaskontes) teaching comes after,—no period named,—and sense and experience, or well-know habit, would govern.

Matt. iv. 18, 22, ix. 9, show that Christ enrolled disciples without any previous teaching, and they were adults. He certainly can expound his words to us most appropriately. Timothy (2 Tim. iii. 15, 16) from a child (apo brephoi, from infancy) knew the Scriptures. He had been taught in infancy,—four years old. In Num. iii. 27, 28, eight thousand six hundred infants, one month old and upwards, were enrolled, "keeping the charge of the sanctuary," to be taught from infancy their religious duties. Here they were enrolled as learners,—disciple,—and though not teachable for several years yet, they are disciples at a month old. Then, from John till Christ, every Gentile disciple to the church always brought in his infants.

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This was universal; constant in all the Jewish Israel for one thousand five hundred years. This is worth a thousand opinions of men on these things.

Now, then, with these precedents, that every case of discipling a Gentile during one thousand five hundred years, including all his infant children,—no exceptions ever,—Christ, a Jew, to twelve apostles, Jews, sends them out to "disciple (ta ekhaz) the Gentiles," how would they understand it? The commission is thus to be explained: It was, therefore, as much a command to baptize infants as it was to baptize any at all. No class is specified; none expressly named. They were to carry it out as they had always practiced.

You have fully seen, Gentleman Moderators, that the Doctor relies wholly on mere quibbles and dodges on this proposition. He now asserts again, that I would not define the church. We venture to say, that more pains never were taken to define the church; and a more elaborate definition never has been given, that we know of, by any writer,—nay, not by half,—as we gave in our first and second speeches. They will show for themselves. But, as he cannot meet them, he must do something, so he denies all. That is easy work. He calls for it in writing. I had it written out,—read it all,—and as such it goes to print. If he desires, I will copy it off for him.

He paradoxes logic. Alas for logic! if it depends on a mere paradox of the word, with all of Hamlet left out. Where is the logic? Logic compels acceptance of your conclusions, if you accept the terms of the proposition; but the terms must be conclusive,—true. Not a single syllogism has he framed, but would dissolve like mist or frost before the bright sun of truth. In each,—in all,—he has begged the question,—is that logic? He assumes the very thing in dispute,—is that logic?

Against my position, that infants are innocent, though inheriting a fallen nature, he urges our Discipline, that "they are born in sin." By that he ought to know we all teach, that we simply mean they are depraved in their nature,—not actually guilty; for so Wesley, Watson and Fletcher, with great force and clearness, explain. Watson and Fletcher elaborate it with great force; indeed, they were the men who first brought that question out of the mist and darkness in which it had been left by the superstitions that had accumulated about it. And after torturing their words into meanings never on earth dreamed of by those fair minded and great men, he pretends to say they taught that infants deserve damnation! He knows they were the only men who boldly taught that all infants are saved. So says Watson pointedly and repeatedly in the "Institutes;" so says Wesley in simplest manner in his sermon on David's child; so says Fletcher pointedly, so says the whole volume of our system of theology. But, while we were thus preaching against the old iron clad systems, of which Dr. Graves is a relic, Baptists, especially all that wing from which he professes descent, were preaching all over England and the American Colonies,—every man of them,—that hell was peopled with infants, many of them not a span long! Many of them preached it till the last forty or fifty years. Plenty of people yet living heard them preach it. I said infants were innocent,—say so still,—but did not say the rest he says I said, so I let it go.

He reads the so-called Wesley Tract. He knows, doubtless, that—

1. Wesley never wrote that tract. He says, in so many words, he did not, and marked it not to be published as such.

2. He knows we never did publish it in our church.

3. He knows that Methodists never did, never can, teach such sentiments as that disgusting tract contains. God forbid that Methodists and Baptists should be responsible for all the jargon and trash that some old detard publishers and Rip Van Winkles publish.

4. He knows the M. E. church has long since so publicly repudiated it as to order it not published, as through the sheer half-idiocy of some old sleeper it got into print in America, and have superseded it with a different work in toto.

But of course Dr. Graves, as a partisan, has the right to say what Methodists believe,—not we. Our bishops may assert, and the boom friend of Wesley, as he did, may publish, and Wesley assert that he never wrote that tract, yet, of course, Dr. Graves knows they all utter an untruth! They shall be the

authors, and responsible for it. Well done, Dr. Graves, stick to it.

He still harps on *pelagian theocracy*. Well, when he fies it so called by Paul repeatedly; by Christ, James, Stephen, and by Jehovah, as often as we showed they called God's Zion his "heritage," "the church," "the church of Jehovah," and Jehovah, all orthodox writers agree, was Christ, it will do. Till then we can smile at his failures. He says again the church was founded on circumcision. First, when he proves it, we will respond. Secondly, when he meets just one of the crushing refutations of it we presented in our last speech, we may be ready with as much more.

But now he brings up charges and specifications against Old Testament saints! We thought that field was monopolized by Tou. Paine long ago. He urges they were not such as would do for the church now! Me! what a godly people then! Paul did not know that, or he would have been saved the awful blunder of writing the eleventh chapter of Hebrews. Alas for fame! Peter never did wrong in the New Testament church, did he? Judas never acted badly, Diotrophes (3 John ix. 11), the parties in Gal. ii. 4 Jude iv. 9, were all good innocents, as well as Hymenius and Alexander, Satan's favorite friends, who figured in the church in Paul's day. We have no bad fellows in any of our churches now, no Rebeccas; no Isaacs. Oh, happy times!

He urges that Masons can only make Masons by a regular lodge, hence runs the analogy—

1. Notice here he again needs analogy,—uses the very thing he so fiercely condemns.

2. It destroys his position. Let us suppose all lodges were, under civil wars, persecutions, etc., disbanded,—not an organized lodge in America or the world,—but there are plenty of Masons. The storm sweeps by. Now, we ask, will not these Masons come together and promptly organize themselves into lodges, and be as legitimate as ever existed? If a illustration is thus deadly against him. So, were all the congregations of God's people scattered and disorganized, it would not destroy the church, not for a moment. As Christianity survives in the principles it inculcates, so Masonry lives in the imperishability, the indestructibility of its principles, and as long as they live, the church of God will live.

If I am made to say, in the Louisville Debate, that infants are not "persons," it was the error of the reporter, as mine made many errors, and lost over half of what I did say on infant baptism, as any one who hears me speak must know, who sees how short my speeches are, especially the first seven.

But, sir, we repeat, what has the Doctor done? He has relied solely on special pleading. Not a single effort to establish a consistent thread of argument to offset or overthrow our position. He has simply relied on filing the most contradictory objections, seven-tenths of which lie with equal weight against his own church. The infants are in yet, he can't get them out.

Dr. Graves's Fifth Reply.

MR. PRESIDENT:—I wish to call the attention of all to the two facts that by this time must begin to make an impression upon all minds. 1. That my opponent has just finished two days more—five elaborate speeches, and has not produced one precept for, or example of, infant baptism in the Old or New Testaments—nor has he claimed to have done so. This is one fact that speaks volumes. Do not all before me believe that he would have brought forward a passage, if he had had one—if he knew of one that offered the semblance of authority for it? Mark when he comes to the last proposition, how many Scripture texts he will quote in his first speech—and in every speech—to teach falling from grace, because he believes they afford some plausible support to his faith, but why has he not, in two days claimed even one passage in the New and Old Testaments to authorize infant baptism? He admits it is an institution either of Judaism or Christianity, and if so, it has an express exacting law somewhere—for an institution in the absence of law cannot be inferred. If he can find no law or clear example of it, he can find no authority for it in God's word, and therefore up to this hour he has none—nothing to support the proposition, &c., to prove that "infant baptism is authorized by the word of God."

2. The next fact that must have astonished you all, is that in his last speech he has left the word of God altogether and fallen back upon proselyte baptism,

to find the origin and support of infant baptism! Is not this a loud practical declaration that he cannot find either in the Bible? I shall notice this argument which I esteem the forlorn hope of infant baptism, in connection with John's baptism, where it justly belongs commiserating however the urgent stress in which my opponent so soon finds himself as to resort to this refuge so early in the conflict. But, suppose I should grant that proselyte baptism was practiced long before Christ's advent, and that infant baptism was originated in or by it, what follows?—proselyte baptism was never anything but a tradition of the Elders, it was not instituted by God, and there he is confessing to you that infant baptism is a tradition of Judaism! Is this proving that it is authorized by the word of God? He cannot do his cause greater injury than to spend his time on proselyte baptism.

3. Another fact which I see from the very faces of his friends when I speak of it, begins to give them anxious thought. He has refused to give a definition of a visible church, an earthly organization that has the ordinance of baptism in it! The thing he has defined as a church, is what is known in theology as the invisible church, that as Elder Ditzler says may be perfect, irrespective of rites of any kind, and may not have a living member on earth! "Is that the church?" He tells you that the main strength of his argument for infant baptism is to prove that there were infants in all ages in this invisible church which he calls the general assembly, and church of the first born in heaven—the whole family of God wherever on earth—and yet he says that baptism nor any other rite is a condition of membership in this church. How then does the fact that there have always been infants in that invisible church prove that they have been baptized? or that infant baptism as practiced by the M. E. church is authorized by the word of God? And yet he tells you how much he has done. This he has already put in all his arguments—and this is true—that he has at last struck his rock, adamant—proselyte baptism—but our opponent cannot remove or shake—I will show you that it is a reef under his own keel that he has struck. You will notice that this is the last speech in which he will try to lead—

he will fall behind and attempt to pick up here and there the scattered fragments of his broken vessel. Now, Mr. President, I wish to call your attention, and that of every one, to several important, and singular admissions he has made in answer to my direct questions.

I asked him if he meant by "covenant of Grace," what is generally understood as the covenant of redemption? and he has answered affirmatively. This is correct and clear.

I asked him to state when, where and with whom it was first made? He has answered, immediately after the fall in the Garden of Eden and to Eve, "the mother of all flesh, substantially or in essence, when God said to her that her seed should bruise the serpent's head."

I asked him if that covenant, when first made or announced, originated his church, which he stood here to defend? He has answered that it did.

These answers more clearly disclose the real foundation of my friend's theory by which he brings all children into his church, and consequently, if only carried out, the whole world in one generation. The first rock of this foundation is laid upon a theological falsehood, an absurdity—i. e., that the covenant of grace was made with mortal, sinful flesh, or with any created being! The whole tenor of the word of God is directly against this assumption. Why, sir, the race had fallen into irretrievable moral and spiritual bankruptcy and ruin, temporal and eternal. It was wholly without strength or ability. It was utterly irresponsible, and therefore unable to enter into covenant to perform any condition. No, sir, if there is the least ray of hope for any one of Adam's race, it is the glorious gospel fact that help was laid on one that was mighty to save, that the covenant of redemption was made by the Father with the Son, and that before the world was. This grand fundamental truth no orthodox theologian, or Christian, ever denied or ever will deny.

I propose to develop this covenant with the true

support of each covenant of the Old Testament, whenever I can get my opponent to commence the work, which before we came here, he privately promised me he would do in this discussion, that we might see which, if any, supported infant baptism. We mutually agreed that they had not been thoroughly discussed in previous debates, and that the people generally had no clear apprehension of them. Elder Ditzler having run over all his ground will, I trust, in his next speech come back to the thorough discussion of the covenants, or surrender them. It was the Father who made the covenant of redemption with "His chosen," his Son, and gave him a seed, a people to be saved, that no man can number, with the stipulated conditions. It was the Son that became the stipulated contractor for the seed. He laid hold off, engaging himself to perform all the conditions of that covenant, so that he might become the Savior, the redeemer of his people.

No, and let every one who hopes to be saved write it upon his heart. "THE COVENANT OF REDEMPTION, OR GRACE, WAS NEVER MADE WITH ANY MORTAL OR CREATED BEING!"

But he says it was in substance, essence, made with Eve when God said to her, that her seed should bruise the serpent's heel. Is not this a singular assertion from one who never makes a mistake about facts? His language, which he calls the covenant, was not addressed to Eve at all, but to the serpent—to Satan—himself! Therefore the covenant of grace was first made with the devil, and, therefore, if it developed or called a church into existence, Satan was by covenant, made the federal head of it! And its only members in the garden, in the Eden church, were Satan and two poor, fallen, depraved sinners, Adam and Eve, but, alas, not a babe or a child in it! And this is my opponent's church! that has come down in unbroken continuity! of which he is a member, and the accredited champion! What fearful, fatal admission! What a terrible foundation to build a church upon! Does infant baptism require this defense? Thus have I glycerined the very foundation of his system. I have showed that, if there was a spiritual church, in Abel's day, in heaven or earth, visible or invisible, he was the only member of it, and when Cain slew him, he destroyed both the visible and invisible church, with one and the same blow! and thus his continuity was broken—steps and chain being crushed.

Where next does he start his church? He comes down 2033 years, leaving the world without a church and starts one with Abraham, and strange to say, asserts that the covenant of redemption was made with Abraham, when a sinner and idolater! and what will make the ears of every Christian to tingle and his eyes open with wonder, asserts that Jesus Christ became surety to Abraham for the Father that the promises of that covenant should be fulfilled! I have heard many wild, incoherent, and absurd things advanced by professed ministers of the gospel and teachers of Christianity, but, save Eld. Ditzler's declaration, that the covenant of grace, was first made or announced to Eve in the garden, I never heard anything so astonishing as this. It would be denied by Eld. Ditzler and his friends, after the heat of this discussion is over, if not placed on the printed page, and endorsed by him.

I will quote his words, letter and point. In his second speech you will find these words: "The covenant of redemption was, that made with Abraham."

"Christ had become surety to Abraham for the Father that the promises should be fulfilled—by so much was Jesus made a surety of a better testament." (Heb. viii. 22)

I confess myself bewildered by the strangeness—the unscripturalness and irreligiousness of such statements. I have said what every intelligent Christian knows, that the covenant of redemption was not made with mortal flesh—not even Adam, with whom God made a covenant of works in respect to which he failed and involved his whole seed—but God made it with "His chosen"—the second Adam, who took not hold of, engaged not for the seed of Adam, but the seed of Abraham, and it was as party contractor in this covenant of redemption that Christ became surety to his Father for his people of the seed of Abraham—the sheep the father gave him to save and to keep.

It is not the responsible, but the irresponsible party that needs a surety—security. Not the loaner but the irresponsible borrower of money, that needs a surety—some one to become his security.

But all this will be considered fully when Eld. Ditzler consents to enter upon the full discussion of the covenants. But he now commences his church with Abraham as its Head, and his family, as its members, taking the family as a unit, and the sort of church it was, I developed in my last speech. My opponent and many writers do not seem impressed with the fact that when the Covenant of Promise was first made with Abraham, for it was the self-same covenant, renewed and enlarged, when confirmed by its seal to Abraham and a token to all his descendants; when Abraham was beyond the flood in the land of Ur of the Chaldees, an idolater, as all his fathers were—Josh. xxiv. 3 We read in Gen. xii. 1, the promises of the covenant which God made with Abraham before he crossed the Euphrates, and when an idolater—though my opponent, as many do, refers to this promise or covenant, as the Covenant of Grace, made after Abraham had entered Canaan and become justified by faith in the Christ God revealed to him. It is too wild and absurd a statement to notice, that the Covenant of Redemption was made with a wicked idolater, and that Jesus, whom Abraham at this time did not know, became to this idolater a surety that God whom Abraham did not know would fulfill the promise of it.

The time has certainly come, and I now urge my opponent to develop his views of this covenant and tell us how he can bring the children of all into the church of the gospel dispensation by it—make, if possible, a little more clear the identity and continuity of this church of two idolaters without infants or children—with the spiritual church of the New Dispensation! I wait for it.

To his assertion that I rely "wholly on quibbles and dodges," I reply. Those who hear us, and those who read the record will decide this—one thing is certain, if I have quibbled or dodged Eld. Ditzler has failed to show it as plainly as he failed in showing anything silly in my logical arguments—yes, as signally as he failed in his attempt to construct a logical syllogism!

Two little things more before I proceed with my examination of the Old Testament. 1. He declares that Wesley never wrote the Tract on Baptism published in Doctrinal Tracts—and that his church is not responsible for its sentiments, etc., and that I know it, etc. What are the facts in the case that I do know? (1) That on July 5, 1832 the Methodist book concern issued a collection of tracts titled "Doctrinal Tracts." In the "advertisement" I read this:

"Several new Tracts are included in this volume, and Mr. Wesley's Short Treatise on Baptism is substituted in the place of the extract from Mr. Edwards on that subject."

It must be supposed that the Book Committee knew whose work they were publishing—they said it was Mr. Wesley's. They published this essay as Mr. Wesley's until 1851, when they substituted another tract in lieu of it—that makes direct war on Baptists—but do they say that they do so because they disapproved the doctrinal sentiments of the essay, or because they had found out that it is not "Mr. Wesley's"? No, but they in 1851, say that it is Mr. Wesley's treatise.

They published and circulated it twenty-nine years for Mr. Wesley's work—they still publish to the world that it is Mr. Wesley's, but Eld. Ditzler, without a word of proof says it is not Mr. Wesley's! Whom will you believe? But what matters it whether the man Jno. Wesley or some unknown man wrote it—it has received the highest and fullest endorsement of the Methodist Episcopal Church for twenty-nine years and the Methodist Episcopal Church South, circulated it. It was never left out until book entitled the Great Iron Wheel had been published five years.

Heretofore, no man presumed to deny the statements of the M. E. Church, that Wesley wrote the treatise but Methodist preachers, putting the last edition in the hands of their people have taught them to deny that such sentiments as I have quoted, were ever in the Doctrinal Tracts, putting our people to the trouble and expenses of getting the editions, previous to 1851, to show that the author of the Great Iron Wheel, and other Baptists, had not misrepresented the published sentiments of Methodists. This matter is at last settled. Eld. Ditzler, with the book before him, does not deny that it was taught in the Doctrinal Tracts previous to 1851; that, "if infants are guilty of original sin, then they are the proper subjects of baptism; seeing, in the ordinary way, THEY CANNOT BE

SAVED UNLESS THIS BE WASHED AWAY BY BAPTISM" and these words also: "Baptism is the ordinary instrument of our justification," and by baptism we receive, "the washing away the guilt of original sin, by the application of the merits of Christ's death." "By baptism, we, who are by nature the children of wrath, are made the children of God."

"And this regeneration which our church in so many places sacrifices to baptism is more than barely being admitted into the church, through commonly connected therewith; being 'grafted' into the body of Christ's church, we are made the children of God by adoption and grace."—Doctrinal Tracts p. 248.

Now my opponent seeks to break the force of my argument and turn attention from the teachings of his own church, by charging that my people once proselyted "all over in England and the American Colonies—every man of them—that hell was peopled with infants, many of them not a span long."—Eld. Ditzler is not the first Methodist preacher who has charged this upon the denomination with which I stand connected—for I know of none but Methodist preachers who ever made this charge—it is peculiarly a Methodist calumny, that has been, from its first utterance, met with a flat contradiction—charged as a slander, and proof demanded, one solitary instance were a regular Baptist minister over taught the fearful, horrible doctrine in the Doctrinal Tracts above quoted, or anything akin to it, but no proof has ever presented, or can be, and yet Eld. Ditzler stands here before you and repeats the calumny. It is utterly false and impossible. I demand for the honor of my people that he here and now produce the proof of his statement, or, it will fall heavily upon his own head—that he has deliberately "taken up," repeated and endorsed a false report against my people, and it will follow his name so long as the record of this discussion is read.

But before I close what I have to say upon this proposition, I will show you that infant Baptism, was originated by those who believe with Mr. Wesley, that no infant could be saved without baptism, and I will show you that it has been perpetuated from then until now, in order to secure or make certain the salvation of infants.

I will now push forward my search for a church in the old dispensation. We come now to the time when God saw fit to fulfill one of the temporal promises in the Covenant of Circumcision. Up to this time the descendants of Abraham have been considered as a family. Now God is going to make of the Twelve Tribes not a church, but "A Great Nation."

Under the direction of the Most High, Moses led his people out of the land of Egypt, "the house of their bondage," to the shores of the Red Sea, and stretching out his rod over the Sea, its waters divided on the right hand and on the left from shore to shore, and the Israelites entered into the midst of the sea and disappeared from human sight, and was thus "immersed into Moses in the cloud, and in the sea." They thus accepted him as their deliverer and their law-giver and their guide. This baptism was a figurative profession of their faith in him, in the promises of God proclaimed unto them by him. The sea did not constitute them into a church—for they were a body of idolaters—Moses was leading them to the foot of Mt. Sinai to meet with God. Here God gave them "the Law of Commandments," written on the tables of stone, and the "Law of Ordinance," which together is called The Law, and entered into a covenant with them, and by this covenant they were for the first time constituted into a Nation—Theocracy—with a written constitution and laws. This covenant is called throughout the New Testament, the Law, "Great Testament"—the Old Testament, and by theological writers the Sinaitic Covenant. Though God gave them a civil government and a system of religion with numerous carnal ordinances, He did not thereby constitute them into a visible Christian church.

He did not make regeneration of hearts a condition of citizenship in this kingdom, nor did he make it a qualification for the enjoyment of any civil or religious ordinance, nor even the right of a priest.

The consequence of my opponent's misreading on this point. You may remember that it is absolutely necessary to his argument, that he should set up a church and a Christ a church, right here. You all see that he will have so much as a practice of stand to stand on, unless he can prove that his people yesterday a crowd of slaves, subjects to the king of Egypt, are debased by the degrading idolatry of the Egyptians, were recognized as a church of faithful men.

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I do not deny that God required of all them to love Him, and to serve Him, and to obey both tables of the Law, but He did not make this a condition of citizenship, or even a qualification for any civil or priestly office.

It was no more Christian church than the Germanic confederation is a church—or, than the thirty-six States of this Union are a church, or would be a Christian church.

It was not required of those recently emancipated slaves, idolaters in heart, to possess this qualification to be embraced in the constitution of the commonwealth and enjoy citizenship in the Jewish nation, and every man in this house knows it.

But suppose I grant, what I do not, a church here and onward until Christ came, no infant, as such, was over in it, according to Eld. Ditzler, because no unnoctuous infant ever was "justified by faith"—was over "in Christ" and therefore never in this church, or any church.

That the Jewish nation under the Sinaitic constitution did have a certain relation to the church under the Gospel Dispensation, which caused Stephen to speak of it as the "ecclesia in exarimia"—church in the wilderness, I am free to admit; but what that relation was, though not incumbent upon me, I will show in my explication of the two covenants as time may permit.

My solitary business now is to explode my opponent's theory of church identity, from which he infers infant baptism. If I demonstrate as I thus far have done, that there was no church in the Old Testament, his theory falls and his inference would draw.

For as Peter Edwards says "between a church that never existed and an existing one, there can be no analogy."

I now apply the *reductio ad absurdum* to his argument based on the Jewish nation—as identical with Christian church. It is a fallacious and dangerous argument for it proves too much.

If, because we find infants in the old Jewish commonwealth, we may introduce them therefore into the Christian church, because the church possesses essentially the same character under all dispensations.

Then what follows—A hundred and one traditions of the Papacy, as the union of Church and State. This is the very argument that all the Pedobaptists in the old world are wont to use to maintain the iniquitous union of Church and State, and the sword in the hands of the Civil Magistrate to enforce the faith and exterminate heretics, and this was the very argument that Episcopians in old Virginia used, and the Puritans in New England, to imprison, whip, and persecute Baptists and Quakers.

Easy through this very door that my opponent would open to let infants into the church, rush in all Romish rites and traditions that Protestants as well as Baptists so much oppose, a human priesthood, altars and sacrifices, etc., etc. Catholics use Eld. Ditzler's very arguments "Our worship must be of the same nature and kind with the Jewish worship, because it was to succeed it."

But I propose now to let a few of the more distinguished advocates of Infant Baptism demolish this Jewish Church identity as a tenable ground for Infant Baptism or any other practice in the Church of Christ.

J. G. MARLEY: "Whatever be the nature of the Christian Ministry and the method of Christian worship, we should not look for their origin and model in the weak and beggarly elements of a superstitious system, but in the New Testament itself which alone is the record and rule of the church of Christ. Judaism had no church, either national or otherwise." "The stereotyped verbiage and transcriptive absurdity of justifying national churchism by Judaism, should at once and forever cease." "No one that understands the relation of Christianity to Judaism, can suppose for a moment that the former is or ought to be modeled after the latter.—The better is not modeled by the less. The superior and permanent is not copied from the inferior and abrogated. Day is not the imitation of moonlight. Antitypes do not take their shape and hue from types. If Judaism is to be our model, we ought to *emulate* the church and make the nation every-thing.—Eld., pp. 222, 223, 226.

Dr. HALL: In reply to Dr. Wadlaw, says: "Another objection to the reasoning of my friend, which appears to me to nullify his argument, is, that the visible or national church of Israel was the creation, not of the

Abrahamic covenant, but of the Mosaic law." The national church of Israel was abolished with the Mosaic law. "If the Mosaic law by the former dispensation the Mosaic law, with its national church, is forever abolished and its constitution is irrelevant to the argument—pp. 144, 145.

Dr. Wadlaw, on *State Establishments of Christianity*, says what can truthfully be applied to the advocates of Infant Baptism as justified by God's covenant with Abraham. "Few things are more surprising that the use that has been made of" circumcision and God's covenant with Abraham "to elicit from" them "an indication of the will of God" respecting the appointed subjects of Christian baptism—"the amount of ingenious theorizing that has been expended upon it."

Dr. A. Clarke, Methodist. *They which are the children of the flesh*, etc. Whence it appears that not the children who descend from Abraham's loins, nor those who were circumcised as he was, nor even those whom he might expect and desire, are therefore the church and people of God.—Com., on Rom. ix. 8.

Mr. Payne, on evidence of the papal mass, says: "I come now to the New Testament, where if there be any proof of the sacrifice of the mass it is more likely to find them than in the Old; yet they produce twice as many more, such as they are out of that than this, and, like some other persons are more beholden to dark types and obscure prophecies of the Old Testament to make out their principles, than to clear the light of the gospel, and to any plain places in the New; and yet, if any such doctrine as this were to be received by Christians, and if any such wonderful and essential part of worship were appointed by Christ, or taught and practiced by the apostles, we should surely have it more plainly laid down in the New Testament than they were able to show it."—Pres. of Po., p. 64.

James Owen: "No argument can be drawn from the ceremonial into the gospel, because we are not under the obligation of that law."—Use of Images, etc., p. 107.

B. H. Cooper's words are as apposite to infant Baptism as to the religion establishments. He says: "It is in vain, therefore, to cite the precedent of the Jewish theocracy in defence of religious establishments and while on the complaint that to antiquate this precedent is to rob a Christian king of his own chart of duty which might direct him in his capacity of a sovereign."—Free Ch. etc., pp. 63, 64.

Dr. J. Stacey, Methodist: "Baptism and the Lord's Supper... were not Jewish, but Christian—not a brief continuation of the past, but a regulative commencement of the future. They were not observed as modified rules of an old, but as distinguished signs of a new dispensation."—The Sac., p. 272.

Dr. Wadlaw, I address in reply to himself and others. He says, "The Jewish constitution was entirely *ad hoc*, instituted by Jehovah for special purposes, never by him intended to be, nor indeed capable of being imitated—that in the primary constitution of the Christian church there was an actual departure from it, and a complete change of system—such a change as makes it manifest if anything can, that every attempt to set up the former as a pattern, or plead it as an example, is what I have called, a presumptuous and preposterous to that which is abolished, and an overthrowing, in its very spirit and principle, of the constitution of the kingdom of Christ, as originally delivered to his apostles by its supreme and only head." (The Ser. Arg., p. 31). He has before said (p. 14) are: "We not entitled to alter and to modify Divine examples. If they are meant for our imitation at all, we should regard them as they are—not taking a part and leaving a part—following what accords with our notions of expediency, and declining the rest."

J. A. James: "As to the argument which is founded upon the Constitution of the Jewish Theocracy, we consider it so irrelevant, and inapplicable, that the very attempt to bring it forward in support of a Christian institute, betrays at once the weakness of the cause."—On Dues, p. 10.

Dr. J. Stoughton, instead of teaching that the apostles were so inherently, abundantly, and necessarily Jewish, that, after they had received the baptism of the Spirit they could conceive of and practice nothing but what accorded with the historic past say, "A Christian church, in some of its essential points, was, from all professedly new institute, in immeasurable advance of anything which the Jews before had witnessed, or been taught to conceive." (Ages of Chris., p. 37). Also in *Ecclesia*, he says: "The Jewish church was in certain respects, and those the most characteristic and striking, so utterly different from the churches instituted by the Apostles, that a combination of the principles of the first, with the principles of the second, is simply impossible. New Testament precedents may be set aside for the sake of adopting Old Testament examples—the system pursued by the early Christians may be exchanged for the system practiced by the House of Israel; but the one can never be modified by the other. It is a question not of modification, but of revolution; as we see at once when we compare the principle features of the one of what were prominent marks of the other" (p. 20). Again (p. 32). "Can the ecclesiastical constitution of Judaism be harmoniously incorporated with the Apostolic institutions of Christianity? The true answer is unquestionably in the negative."

J. Locke: "Nobody is born a member of any church; otherwise the religion of parents would descend into children by the same right of inheritance as their temporal estates, and every one would hold his faith by the same tenure he does his land; than which nothing can be imagined more absurd."—Works, vol. vi. p. 13.

Dr. E. de Pressense: "Christian baptism does not transmit itself by right of inheritance any more than faith."

All these are Pedobaptists, and standard writers, and I do hope that Christian Pedobaptists will hear their

voice and abandon the practice, until they can find authority for it in the New Testament.

Reformation. I conclude my refutation of the "church identity" theory which is the entire authority for Infant Baptism, with following arguments:

ARG. XVII. (1). Christ declared that his kingdom was not of this world, else his subjects would fight for him, i. e., with carnal weapons.

(2) But, the Jewish kingdom was of this world—a politico-religious government—and the subjects of it did fight for their kings with carnal weapons.

(3) Ergo, The Jewish kingdom was not the kingdom of church of Christ.

ARG. XVIII. (1). Paul said, by the Holy Spirit that "flesh and blood" carnal minded men, cannot inherit the kingdom of God.

(2) But flesh and blood, carnal men, did inherit the old Jewish commonwealth.

(3) Ergo, The old Jewish Commonwealth was not the literal kingdom of God.

ARG. XIX. (1). That which is already an existence cannot be brought into existence and that which is already set up cannot be set up.

If the kingdom of God was set up by the Abrahamic or the Sinaitic Covenant, and had never ceased to exist, it could not be again set up or brought into existence as Daniel prophesied it should be subsequent to this time.

(3) Ergo, The kingdom of God that Daniel prophesied of, which was the visible church of Christ, was not an institution that had been set up in the day of Abraham, or Moses.

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

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

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The Baptist.

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THE RICHMOND Christian Advocate has a grievance— "A writer in a Baptist paper, telling of his work in Matthews county, gives the number of Baptist Churches and the number of Methodist Societies. We think it is high time that any one, claiming to have even a thumbnail of brains, should stop talking and writing such nonsense. But some people will live and die stupid. There is no help for them."

At the risk of being adjudged "stupid" or deficient in brains, we beg to inquire whether the local organizations of the Methodist Episcopal Church are not generally known as "Societies?" In the proceedings of the General Conference are they recognized by any other title? If our impressions are correct, the stupidity complained of has warrant in the best authority.—New York Examiner

The Religious Herald is claimed as a "liberal" paper by the open communion paper in New York. See what it says of it, and how the Herald endorses as soundest of the sound T. M. Banta, a well known and outspoken open communion writer and propagandist: "It is Fellowship.—We have often commended the Religious Herald for its liberal tendencies. There is a great deal of the ancient spirit of 'soul liberty' among the Baptists of Virginia. Free communion brethren are not spoken of by other Baptist papers in the fraternal style of the following from the Herald: 'Though Marcy Avenue is unnamed, yet Bro. Van Meter asked us to give him \$300 for his work in Roma. We gave him \$400.'—T. M. BANTA, but it can't answer for the others in Marcy Avenue, but it has no member who, in every good word and work, is one of the soundest of the sound."—Religious Herald.

The "liberals" are progressing, they are beginning to admit other acts than immersion constitute valid baptism.

We find the following in the New York Weekly, a Baptist paper, the editor of which is willing to act as agent to supply churches with the pure juice of the vine:—

COMMUNION WINE. THE PURE JUICE OF THE GRAPE

Officers of our churches should see that the Communion table is supplied with a quality of wine suitable to be used at the celebration of the supper. It may now be had in quart bottles, fresh from the vineyard, at \$1 per bottle. Orders may be sent to the office of The Baptist Weekly, 37 Park Row, New York.

We say to all our churches, that the pure article can be had at Robinson's drugstore, corner of Second and Madison streets, and we will see any order filled if it is desired.

Closed.—We have this moment prepared the last sentence of the Discussion for the press, and before the sun goes down to-day it will be in print, and then a few days for the binder, as the presses are well up with the foundry, and agents can be delivering it, and getting new subscribers. We pray God's blessings upon it. Eld. Ditzler declared to his friends in this city that "The Debate contains his best arguments, and all the grounds and arguments that Pedobaptism has to depend on." Baptists want to see these and

know what they have to meet. We do not say that all the arguments on which Baptists rely are brought forward by us, or that we could not frame more and better arguments, had we only time, but under the circumstances we did our best. We do not think that our youngest ministers, with this book in hand and the word of God, need fear to meet Dr. Summers of the Vanderbilt.

The last subject, — Preservation of Saints, — is but imperfectly discussed, two hours only being allotted to each; but it was agreed at some future day, at the capital of the State of Tennessee, and under the shadow of the Methodist University and Book Concern, to thoroughly discuss it for days before reporters.

The only anxiety now left us, is that the book may have a large circulation in all the States. Five hundred agents are actively canvassing, and with marked success. One thousand more active men are wanted, one in each county in the Union. We are not interested one mill in the sale of the book pecuniarily; ours has been a labor of love, — called to it by the voice of our brethren. We want the Society to do well, and great good be done. Will not every one of these agents canvass for new subscribers to this paper. Many will not subscribe for The Debate who would subscribe for the paper containing it. We can furnish all the speeches back to February 11th. After a little rest, we shall devote our woele time to the paper and to our correspondents, but mental relaxation now we must have. We want to visit the centennial, and who can propose the ways and means.

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I presume I was the first one to name a preachers' meeting, several months before this society was organized.

The proposition amounted to nothing more than an expressed willingness on the part of one or more of the other preachers to go into it.

Some of the churches charged pastors. Soon after I was informed by one of the preachers in town, that they had "just had a meeting of the preachers," and that they proposed to have a preachers' meeting, and asked me if I would join it. I told him I expected to do so. It was not known when they would meet. I told him when they were ready to meet again to let me know. A day or so after this I had a conversation with another one of the preachers, in substance as above.

The next I knew about the matter, the society was complete in its organization. I do not know whether they claim to have organized at the first meeting, or at some subsequent meeting.

I would have written the above several days ago, but was very busy, and then for a week I have been sick. Better now. A. J. MILLS.

Carrollton, Mo., May 6, 1876

PREMIUMS. WE have this week sent to all who have asked for, and are entitled to, the premium cottonseed and corn. Only one more week longer, and the time is out. Renew at once, as next week will be too late.

COMMENCEMENT OF THE SOUTHWESTERN BAPTIST UNIVERSITY. THE commencement exercises of the University will begin May 28th. Baccalaureate sermon by Rev. T. G. Sellers, of Mississippi, Sabbath at 10 a. m. 29th and 30th, examination of class. At 8 p. m., each day, prize declamations. Literary address May 31st, at 8 p. m., by Rev. W. H. Lane, of Nashville.

June 1st, addresses of graduating classes and conferring of degrees. Board of Trustees will meet at 2.30 p. m. The friends of the institution are cordially invited to attend and share the hospitalities of the people of Jackson.

Dear Bro. GRAYES:—In THE BAPTIST of May 6th, and in my letter on "Liberalism in the North," near the bottom of the second column, I read concerning that ordaining council, "He was a member." I think I certainly wrote, "I was a member," in lieu of "he was a member." Inasmuch as the types make me tell thus an untruth, and this may be seized on to injure my influence, please don't fail to correct in your next issue. I see my reply to my critics appeared in last week's Journal and Messenger. "Thy yet uncertain where I will go South. I feel that I must go South. Have sent an article to the Battle Flag on the "Heathen Origin of Infant Baptism." Look for it in a week or two. W. A. JARREL.

Without endorsing all the positions of the author, we are free to commend this book as the ablest discussion of the church question known to us, being original, fresh and Scriptural, and well adapted to the times. This whole subject is covered with such a dense fog, that comparatively few, even of ministers, can tell what a church is. Among Protestants generally, it is something undefinable, that has a great many branches,—possessing different and even contradictory branches. There is the Methodist branch, and the Episcopal branch, and the Presbyterian branch, and the Lutheran branch, and the Catholic branch, and about a hundred other branches, great and small; and yet nobody can tell where the main trunk is, to which all these opposing branches belong. To all befogged persons, we recommend Dr. Fish's book as a safe and pleasant guide. Ministers will find this volume intensely interesting and stimulating.

DEAR BAPTIST:—In my letter with regard to Carrollton matters, published in your issue of April 15th, there is one statement that is susceptible of being misunderstood. The statement is this: "This society was organized without my knowledge." Now, while this statement is true, it might make the impression that I knew nothing of the movement before it was completed. This was not the case. I want the whole truth; nothing more, nothing less. I will add—

The following suggestive passage occurs in the Baptist Union of February 8th: "Dr. Behrends need not have left the Baptists on account of concluding that immersion is not absolutely necessary to the validity of the rite."—i. e., the rite of baptism. What next?

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OUR PRAYER-MEETING.

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

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

A SUFFERING CHRISTIAN.

We publish this, just as we received it, for a double purpose. Our little praying circle ought to enter into her case, and sympathize with her when they pray; and some one or two may have the faith given them to unite in praying that her pains may be relieved, and it may be the Father will bless her through our prayers. Some child, whom the Father has blessed with means and a liberal heart, seeing this one having need, may send her the paper to comfort her on her bed of suffering, if Sister B. will give us her postoffice address.

BRO. GRAVES.—I see by the figures on my paper, that my time is about out. I have read THE BAPTIST with pleasure and profit for twenty three years, and do now feel more reluctance in giving it up than ever before. I think THE BAPTIST is worth more to me than any one else, because I cannot do anything but read and write, and its sentiments are my sentiments. I believe and love the doctrine it advocates. I have been deprived of the privilege of going out from home for over twenty years, having lost the use of my limbs twenty five years ago from rheumatism. I am utterly helpless; have not been out of my own house in the past twenty years; can do nothing but read and write; therefore, I value your paper more than I would if well; for it is my companion, my teacher and my preacher. But O, I now must tell the sad tale that I am not able to pay for THE BAPTIST any longer! My protracted afflictions have exhausted my means till I am suffering for the necessities of life, and for medicine to relieve my pains. To give up THE BAPTIST is like giving up a dear friend, I know I will miss its welcome visits; and as I do the most of my reading on my bed, I know I will never be satisfied without it on my bed this summer; but must try to be resigned to this trial, which comes through still affliction and poverty.

BRO. GRAVES, I desire an interest in your prayers; and in the prayers of all the members of your Sunday evening prayer meeting. I greatly desire and need the sympathies and prayers of all the people of God, for I feel I am on the verge of eternity, and do not clearly see my way to the land of rest. I am perplexed with doubts and gloominess; pray that my doubts and darkness be removed, and that I may obtain peace and salvation through Jesus Christ. April 12, 1876. MARIANA BOWEN

THE PAPACY.

DO NOT give Catholics the ascendancy in this government and religious freedom is at an end. Let those who doubt read the following utterances from high papal authority and be convinced:

"Heresy and infidelity have not, and never had, and never can have any right, being, as they undeniably are, contrary to the law of God."—Brownson's Quarterly, January, 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., 1855.

"Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world."—Bishop O'Connor, of Pittsburg.

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

"Heresy and infidelity 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 Kenrick.

"The Catholic church numbers one-third of the American population, and if its membership shall increase for the next thirty years as it has for the thirty years past, in 1900 Rome will have a majority, and be bound to take this country and keep it!"—Father Hecker's Lecture on New York.

It was reported not long ago that the Papal Nuncio at Madrid had made a formal demand upon the Spanish Government for the restoration of Catholic unity in Spain—i. e., for the forcible suppression of Protestantism—but he was informed that King Alfonso was firmly resolved to maintain liberty of worship.

As there has been no contradiction of this important statement, we may hope that it is substantially true.

The United Catholics of Poland continue to go over to the Greek Church in great masses. According to the latest returns, no fewer than 243 parishes, with 202 priests (including the cathedral clergy at Chelm) and 236,000 lay members have abandoned their old faith, leaving but 23 parishes, with 23 priests and 17,000 lay members, attached to the ancient fold. What a pity they have not made an exchange.

In a letter to M. Dupanloup, Bishop of Orleans, the Pope announces the astonishing discovery that the Freemasons, in order to overturn civil and religious order, originated the boasted liberties of conscience, of public worship, and of the press. The London Times says it can hardly be wondered at, that when the Pontiff talks after this fashion, statesmen should think his notions unworthy to be treated with respect should pursue their own policy in contempt of ecclesiastical complaints.

WRITTEN AT MY MOTHER'S GRAVE.

The trembling dew-drops fall Upon the shutting flower, like souls at rest, The stars shine gloriously, and all, Save me, are blest.

Mother I love thy grave! The violet, with its blossoms blue and mild, Waves e'er thy head; when shall it wave Above thy child?

'Tis a sweet dower, yet must its bright leaves to the tempest bow, Dear mother, tis thine emblem—dust Is owa thy brow.

And I could love to die; To leave untraced life's dark, bitter streams— And share thy dreams.

And must I linger here, To stain the plumage of my sinless years, And mourn the hopes to childhood dear, With bitter tears?

Ah, must I linger here, A lonely branch upon the withered tree, Whose last frail leaf, untimely e'er, Went down with thee?

Soft from life's withered bower, In still communion with the Past, I turn, And muse on thee, the only flower In Memory's urn.

And when the evening pale Bows like a mourner, on the dim blue wave, I stray to hear the night-winds wail Around thy grave.

Where is thy spirit down? I gaze above—thy look is imaged there; I listen—and thy gentle tone Is on the air.

O, come, while here I press My brow upon thy grave; and, in these mild And thrilling tones of tenderness, Bless, bless thy child!

Yes, bless thy weeping child And o'er thine urn—Beligion's holiest shrine— O, give His spirit undimmed, To blend with thine.

GEORGE D. PRENTICE.

BREVITIES.

The practice of requiring six months' probation before admission to membership is being discussed by the Methodist journals. It has been abolished in the Southern branch, and no regrets are felt in that region.

Many Baptists are accustomed to speak of infant baptism as the offspring of the Papacy. Whereas, the fact is that infant baptism was a recognized practice as early as the middle of the third century, and Papacy was not established till about the beginning of the seventh century, A. D. 606-10.

A correspondent of the National Baptist says: "Our cause in New York and Brooklyn needs four strong men to supply vacant pastorates." And two more, one in the place of Dr. Thomas and one in Dr. Eddy's place, and nine more sound Baptist ministers in the place of those who voted "No" in the Conference.

At Peekskill, N. Y., the numbers of conversions is surprisingly large. The Rev. J. V. Osterhout is baptizing almost every Lord's day, and nearly two hundred have been counted among the inquirers, and all without Moody and Sankey, a lay preacher or a solo singer. By the way, both Mr. Earle and Mr. Graves have provided themselves each with a "Sankey."

DEATHS FETTERED.—We read the last page of the printed debate to-day, and the heaviest labor of our life is completed. Five hundred agents are canvassing for its sale and one thousand more are wanted.

The effort will be to put 50,000 at once into circulation. We shall relax and rest from writing one week, when we shall return and give our undivided attention to the paper and our correspondents. They must excuse us.

A new paper, called the Christian Reformer and Non-Ritualist, comes to us from Philadelphia. It will advocate "Christian reform, Christian liberty, Christian union, the true Christian baptism, and the higher Christian life." Its idea of "true Christian baptism" may be inferred from these words: "We purpose to let every church organize, worship, preach, praise, baptize, and commune in their (sic) own way; only we would deliver all from that superstitious homage to rituals which makes even Christians fear they shall disobey God when they worship, sing, commune, or work together as brethren. This paper is the natural fruit of Moodyism."

"TELL ME WHY ALIEN IMMERSION AIN'T GOOD"—We copy this query from an anonymous letter mailed at Maywood, Mo., in the vicinity of a church which recently received a member on alien-Campbellite baptism. The writer seems greatly aroused against the Battle Flag because we do not advocate alien baptism. We answer that alien baptism "ain't good", because it is alien from the word of God. If that church can receive alien baptism as good, why not receive alien communion as equally good? If a Campbellite preacher can administer baptism for a Baptist church, why may he not administer the supper also? and if he can administer both ordinances why not have the same preacher to be pastor of a Baptist church? Will some of our affiliation brethren point us the proof that any of the apostolic churches received Pedobaptist or Campbellite immersion? We are decidedly of the opinion that that church may as well receive a baby eight days old by sprinkling as to receive Campbellite immersion.—Battle Flag.

The Queryst.

WHAT do you think "born of water" means in John iii. 5? Many want to know.

Winona, Miss. We think it is a metaphorical expression referring to water baptism, as "born from above," and "born of the Spirit," are metaphorical expressions denoting the office work of the Holy Spirit on the heart, quickening and imparting to it spiritual life. This spiritual life is the first operation, and enables the once dead man to see—i. e., comprehend, discern—the spiritual things of the kingdom or church of God. Then there is an advance in the thought, "Except a man be born of water [and added to, as well as] of the Spirit, he cannot enter into the kingdom [or visible church] of God." This must answer now. Soon we will give our views at length, and the reasons of our faith. There is neither Ritualism nor Campbellism in this passage, but the death blow to both, if you can separate them.

THE BAPTIST TROPHY.

"Nor the very least of all that the spirit of the centennial has call forth, is the poem bearing this title, from the pen of our pastor, while centennial agent of the State. The 'Salopian Zealot' in England, author unknown, and the 'Watery War,' by John of Eton, alias by David Bonedict, very similar productions in rhyme touching the baptismal question, are among the classics of Baptist literature; and this poem on "Religious Freedom" will, we prophesy, occupy a higher niche than either."—Baptist, Memphis.

"The author displays a wide acquaintance with the subjects discussed, and presents them in a concentrated form, and with a tone of intense and thrilling conviction. The work makes a convenient and beautifully printed volume of 100 pages. The price is fifty cents in paper, seventy-five cents in cloth. We hope it will have a wide circulation, and will awaken a new interest in the grand educational movement of the year."—Alabama Baptist.

"This poem is written in a style similar to the poetic works of Walter Scott. We offer a copy of it, bound in cloth, postage paid, as a premium to any person sending us a club of three subscribers with six dollars. Place it in your families, that your children may read the trials and triumphs of our Baptist fathers."—Baptist Reflector.

"It is a volume gotten up in splendid style by the

Southern Baptist Publication Society, Memphis, Tenn. The work, poetic in form, is a discussion of Baptist principles and history from the stand point of religious liberty. It is a little work that will be widely read, and many a couplet and gem will be fixed in the memory. We hope the Baptists of Texas, and of other States, will show themselves worthy of the noble history bequeathed to them by their ancestry through the ages."—Texas Baptist Herald.

"Every Baptist in the land ought to buy a copy."—W. A. Nelson, in Western Recorder.

"We think Mr. L. has been happy in the conception, plan and title of his book. He calls it 'THE BAPTIST TROPHY.' The work indicates familiarity with his theme, wide and varied reading, and a noble, manly spirit. We cordially endorse the notice of this book from the Memphis Appeal, as a valuable and opportune contribution to Baptist literature. We have no doubt that every Baptist family will gladly secure a copy of the work, which expresses in noble language the peculiar history and trials and triumphs of our denomination."—Christian (Ga.) Index.

"Mr. Lofton has invested his centennial brochure with a very wealth of enthusiasm. There are many passages we fain would copy did space permit, breathing, as they do, sentiments that the freest thinker might heartily and unreservedly endorse. Of course every Baptist will make it a matter of love and duty to possess a copy of the Trophy, speaking, as it does, so earnestly of the past and future of a church that all must concede played a prominent, if not a leading part, in the battle for civil and religious liberty."—Memphis Appeal.

Address W. D. Mayfield, 361 Main street. Price, fifty cents in paper; seventy-five cents in cloth. See advertisement in advertising columns, and secure a copy now of the first edition of the first book ever stereotyped by the Baptists of the South.

USE DOLLAR FOR A NEW SUBSCRIBER!!—We will send Ford's Repository from 1st of May till next January to every one who subscribes for this paper within 30 days, and sends us 50 cts., above our subscription. The price of the Repository is \$1.50, and we give the \$1.00. Each one will have the ILLUSTRATED HISTORICAL MEMORIAL CERTIFICATE ALSO.

PULPIT ILLUSTRATIONS.

CARE FOR COVETOUSNESS.—Diodorus Siculus relates that the Pyrenean mountains being set on fire, and the heat penetrating to the soil, a pure stream of silver gushed from the bosom of the earth, and revealed, for the first time the existence of those rich lodes, afterwards so celebrated. Covetousness yields up of its self for sacred uses an unwillingly as if it were appointed to succeed the earth in the office of holding and concealing it; but let the fire of the gospel be kindled in the Christian church, and its ample stores shall be then flowing forth from their hidden recesses and becoming the fine gold of the sanctuary.

Solon, one of the seven wise men of Greece, and the renowned law giver, who witnessed the very first of the drama by Thespis, we are told by Rollin, signified his disapprobation by striking his staff upon the ground and declares "if we applaud falsehood in a public exhibition, we shall soon find it in our contracts and covenants." Plato, the disciple of Socrates whose genius all scholars admit and admire, said: "Plays raise the passions and prevent the use of them; and, of consequence, are dangerous to morality."

MARRIED.

At the City Hotel in Humboldt, Tenn., on the evening of April 31, by Eld. W. C. Grace, Mr. Samuel R. Hedges to Miss Harriet V. Butler. All of Humboldt.

A SMILE OR TWO.

Red, used on a railroad signifies danger, and says stop. The same color displayed in a man's nose may well be interpreted to give a similar warning.

A man in Oswego county proposes to wear to the Centennial a pair of trousers that his grand-father wore in 1776. He pants of fame.

Mark Twain says the Sand which Islanders are generally so unlettered as the other side of a tombstone.

"Is it possible, Miss, that you don't know the names of some of your best friends?" "Certainly; I do not even know what my own name may be in a year from this time."

A Newark girl hated the departure of a lingering gentleman caller the other evening by remarking, as

she looked out of the window: "I think we shall have a beautiful sunrise."

If you are thinking of offering your hand to a lady, it is always better to choose your opportunity. As good a time as any is when she is getting out of an omnibus.

A candidate for office in Mississippi, informs his fellow citizens that "at the earnest solicitation of my wife and daughters, I have consented to become a candidate for County Treasurer."

"I hadn't a chance like some boys," remarked a man in a street car yesterday, as he squirted tobacco juice over the straw; "my father was too poor to give me an education." "But if I had been he," replied a lady, as she gathered up her skirts, "I'd have given you manners or broken my neck trying it!"

A Young minister, some what distinguished for self conceit having failed disastrously before a crowded audience, was thus addressed by an aged brother: If you had gone into the pulpit, feeling as you do on coming out of that pulpit you would have felt on coming out of that pulpit as you did when you went up into that pulpit.

An Arkansas newspaper says that after two farmers, in the state, had spent \$1,120 on the lawyers in trying to find out who owned an old cart, they commenced shooting, and five cents' worth of ammunition brought a satisfactory decision. "It's your cart," were the last words of the plaintiff.

An Irishman stopped at a hotel in Des Moines where pretty high bills were charged. In the morning the landlord made out the amount of damages and presented it to Pat. After he had glanced over it the latter looked the landlord in the face and exclaimed: "Ye put me in the mind of a snipe." "Why? asked the landlord. Because ye're very nigh all bill."

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.

VALUABLE TABLE.

Weights and Measures Recognized by the Laws of the United States.

Table with columns for Articles, Wt. per Bu., and Bu. per Bu. listing various agricultural products like Wheat, Corn, Potatoes, etc.

Quantity of Seeds Required per Acre.

Table listing quantities of seeds for various crops like Wheat, Oats, Corn, Beans, etc., per acre.

TWELVE RULES FOR SUCCESSFUL FARMING.

- 1. DRAIN your wet, boggy land. 2. Plow deep and loosen the subsoil. 3. Provide good shelter for your manure, and make all you possibly can by bedding with leaves and straw. 4. Choose commercial fertilizers intelligently, and do not use one in excess of another simply because others have used it. 5. Manure every crop which benefits by it, and manure high. 6. Cultivate only safe, paying crops, and select the best seed for these. 7. Change your seed at least every five years especially your cotton and corn. 8. By all means make a plenty of hay, and let your fodder remain on the stalk. 9. Feed plentifully of the best hay and peas, and run all your roughness through a chopper. 10. Breed stock, and let not mere accident control the increase. 11. Support breeding and feeding by proper care. 12. Be wise in time, and commence at once and plant a few thousand of the Pyraonath Hedge Plant yearly, and soon your farm will be under a permanent fence, and you will be relieved of the heaviest tax you now have to pay, and a tax that is growing heavier every year. Circulars containing full descriptions sent free from this office. ROCKWELL.

To DESTROY MOLES.—Bryan Tyson Washington City gives the following method for making pills to destroy moles; Make a stiff dough of corn-meal, mixing with it a small quantity of arsenic. Make a mole with a finger in the runways, drop in a lump of dough about the size of a marble, and then cover over with a lump of earth to exclude the light. After the first rain, go over the field again and deposit in all freshly made roads. I once concluded to plant a piece of sandy bottom land in sweet potatoes; but as it was much infested by moles, my success depended on first exterminating them. A few doses of arsenic given in the way described brought about the desired result, and it was a very rare circumstance to see the track of a mole in this piece of ground during the entire summer.—Scientific American.

TREASURY DEPARTMENT WHITENESS.—The receipt for whitewashing sent out by the Light-house Board of the Treasury Department has been found, by experience, to answer on wood, brick and stone nearly as well as oil paint, and is much cheaper: Slack one-half bushel unslacked lime with boiling water, keep it covered during the process. Strain it, and add a peck of salt, dissolved in warm water, three pounds of ground rice put in boiling water, and boiled to a thin paste, one-half pound powdered Spanish whiting, and a pound of clear glue, dissolved in warm water; mix these well together, and let the mixture stand for several days. Keep the wash thus prepared in a kettle or portable furnace, and when used put it on as hot as possible with painters' or whitewash brushes.

TO PURIFY A SINK.—In hot weather it is almost impossible to prevent the sinks becoming foul, unless some chemical preparation is used. One pound of coppers dissolved in four gallons of water, poured over a sink three or four times, will completely destroy the offensive odor. As a disinfecting agent, to scatter around premises affected with any unpleasant odor, nothing is better than a mixture of four parts dry ground plaster of Paris to one part of fine charcoal, by weight. All sorts of glass vessels and other utensils may be effectually purified from offensive smells by rinsing them with charcoal powder, after the grosser impurities have been scoured off with sand and soap.

CHEAP VINEGAR.—Take a quantity of common Irish potatoes, wash them until thoroughly clean, place them in a large vessel and boil them until done. Drain off carefully the water that they were cooked in, straining it if necessary, in order to remove every particle of the potato. Then put this potato water in a jug or keg, which set near the stove, or in some place where it will be kept warm, and add one pound of sugar to about two and one-half gallons of the water, some hop yeast, or small portion of whisky. Let it stand three or four weeks, and you will have excellent vinegar, at a cost of six or seven cents per gallon.—Journal of Chemistry.

DESTROYING BED BUGS.—In the Country Gentleman, page 263, I noticed an inquiry for a remedy for bed bugs, and your answer to the same. Let me give you a receipt that has proved effectual in ridding our house of these pests: Dust well the bedsteads, crevices and niches where they are, with cayenne paper. There is no danger of poisoning any one with this remedy.

SKRN.—Don't listen to those who cry "humbbug" at everything new. You know that you should change your seeds, cotton, and corn and potatoes. We advise and urge you, for your interest, to get one bushel of the Java Prolific, for three reasons: 1. It is really three weeks earlier. 2. It yields at least 50 per cent more lint than the common seed, and 3. A crop will bring more in the market. Twenty of the most reliable planters in Mississippi testify over their own names to these facts. Five dollars expended for this seed will be worth one hundred dollars to any farmer in the land. We have tried it, and know what we say. We will secure the genuine seed for any one. We are the authorized agent of Mr. McCauley in this city, and will send the genuine, unadmixed seed for \$5.00 per bushel.

You can plant this seed the last week in May and make a full crop. Send yet for a bushel.

Mississippi Department.

EDITOR M. P. LOWEY, Editor.

All communications destined for this Department should be addressed to the Editor at Ripley, Mississippi.

NOTES.

We omit Eld. J. W. Sanford's article in his centennial series this week, to give place to his review of B. W. on conscience.

A worshiper writes us that some of the people in his section cannot be made to understand centennial mass meetings, that some of them think they have some connection with the Romish mass, and others think they are mask meetings, that the people wear masks. He thinks the principal reason of such ignorance is, that there are so many preachers who take no interest in the matter, and he is inclined to say stern things about these preachers. Be gentle, brother, and you will succeed better.

THE BIBLE IN PUBLIC SCHOOLS.—Eld. Freeman and Gambrell waited for each other a long time, and at length the same mail brought us an article from each of them. We publish Bro. Freeman's this week, and Bro. Gambrell's may be expected next week.

BRO. WALMS is in earnest, as heretofore, on the State mission question. Hear him; here is what he has to say: "Seven missionaries have been commissioned by the State Board during the present Conventional year. Very soon others will be appointed. We greatly need funds to pay these missionaries. Some of our churches have done nobly in supporting this work, but a vast majority have done nothing at all. Brethren, we need help. Our missionaries must be paid. Do something for us before the Convention meets. T. J. WALMS, Cor. Sec."

TO THE LADIES' MISSIONARY SOCIETIES.—Dear Sisters.—Our State Convention meets in Jackson, June 29th. Let me earnestly entreat you to work faithfully for missions, and send up your contributions to the Convention. Some of your societies are doing nobly in the way of raising contributions to aid in sending the gospel to the destitute in our own State. Don't forget the State Board. We greatly need funds to carry on our State mission work. May God bless you all. May 6th, 1876. T. J. WALMS, Cor. Sec.

THIS is from Eld. E. D. Miller: "Givina.—The Apostle Paul calls giving a 'grace.' And like other graces it grows by use. 'It is sometimes hard for one who has devoted the best part of his life to the accumulation of money, to spend it for others; but practice it, and keep on practicing it, and I assure you it comes to be a pleasure.'—George Peabody. And after having distributed for the good of mankind more than \$3,000,000, he replied to a friend who said, 'We shall always owe you.' 'If it has been as pleasant to you to receive as it has been to me to bestow, you have enjoyed a great deal.'"

PASTORS.

WE had something to say last week about the duty of church members to pray for their pastors. We might urge them to the performance of many other duties to their pastors, but the duties are not all on one side. The following by a Louisiana correspondent aroused us to earnest thought:

"The news comes from every direction that the preachers are not supported as they should be, nor even as the churches in many instances are able; and as a consequence they are forced to resign the care of churches in important places, and seek other fields of labor, and may be, are driven from the ministry altogether. In this the churches are to blame."

It may be that "in this the churches are to blame," but is it not true that ministers are equally to blame? And can it be true that any true minister is driven from the ministry for the want of a support? We doubt not that many are greatly hindered for want of a support, but Paul said, "Woe is me if I preach not the gospel," and in our opinion the same is true of every true minister. Ministers talk about "lips

touched with a live coal from the altar," and "fire in their bones," and the love of God and of souls. If they are under these sacred influences they will preach, money or no money, support or no support. While life and health last he will preach; and we want no better evidence that a minister's heart is not right in the sight of God than to hear him threaten to quit preaching for the want of a support. A city church needs a pastor's whole time, and cannot do well without it; and any pastor devoting his whole time to a church must have a support; but if a minister finds that he cannot be supported as a city pastor, it may be that that is an indication of divine providence that he is not suited for a city pastorate, and should go to the country. Let him try that while; let him not leave his State, and abandon the people who know him and love him, and go off after high bids among strangers. The Bible says, "Even so hath the Lord ordained that they that preach the gospel should live of the gospel." Paul said to Timothy, "Give thyself continually to these things." In these passages we have the perfect standard of pastoral and church obligation in the matter in question. But the Bible also says, "Be ye perfect, even as your Father in heaven is perfect." Here is the perfection at which we are to aim. But suppose we fail, as all do fail; what then? Will we leave the Lord's service and abandon ourselves to the greatest imperfection? Not so. Let us do the best we can, and God will accept us through the perfection of our Mediator. So in regard to a preacher. If necessity requires it, let him make tents, as Paul did. Many preachers are exceedingly useful who do not get the whole of a support from a church or from churches. Let the true minister stay with his people, where it is possible, unless a more inviting field of usefulness is opened to him; and let him not judge of the field of usefulness by the amount of money that is in it. Every preacher ought to be capable of teaching school. That is the next thing to preaching, but if he cannot teach school, there are other things he can do. Let him do something, but let preaching be his life work, and let these efforts to help to support himself and family be only resorted to as matters of necessity. But above all things let him preach! Yes, preach! preach! preach!!! God requires it of you, and you can do it, and be in no danger of suffering for the want of a support. We would not be understood as opposing ministerial support, far from it. We believe, wherever it can be so, a pastor should have but one church, give it his whole time, and receive from it a full support; but when this cannot be done, let the next best thing be done; and if the next best thing cannot be done, then the next, and so on. If churches fail to do their duty, that does not justify the preacher in failing to do his. "To his own Master he standeth or falleth." Let preachers and churches all agree to make more sacrifices for the Master, and let complainers cease their complaining and go to work.

TAXING CHURCH PROPERTY.

DEAR BRO. LOWEY.—As the subject of church taxation by the Government is being agitated, I send you the following expressions of a Baptist Minister, clipped from a northern paper. I think it a subject that demands serious attention, and therefore, wish you to give your views at some length:

"Church property in this country, now amounts to \$400,000,000, and is rapidly increasing. It should contribute to the general support. Church exemption tempts to undue accumulation of church estates, and such accumulation tends to weaken the State. It creates discontent among the people, which it is well to remove in time.

"It encourages extravagance in church building, and costly edifices repel the poor. Exemption keeps up a connection between church and State, which it is unwise to allow, as any connection between church and State is dangerous to both. Church exemption is the same thing in effect as Government appropriations in aid of churches, and therefore, all persons are compelled to contribute to the support of the churches, whether willing or not."

H. J. SMITH

"B. W.'S" VIEWS OF CONSCIENCE REVIEWED.

IN THE BAPTIST OF April 29th B. W. takes me to task about my views on conscience, and objects to the following proposition in my article of March 18th, viz: "To follow conscience there is a probability of a man going wrong, yet to fail to follow it there is no possibility of him being right."

B. W. says, "I ask if it is true that a person may

do wrong if he follows the teaching of conscience, and yet do wrong if he violates it?" I answer, most assuredly it is true.

All will grant that a man may conscientiously do wrong; but the question is, would a man do wrong to refuse to follow his conscience, i. e., to refuse to do what his conscience told him was right, when the act itself were wrong?

Most certainly he would do wrong. No matter however wrong an act may be which a man's conscience tells him to do, he thinks and feels that it is right, and that it is his duty to God and to himself to do it, and there cannot be an instance in which he would be right to refuse to do it.

Would not a man by refusing to do what his conscience tells him to do purpose in his heart to do wrong? Would he not say, I believe this is right, I believe God requires it of me, but I am not going to do it? Would he not show a determination to go contrary to what was right? Would not his heart be wrong?

Even though in failing to follow his conscience he were to do what was itself right, yet he would feel that it was wrong, and he would be doing, as he would think, an intentional wrong; and if a man purposes to do wrong, though the act itself be right, most certainly he will be wrong.

Dr. Whately truly says, "If you do what you believe to be wrong, even though you may be mistaken in thinking so, and it may in reality be right, still you yourself will be wrong." See Mor. Sci., p. 62

B. W. says, "Take, for example, the person whose conscience teaches him that he should have his child sprinkled. We believe he does wrong in having it done, and yet, if the theory be correct, he does wrong if he neglect to have it done."

Exactly so! Look at it! How does that man feel whose conscience tells him that he ought to have his child sprinkled? And there is no denying that a man may be honest in error. He feels that it is right, that God requires it of him. Now suppose he refuses to do what he honestly believes God requires him to do. Would he not purpose in his heart to disobey God? Does he not violate his own feeling of honesty and right, corrupt his conscience, lower himself and commit a sin? And yet he would do wrong if he had the child sprinkled, because infant baptism is wrong, and his belief and conscience would not make it right. We see that he would be wrong if he did have the child sprinkled, and wrong if he did not.

He is in a condition that he cannot do right, because he believes an error to be the truth. His mind and conscience are contrary to the truth. He must be instructed before it is possible for him to do right. Lead him into the light, show him that infant baptism is wrong, and at once his mind and conscience come over to the side of truth, and he can then do what he feels and believes to be right, and what is itself right.

And thus we may take every example produced by B. W., as Saul in Acts xxii. 3, 4; xxvi. 9, 11. The Jews, in Romans x. 1-3, etc., and this will apply to every individual case. They had been taught error, and conscientiously believed it for the truth, and they were in a condition that they could not do right. And this is true of a great many of our people to day; and for that reason they need the whole truth taught to them, and then like Paul they will say, "What shall I do, Lord?"

B. W. asks again: "Would not restraint have been a violation of his (Saul's) conscience?"

Indeed it would not. One man cannot violate the conscience of another; he may violate or infringe upon the rights of another, but cannot violate any conscience except his own. If restraint and persecution could violate conscience, what a miserable set of consciences our Baptist fathers would have had!

Saul ought to have been restrained because he was infringing upon the rights of others.

B. W. says, "Grant he (Saul) should have been restrained. Ought not those who have their children sprinkled to be restrained for the same reason? Do they not violate the rights of others?" These are by no means parallel cases. It is not in the province of the law to interfere with parents so long as they do no direct injury to their children. If parents were to persecute and murder their children, like Saul did the Christians, then the law would restrain them.

Finally, I have a question for B. W., in answer to his question, "Is it true that a person does wrong when he violates a perverted conscience?" Suppose a man who gave evidence of conversion were to com-

to R. W. and ask baptism at his hands, but tell him he believed immersion to be unscriptural, and that in being immersed he would violate his conscience. Would B. W. baptize him? Or would he advise him to be baptized? I am sure he would not. Why not? Is it right to baptize converted persons? and isn't it right for believers to receive immersion? Yes, but it must be "the answer of a good conscience." That a man's conscience is perverted, and there is not a Baptist in all this land who would tell him to violate it. What would B. W. tell him? I think he would tell him that he was in a condition that he could not do right, and would set about to bring him to the truth, right, and could walk therein with "a conscience void of offence toward God and man." It is a terrible calamity to be in error! How earnestly we should strive to get people to believe the truth. A man with faith and conscience wrong will never do right.

J. W. SANFORD

Corinth, Miss., May 10th, 1876.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

From the Enterprise and Mountaineer, Greenville, S. C.

THIS institution held the Commencement Exercises of its seventeenth session on Saturday, Sunday, and Monday. Owing to the absence of Dr. Broadus, and the illness of Dr. Williams, they lacked something of the usual cheerfulness, but the other professors exerted themselves so much the more to do the honors of the occasion worthily.

Saturday evening was occupied by the address before the Andrew Fuller Society, which was delivered by Mr. J. S. Hardaway, of Virginia. It was happily conceived and expressed. We had not previously enjoyed an opportunity of hearing Mr. Hardaway, and were ageably surprised by the vigor and propriety of his thoughts.

On Sunday morning the regular commencement discourse was made by the Rev. D. W. Gwin, D. D., of Montgomery, Ala., before a very large and appreciative audience. It is always a pleasure to have this admired and honored clergyman among us.

A Sunday School celebration was held in the afternoon, and interesting addresses were delivered by Drs. Gwin and Yeaman. The rain storm, which came on so suddenly, doubtless prevented many from coming out, but the church was comfortably filled, and every one seemed to enjoy, to the fullest extent, the spirit of the meeting.

The annual sermon before the Society for Missionary Inquiry was delivered at night by the Rev. W. P. Yeaman, D. D. of St. Louis, Mo., who undoubtedly produced a very fine impression, both in the pulpit and the social circle, by this, his first visit to Greenville.

Monday, which was Commencement day proper, enlivened by an incident which is rather out of the usual course. The Rev. Dr. Hiden delivered at noon a very thoughtful and sparkling lecture before the class in Homiletics, on the Minister's Attitude towards Literature. It was heard by many persons not connected with the Seminary, and was regarded by all as a rare and valuable production.

Eight degrees were announced and diplomas conferred. The heavy showers which set in during the afternoon prevented a large attendance, but the faculty were much gratified under the circumstances, by the presence of a very considerable number. Addresses were delivered by Mr. Kemper, of Virginia, and Mr. Huttof, of Alabama, the latter a full graduate of the Seminary. Dr. Toy followed with a Baccalaureate Address, which, like everything that comes from him, was full of thought and well received.

After a benediction was pronounced by the Rev. Mr. Hartwell, of China, and the occasion closed.

THE BIBLE IN PUBLIC SCHOOLS.

THIS means a political significance making the Bible the subject of legislative proceedings. It means that the Bible shall be coerced or compelled to occupy a portion by law. If this principle of religious coercion is limited, there easily follows a law that no unchristian child shall attend the public schools. Such a law exists in substance in some Catholic countries. A law may be passed, by the same principle, that Jew or Baptist should receive the benefits of the public money, as is the case in ecclesiastical titles in England. Do brethren, who write so much sentiment on the subject, not know this? If not, they should learn themselves before they arraign

me before the sentimental theologians of the day. Do they not know that one of the political parties of the day at the North propose to make this question a plank in coming platforms? Will these brethren join in manning the good old book with the chains of party legislations?

Let no chains be put upon it. "Politician, spare that book." Let it be free, as it ever has been. Religious freedom is our glory, and the glory of the American constitution, and it seems a speck of ill omen that this question should be raised this Centennial year.

If the public schools should be so manipulated by law that I, as a Baptist, could not conscientiously send my children to them, I might claim the privilege of forming a school according to my conscience, leaving out the objectionable feature, and asking my share of tax for its support.

That is the Catholic position to which this coercive system drives them. I simply wish to accord them the same religious and political freedom that I would claim myself.

Eld. B. would debate the merits of the present school system. While I do not deem this the time or place to discuss that question, I will say that I deem the former system of schools in Mississippi, known as the Chickasaw school law, far preferable to the present, and would, with a much lighter taxation, meet the wants of the indigent student better, with less detriment to permanent and established schools. Let that be as it may however, let us not make the present law more odious by throwing chains around the blessed book, and dragging it at the chariot wheels of violent partisan politics.

The teacher might be compelled to explain to the students and soon would be the difficult passages. He would do according to his convictions, and those convictions might be very objectionable to Prith Miller, Booth, and others, and then what? I pause for a reply.

FAVOUR REWT.

"The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Psalm xxiv. 1.

If the earth is the Lord's freehold, it is self evident truth that all who live on that freehold are the Lord's tenants—tenants at will, and, as a logical necessity, owe the Lord rent.

That the support of God's public worship is a part of the Lord's claim on his tenants, a part of the rent due the freholder, is not a debatable question, and that for years his tenants have been grievous defaulters is a fact patent to the common sense of every man.

Whence that universal wail, "hard times?" The Lord has attacked the property of his delinquent tenants for the payment of their rent, that is all.

Are the people of these United States a Christian people? Do we even recognize the existence of him God of the Bible? If we do, we must recognize him as the God of providence as well as the God of nature, and the God of grace; but recognizing this fact, we must recognize God in the hard times. God declares "The silver and gold are mine."

Do we need rain to make our crops? It is the Lord's rain that gives fruitful seasons. Have the worms been eating our cotton? the grass hoppers consuming the produce of the West? They are the Lord's worms, the Lord's grass-hoppers. They are a part of the Lord's officers, levying on his defaulting tenants for the payment of their rent. Blind indeed, smitten with judicial blindness, must be the man who cannot, or who will not, see that the Lord has a controversy with us as a people.

Almost every appeal I make is met with the stereotyped answer, "hard times. If the times were not so hard I might do something, but I cannot now, I must wait until times get better." "Now this plea, when stripped of its sophistry, is a plain declaration of a determination to measure arms with Omnipotence, to fight it out to the bitter end."

The Lord says, "Return unto me, and I will return unto you," but that is saying, "Let him return unto us, and we will return unto him."

I read a very sensible article on this subject a few weeks since, in the Cumberland Presbyterian, published in Nashville. There was in it, however, one sentence that without some qualification I cannot accept. It was, "If you have done in the premises all that you feel to be your duty, my remarks do not apply to you. My objection is to making that 'what you feel to be

Prof. Martin, of Clinton, Miss.

your duty' the standard." I prefer saying, "All that the word of God reveals as your duty."

In conclusion, I have a suggestion to make to every Baptist in the South, especially to all who read this paper. It is this: Whatever your business may be, give the Lord's cause an interest in it, and do not think of playing Ananias and Sapphira, (see Acts v. 1-11), be honest in it. If you are farmers, plant some of your crop for the Lord, and see if he will not keep off the worms and rust, and give you good seasons for the sake of his interest in your crop. Let every mechanic put up a job for the Lord, and every merchant, whom he lays in goods, appropriate a part, the proceeds of which shall be the Lord's. Let every man who lives on a salary consecrate a certain per centum, (I have consecrated ten per cent of mine). And even let the day-laborer set apart a portion, on which he will write "holiness to the Lord." And then let every brother throughout the whole extent in which this paper circulates take it over to the house of his brother who does not take it, read this plan to him, urge him to adopt it, and take the paper; and God's word for it, we will see evidence of returning prosperity before this centennial year shall close.

In this very matter God says, "Try me and prove me, and see if I will not pour you out a blessing." Malachi iii. 10. Let us take him at his word.

Would to God I could see not only every Baptist, but every man and woman who claim to be Christians, lay aside all sinful extravagances, and then show a willingness to test God's faithfulness to his promises.

This article was suggested last night by a little boy in his eighth year. He was proposing to plant and cultivate for himself a patch of cotton; the little fellow was in perfect ecstasies at the idea. Said he, "I will pick it out myself, and sell it, and give every cent of the money to Bro. White, (Bro. H. D. W., of Kemper county, Miss.)

I thought, "What a pity that some older heads have not the same idea."

DISTRICT UNION MEETING—SYNOPSIS OF PROCEEDINGS.

THE churches comprising the third district of the Aberdeen Association met with Harmony church on Friday before the fifth Lord's day in April, 1876.

Upon permanent organization, Eld. St. Clair Lawrence was elected moderator, T. A. Oliphant, secretary, and W. J. Johnson, treasurer.

After some discussion upon the subject of "Foot-washing," upon motion the subject was laid upon the table.

Saturday 11 o'clock A. M.—Eld. Lawrence preached a sermon upon the subject of Christian responsibility. Text—"Give an account of thy stewardship." Luke xvi. 22

Essays were read as follows: Importance of Sabbath schools—C. D. Hood. Christian Benediction—T. A. Oliphant. Ministerial Support—Wm. Allen.

Relation of Literary Education to Religion—Calvin Chaffin. Christian Hope—Feodding Martin.

Sermon, Saturday, 8 o'clock P. M.—Eld. Franklin Finney. Sabbath, sermon, 10 o'clock A. M.—Eld. St. Clair Lawrence, Acts I. 8, "Ye shall be witnesses unto men," etc.

Centennial, 12 o'clock M.—Eld. F. Finney. PROGRAMME FOR NEXT MEETING.

Introductory sermon, and sermon for criticism—Eld. F. Finney. Essays—1. Make Truth the basis of Christian Union—R. A. Jarmon.

2. Humility—L. W. Coats. 3. Who are the Primitive Baptists?—Eld. F. Finney. 4. Election and Predestination—Eld. St. Clair Lawrence.

5. Religious Liberty and the Baptists—Prof. M. E. Brown. 6. The Kingdom of Christ, when set up—Eld. J. W. Boxeman.

7. Regeneration—T. A. Oliphant. 8. The Deaconship—C. D. Hood. 9. Temperance—Wm. Massey.

10. The Importance of the Support of Religious Journalism by Church Members—to be prepared and read by Dr. Allen, of Centralia church.

Brethren J. C. Bickerstaff, Wm. Coker, Wm. Rodgers, Calvin Chaffin, A. D. Bowling, A. Lancaster, W. P. Hooper are requested to prepare essays, choosing their own subjects, to be read before the meeting.

PLACE AND TIME OF NEXT MEETING.

The next session will convene with Centre Grove church, 20 miles east of Okolona, and 4 miles north-west of Cotton Gin, on Friday, 11 o'clock A. M. before the 5th Lord's day in July next.

St. CLAIR LAWRENCE, Mod. T. A. OLIPHANT, Sec'y.

UNION-MEETING.

THE second union-meeting of the churches of the Columbus Baptist Association will be held with the Columbus Baptist church on Friday before the fourth Sunday in May. Brothers of this and other Associations are cordially invited to attend. After introductory sermon by Eld. M. V. Noffsinger the following subjects will be discussed:—

Social Dancing—Is the practice consistent with the Christian life and profession? Eld. Roseman. Systematic Benevolence—How best promoted in the churches? Eld. H. J. Vanlandingham. Eld. J. H. Buck.

Design of Church Communion.—Eld. L. M. Stone Who are the Baptists?—Eld. T. G. Sellers. What have the Baptists done to secure Soul Liberty?—Eld. J. T. Freeman.

In what way can the Baptists best Express their Thanks for Soul Liberty during the past Century, and perpetuate the same?—Eld. S. A. Goodwin, Eld. M. V. Noffsinger.

Arrangements have been made with the Mobile and Ohio railroad for excursion tickets to and from the meeting.

Arkansas Department.

The Christian should make everything bend to his religion, and allow nothing to bend to nothing.—J. L. James. There is no middle ground between Catholics and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are all partakers of its root and fate.—(L. S., Judson).—Rev. Rev. J. T. Thurston, Ep. of Strasbourg.

AN ESSAY.

Adopted by the district meeting in Bradley county, Ark., and ordered published in THE BAPTIST.

WHAT course should a church pursue towards a member who persistently refuses to partake of the Lord's supper?

This is a question about which if there has been anything written heretofore it has escaped my reading. The great point on the communion question has been, Who may commune? It seems to have been taken for granted all the while that none would neglect or refuse to partake of the Lord's supper. The Scriptures carefully specify the qualifications of those who may eat of this bread and drink of this cup. None but church members are allowed this privilege, for the feast is "in the church," not out of it. But the apostle said to the members of the church at Corinth, "Let a man examine himself, and so let him eat of that bread and drink of that cup," and he adds, "for he that eateth and drinketh unworthily eateth and drinketh damnation to himself not discerning the Lord's body." Now since each church member is to examine himself before eating of this supper I can conceive how a member might conclude that he could not worthily eat, and hence he would naturally decline to partake of the supper. But he could not thoroughly investigate the grounds of his refusal without arriving at one of two conclusions, either that he is not a Christian at all, and therefore should not be a member of the church, or, on the other hand, that notwithstanding his frailties and short comings, he is a child of God, that he can by faith discern the Lord's body, and that he should therefore partake of the Lord's supper, and under such circumstances he would be likely to embrace the first opportunity to celebrate the memory of his dying Lord. But what course should be pursued towards the member who persistently refuses? This is the real question before us. Since like blessings usually cluster. It is generally, if not universally the case that those who persistently refuse to partake of the Lord's supper are guilty of many other sins, either of omission or commission, and thus render themselves subject to church discipline. So that it is usual that such members are dealt with, not for refusing to commune at the Lord's table, but for other flagrant transgressions. But if a member is not obnoxious to church discipline from any other cause than persistently refusing to partake of the Lord's supper, even then I think such member is subject to discipline. Christ commanded us to "do this," and I would say in the language of another, "whatever he saith unto you do it." And he who persistently refuses, manifests rebellion against the King in Zion, and I think that a church having such member in her fellowship should labor with such member through the agency of a judicious committee composed either of her deacons or other wise and prudent brethren, who should, if pos-

able, convince such member of his error and cause him to return to the right ways of the Lord. But in the event that such delinquent member should remain incorrigible he should be excluded from the fellowship of the church for willful disobedience to Christ. J. B. SEARCY.

MARRIED.

At the residence of the bride's father, Mr. E. F. Wylie, on the fourth day of May, 1876, by Eld. P. A. Haman, Mr. Fulton Harris to Miss Emma C. Wylie. P. A. HAMAN.

Devall's Bluff, Ark., May 5th, 1876.

OBITUARY.

The subject of our sketch, Sister N. E. Taylor, was born in Jefferson county, Va., about the year 1811. She was the daughter of Capt. T. Cockrell. Early in life she professed faith in Christ, and joined the M. E. Church South. Having removed to the State of Missouri, she was married June 26th, 1831, to Deacon John Taylor, subsequently she joined the Baptist church, of which she continued a consistent member through life. Ten years since with her family she came to Arkansas, and has since resided till the time of her decease, which occurred the 27th ult. She was loved by all who knew her, and leaves a large family and many friends to mourn their loss. W. H. WELCH, Western Recorder and Central Baptist please copy.

A WORD FROM TEXAS.

DEAR BRO. CRAVEN—To say that I like THE BAPTIST better the more I read it does not express enough. I dearly love it, and would like to send you a nice list of subscribers, but I am sorry to say the Baptists in this back woods country are not a reading people, at least but few of them will subscribe for a church paper. I am preaching to three country churches, and I don't think there are more than a dozen religious papers taken in all three, so you may know I have a hard pull of it. I hope, however, that I shall be able shortly to furnish you some other names and money.

Permit me to thank Douglas Christou for his brief plans of sermons for young ministers. I would be glad to see two or three in every number of THE BAPTIST. They are a great help to me in giving me a starting point and a train of thought.

I wish you to consider me a member of your prayer meeting, and I desire to present an object for special prayer. It is a young preacher without the benefit of an education, struggling with poverty, with a family to support, who has to labor hard through the day and study at night and yet is trying to preach the unsearchable riches of Christ. Pray that he may be faithful to his Master, and may be the means of doing some good in the world. The one alluded to is the writer. GEO. H. STOVALL, Ioni, Texas, Jan. 6th, 1876.

A RARE OFFER FOR RENEWALS AND NEW SUBSCRIBERS!—The price of Ford's Repository from 1st of May to January is \$1.50. Will send it to every new and renewing subscriber for 30 cents, from 1st of May till 1st of January. The May number has the likeness of Eld. G. A. Lofton and sketch of his life, and is worth twice the 50 cents.

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.

ASSOCIATIONAL NOTES.

I AM indebted to Eld. John R. Allen for minutes of the Vernon and Calcasieu Associations. I now lack only Concord, West Pearl, and the border Associations, Eon and Hoblochitto. Will some brother in these bodies be kind enough to send me a minute so as to complete my file for 1875?

Vernon Association is located principally in the parish of the same name. Its fourth annual session was held with Anococh church, Vernon parish, Oct. 9th-11th, 1875. Eld. B. O. Owens, Walnut Hills, moderator, and Bro. M. H. Searly, Leesville, clerk. This body is composed of thirteen churches, four ordained ministers, and an aggregate membership of about four hundred. They report thirty-one baptisms,

twenty-one received by letter, nine received by restoration and voucher; three were dismissed by letter, six excluded, four died. A committee recommended THE BAPTIST as the ablest exponent of Baptist faith that comes under their knowledge. This growing young body is fully alive to missions, Sunday-schools and temperance. The committee on temperance reported that there has not been a single case of intoxication of any member connected with the churches of their Association. How many associations can say as much?

The Calcasieu Association is located along the Calcasieu river, chiefly in the parish of the same name. Moderator, Eld. S. Harper, clerk, G. W. Richardson. The eighth annual session was held with Anoch church. The statistics show twenty churches, six ordained ministers, twenty-nine baptisms, sixteen received by letter, five restored, twenty-one dismissed, seven excluded, three dead. Total, 397, six churches not represented, and their statistics not given. There are reports upon domestic missions, Sunday schools and temperance, all breathing the true spirit. There is also an able report on the observance of the Sabbath. This is an important move, and in view of the general desecration of the Sabbath in our State, Calcasieu has set an example that some of her sister churches might profitably follow.

COMMUNION FROM A BIBLE STANDPOINT.

DEAR BRO. PAXTON—Your late editorial notice of the above work is bringing letters of inquiry from all parts of the United States, and many are writing both to me at Dallas, and to Bro. Carroll at Waco, for sample copies, price, etc. This gives strength to the favorable opinion I have long entertained as to the extensive circulation and the influence of THE BAPTIST, and the character of its readers as enquirers after and lovers of truth. It also suggests the importance of informing the thousands who read THE BAPTIST every week that this excellent little book, by one of the most prominent ministers (though comparatively young), of the Lone Star State, is published in the office of the Texas Baptist, and is the property of the Baptist Book Depository. Parties, therefore, desiring to obtain the work should enclose money at the rate of fifteen cents per copy, addressed to the Baptist Book Depository, Dallas, Texas.

Permit me, in conclusion, to congratulate you on your success in giving richness, variety and real worth to the Louisiana Department of the dear old paper that has not done less than the best and most successful of all papers in the "defense and confirmation of the gospel." R. C. RUCKNER, Editor Texas Baptist, Dallas, Texas.

THE ACCESSIBILITY OF THE CREOLE POPULATION OF SOUTHWESTERN LOUISIANA.

CHRISTIAN hearts, filled with the joys of God's salvation, desire that the whole world of mankind should experience all the pleasures that their religion affords.

The gospel is the "glad tidings of salvation" to all that receive it by faith. It gives a hope of eternal life, and everlasting felicity. It gives us sweet pleasures while we live, and affords us solid comfort when we die. There is nothing that can supply the place of a hope of eternal happiness.

The gospel brings peace to the soul when believed, and is to be preached to all the ends of the earth, for God is no respecter of persons.

This salvation is offered without money and without price. It is offered to the rich and to the poor, to the honored and dishonored alike. It is free to all that will accept it upon the terms it is offered.

Salvation is not merited, for we have no righteousness of our own. We are saved by grace through faith. If merited, we would be saved by works, and not through faith in the merits of Christ.

"Such a gospel we are to preach, 'Go ye into all the world, and preach the gospel to every creature.' It is to be preached by his ministers, and through his churches. God saves through means, and without means he saves no one. The gospel is an appointed means of salvation, and churches and ministers are instruments for making it known to all the nations of the earth. The responsibility rests upon us, and in vain will be our efforts to get rid of it.

This gospel is sometimes perverted by those who profess to be its teachers, and those who have received such teachings are deluded, thinking they have the truth, when in reality, they have only believed a

SUNDAY-SCHOOL CONVENTION.

Such teachings, instead of being means of salvation, are means of destruction, for they lead men to trust in outward acts for salvation, which is a perversion of Scriptural truths, and a snare to the soul, for it shuts out the light of the gospel, and drags down to hell.

It is with great difficulty that perversions are corrected in those who have received false teachings, and their danger of being lost is more imminent than those who have never professed a belief in the gospel, or their delusion is gradually strengthened by instructions received from their religious teachers. A more strenuous, vigorous, and united effort is therefore required to clear away delusions caused from false teachings than to make sinners, without any religious pretensions, feel the power of the gospel, and the necessity of having a refuge to shelter them from the terrors and rigors of the law of God.

In Southwestern Louisiana, at least two thirds, if not more, of the people are under the pernicious influence of false teachings. They are deluded. The yoke of Romanism is fastened upon them, and they are under restrictions as to prevent their being reached by us.

In their present condition they are lost, for they are taught to trust in outward acts, and not so much in Christ for salvation.

Extreme, dangerous cases require immediate, active treatment. Sometimes the most unyielding of discourses will give way before active, strong remedies immediately applied. From delays in treatment many subjects no doubt have died that might otherwise have recovered.

We have in our midst a people dying from delusion. They are hard to reach. They must be reached, or else they are lost. Will we not make an effort to save them? We have the promise that if we sow in faith we shall also reap. Have we not the faith to trust in his promise, and to go forward to sow among the deluded people?

They are hard to reach not only because of their churchy and precisely restrictions, but also from the fact that they have no, or a very imperfect, knowledge of our language.

HOW TO REACH THEM.

The unlearned can be reached only by the preaching of the gospel, or oral religious instructions given in the French language. A majority are almost illiterate, and hence the necessity of having missionaries to labor among them who can speak French. Without them we cannot expect to accomplish much.

Among the learned the distribution of French, or even English tracts, along with the preaching of the gospel by an intelligent missionary, would result in much good. The intelligent are not so priest ridden as the illiterate, and are therefore more easily reached.

The preaching of the gospel in French is paramount to all things else in the accomplishment of our purpose, for there is no influence to be compared to the burning words that fall from a Christian minister's lips while pleading the cause of Christ, evincing by his earnestness that he has experienced the truth of all that he is saying.

WHAT WE NEED.

We need pastors that will take hold of this matter, and encourage their churches to give liberally for the support of such a mission. It is a good thing, and pastors should be foremost in every good work. We believe that if they will take hold their flocks will follow. They should encourage by giving liberally of their scanty allowances, that they may influence them by their example.

We need systematic efforts on the part of churches. A missionary fund should be raised, and pastors should devise, and recommend, and endeavor to set on foot in their churches plans by which a fund may be raised. Everything depends upon the pastor. If he is idle, nothing will be done. Where there is an idle church there will be found an idle pastor, or no pastor at all.

OUR SYSTEM.

Is that of a "missionary society," which meets monthly. We have regular dues, according to age, which are paid monthly into the treasury of the society. Any person, irrespective of age, or of their relation towards the church, who desires to help the cause of "Baptist missions," is qualified for membership.

This plan we have tried, and can recommend, having raised during last year, the year after the overflow when we had but little to give, eighty-three dollars for the support of Eld. Adolphe Stagg, our missionary at that time. April 10th, 1876.

BRO. PAXTON.—Our Associational Convention of Sunday-school workers met at Antloch, DeSoto parish, La., on April 29th.

Bro. M. O. Stribling preached the introductory sermon.

G. W. Hartsfield was re-elected President, J. H. Tucker and M. O. Stribling Vice Presidents, E. W. Lacy, Secretary, J. P. McElroy Treasurer.

W. W. Landrum, J. H. Tucker, C. E. Crawford were appointed at last session to read essays at this. Bro. L. is in Georgia, and Bro. C. is in Texas, hoping to regain his health.

Bro. J. H. Tucker was present and read an essay on The Propriety of Baptists Working in Union Sunday-schools. Union schools found cold comfort from the essayist. The essay gave universal satisfaction. If a single man was present who favored Union schools I never heard of him. Bro. T. is requested to repeat the essay at our next meeting.

Interesting queries were read and discussed freely.

We were not a little disappointed in not seeing the genial face of our Louisiana editor with us. We want him to stir around among us and encourage the brethren to read our paper.

Sunday's congregation was immense. Bro. Stribling, Brunson and Scott spoke in the interests of Sunday-schools. Bro. W. K. Carroll presented premiums to students of the school for good deportment.

Bro. George Tucker preached centennial. Bro. K. H. Scott preached in afternoon. We meet at Salom on Saturday before fifth Sabbath in October, 1876. G. W. HARTSFIELD.

REVERENCE FOR SACRED THINGS.

WE ALL impress on the minds of all, and especially of the young, the vast importance of impressing the mind with a deep and profound reverence for all that is sacred.

"Let no wantonness of youthful spirits, no complacency with the intemperate mirth of others, ever betray you into profane sallies." "Besides the guilt which is incurred by such a course, nothing gives a more odious appearance of putulence and presumption than the affectation of treating religion with levity."

How often has my heart been made to ache, by young people, and even young Christians, making a jest of divine things! Turning religious hymns into comic parodies and thus associating God's holy name with most ridiculous phrases, and thus profaning God's name, is far from right, to say no more. Applying passages of Scripture to some worthless and frivolous topic, is a thing very common, and to my mind, very sinful. Young people who thus trifle with divine things, I am sure have never taken it into consideration, that they often in this rude manner, are guilty of violating the command which says; "Thou shalt not take the name of the Lord, thy God in vain." Let me call your attention, my young friends, to the importance of this subject. It is a serious thing to treat divine things with levity.

Although I know you would not, for all the gold of Ophir, be guilty of profaning God's holy name, do you not often call His name in an irreverent and vain manner, without even thinking of the great being whose name you are calling? If you do, will you not stop and think? I do contend that God's holy name is often profaned in this thoughtless manner, and that by those who prefer to love and serve Him. Be assured that when you can, without any remorse of conscience, speak in a light manner of religion and holy things, that Satan is wielding an influence over your heart and mind, which is calculated to do you an injury of a serious nature, at some time in the future. Treating religion with levity is by no means an evidence of superior talent and understanding, but on the contrary, "it discovers a pert and shallow mind; which vain of the first smatterings of knowledge, presumes to make light of what his superiors deem it an honor to reveal." I do not exhort you to become more formal and solemn in your manners than others of your age, not to become supercilious reprovers of those around you.

I do not exhort you to put on a sanctimonious air, and go with the head down at all times, as though you were mourning for some departed friend. I do not care to ask you to forsake the association of gay and lively friends; but when you joke, do not choose for the object of your jests something of a sacred

nature. Read this article, and if you find anything worthy, store it away, if not, I hope you will not take any umbrage at what I have said. E. BARN.

OBITUARY.

SISTER ANNA A. ROBINSON was born Jan. 6th, 1814, and was married to Wm. Wilhoit, Sept. 25th, 1828. After his death married Capt. Jas. Robinson Jan. 14, 1844. Professed religion and joined the Baptist church at Mount Lebanon, Marshall county, Tenn., and was baptized by Rev. A. W. Moscham in the fall of 1845, and died in the triumphs of the Christian's faith, March 16th, 1876. Her funeral sermon was preached (in the absence of the pastor) by Rev. W. A. Nelson, from Rev. vii. 14, after which she was followed to her family graveyard by the largest concourse of people ever assembled together in that county. She died as she had lived. Her ears were ever open to the wants of the poor, white and black. In the erection of the new church near her mansion, she was one of the strong pillars in it. Her house was called the Baptist hotel, the home of preachers. She had been a reader of THE BAPTIST ever since it was a BAPTIST. She was in sympathy with all her denominational interests; a strong supporter of the young ministers at Murfreesboro. The resolutions passed by her church, paying the last tribute of respect and love, are more impressive than anything I can write, therefore we insert them.

Witness, In the providence of God, Sister Anna A. Robinson, one of the constituent members of this church, was, on the sixteenth of March, transferred from the church on earth, and, as we believe and trust, to the church triumphant. Resolved, That her long life of Christian love and labor, her deep piety and earnest devotion to the interest of this church and the denomination, endearing her memory in every heart, are worthy of careful thought and emulation. Resolved, That while we feel so deeply this bereavement, and realize that her loss is material to us, we confess that God doeth all things well, and we grieve not for her as one having fallen without hope; our separation is not final, we shall meet again. Resolved, That we tender our condolence to the surviving family and relations in this trial of their faith, by directing their thoughts and hopes to Jesus, the first fruits of the resurrection. Resolved, That this be sent to THE BAPTIST, her family newspaper, for publication. S. I. SANFORD, Moderator.

REV. MANLY ANDREWS "passed out" from the conflicts and labors of this life March 11th, 1876, near Durhamville, Tenn. Bro. Andrews was born in Orange county, North Carolina, Oct. 25th, 1823, was married to Martha J. Cheek Aug. 29th, 1853, and was ordained to the ministry of the gospel in 1859. As a minister of the Baptist church Bro. A. has for several years done valuable service in West Tennessee. In his death the cause of truth has lost a devoted friend and a faithful supporter, for he was set for the defense of the truth and he gave no uncertain sound. The church also has sustained the loss of a consistent and truly pious member, while the community misesa a valuable and honored citizen. Bro. A. died as he lived, a Christian. He has ceased from his labors, and his works follow him. He is at rest. At the last regular meeting of our church at Durhamville, the matter of his death was noticed, and appropriate resolutions were passed, and ordered to be recorded. To his bereaved family we tender our warmest sympathies, and invoke upon them the favor and blessings of him who is a husband to the widow and a father to the orphan. PASTOR.

DICK, of pneumonia, on the 29th of March, at her residence in Humboldt, Tenn., Sister Elizabeth J. Reece, aged 46 years and 7 months. Her maiden name was Blakemore. She was born in Gibson county, Tenn., in 1829, professed religion and joined the Baptist church at Trenton in 1847, afterwards joined the Poplar Grove church, of which she died a member. She was married to D. A. Reece in September, 1854. In Sister Reece we had an exemplary Christian and kind neighbor, her kind offices to the sick and afflicted will long be remembered. She leaves three orphan children to mourn their loss.

On April 1st, of same disease, D. A. Reece, husband of Sister E. J. Reece, born in the year 1822. He was also a member of Poplar Grove church, and a member of the Masonic fraternity. Thus in two days both parents were stricken down by the hand of death. May he who tempers the wind to the shorn lamb keep and guide the three little children thus orphaned by this dispensation of his providence. W. C. GAACK, Humboldt, April 19th, 1876.

THE VALUE OF THE BODY AND LUNG BRACE.

To Baptist Ministers of the South:

I take this method of calling your attention to the celebrated Body and Lung Brace, the agency of which I have accepted that I may make it a benefit to my posterity by making it a far greater benefit to you. I will briefly give you my reasons for recommending this valuable article to you. More than eighteen years ago I was thoroughly broken down in voice, from excess of 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, that soon terminated in bronchitis, which seriously threatened my life. I was so completely debilitated from preaching, and if possible overcome those ailments, and recover the lost treasure—the voice, that to a minister more valuable than gold or jewels, or to a silent for ever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest, and this I was compelled to take. What caused and continued the irritation and hacking, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prostratus uteri, and the protractor of the Embury and Practice of Medicine in the Medical University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down, and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for myself and put it on, 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 cough ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends I gave it, and 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," goneness, exhaustion, after speaking, and weakness of the back and joints, and piles, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, 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 ligaments of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and soon produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion and "blue Mondays" that most ministers know as well as it is of hernia and piles. Now, after a personal experience of nearly twenty years, and the added experience of more than five hundred ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By 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 use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hoarseness, or weakness of the back or joints, should he wear it ordinarily loose, and

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

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

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

Five hundred ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific Shoulder and Lung Brace; that it supports the back, abdomen, stomach, lungs; prevents lumbago, hoarseness, piles, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic constiveness. It is used by singers, lawyers, laborers, and is a specific for all cases of prolapsus 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. Whoever does not, every minister should use one.

I offer it to any one as a premium for 15 new subscribers to THE BAPTIST at \$2.00 and postage, 20 cents. Let the fact be known to your members that you need a Brace, and by this means you can secure it 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 6 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 God would not induce you to preach without it.

TESTIMONIALS.

"For the last two months I have suffered a great deal from sore throat, from preaching and speaking. About the first of August my throat became so sore that I became hoarse. I tried every remedy in something or other. I put on the Lung Brace, and, strange to say, that was the last of my sore throat." I acted like a charmer. I preached on through the entire month, preaching twice a day, in all fully three hours, my throat has not troubled me in the least. In this connection I believe the Brace would be of as much service to them in many cases, as it is to preachers. I know a sister who, without the Brace, it should rest with it, she is able to attend to all her household duties. A word to the wise is sufficient. E. J. HEWLETT, Oxford, Miss., 1876.

DEAR BRO. GRAVES: For the benefit of suffering females I desire to give you my experience in the use of the Hanging Lung and Body Brace in relieving and correcting prolapsus, or sinking and general weakness in the female. The supporters we find on sale generally are unsatisfactory and worthless, but I can assure all that this faithful means; and in an extensive practice in the disease peculiar to females I find that the only satisfactory supporter I can get. You have but to try them to be convinced, and with them we are able to get many invalid ladies out of bed and make them useful to their families. J. R. STATION, M. D., Bonatolia, Miss., April 27, 1875.

I have worn the Brace for thirty days, and I find it to do all it is recommended to do, and I advise all ministers and students, who are afflicted with a sinking about four weeks when I received the Brace, and my chest and lungs had become sore, and were broken down. I put on the Brace and continued to sing for three weeks longer, and to my surprise, my breathing capacity increased and the soreness left my chest and lungs, and my strength became vigorous. I will say that I feel under many obligations to you for recommending it to my neties. T. J. COOPER, Norristown, East Tennessee.

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 by the very best physicians in his country. I diffused from them, recommended him to get the Lung Brace and he would get well. I bought it for him, and he is now a robust man, able to plow and do any work. I write this because I think it ought to be known, and thousands of females ought to know its advantages in weakness. E. B. FLETCHER, Friars Point, Miss.

I have worn the Brace for ten years, and I find it to do all it is recommended to do, and I advise all ministers and students, who are afflicted with a sinking about four weeks when I received the Brace, and my chest and lungs had become sore, and were broken down. I put on the Brace and continued to sing for three weeks longer, and to my surprise, my breathing capacity increased and the soreness left my chest and lungs, and my strength became vigorous. I will say that I feel under many obligations to you for recommending it to my neties. T. J. COOPER, Norristown, East Tennessee.

The Brace sent to my wife for a female relative, was received the 7th August, etc. The instructions were so plain that she was much pleased with the relief afforded by its use. To her testimony I can add my own. I have used a "Hanging Lung Brace" about three years. I have also worn many other styles of Braces within the last twenty-five years, but nothing comparable to the "Hanging Lung Brace" as a good one. A good thing it is beyond

test to ease and efficiency. J. H. WILSON, Jr., Lealington, 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 right to use it. I hope that all my ministering brethren will measure one. J. A. BAYLOR, Jr., Fulton, Miss., 1874.

I can preach without getting the least tired in my lungs, or hoarse. I would not be without it for the finest horse in Ohio county. I can recommend the Brace to every minister and public speaker as the very thing to needs. J. W. PALMER, 20 Ohio county, Tenn.

FEMALES TESTIFY.

Suffering very much from "lyzopus" and general debility—the result of protracted illness, I obtained and have been wearing a "Hanging Lung and Body Brace," and am satisfied there is no supporter equal to it. I feel confident others similarly affected would be greatly benefited by its use. WALTON, Miss., 1874. EUDORA COLE.

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 Ohio county. I can recommend the Brace to every minister and public speaker as the very thing to needs. J. N. KEY, Concrete, Texas.

BRO. GRAVES: I have used your Brace for six or seven years, broken it once a little, but mended it myself. I know it will do all it promises to do. I am over sixty years old and can, with it on, do as much labor as I could do any other way. J. N. COLEMAN, Bull Camp, Knox County, East Tenn.

BRO. GRAVES: This is to certify that I have worn the Hanging Lung and Body Brace for about sixty days and can say that it is a great many others. I feel confident others similarly affected would be greatly benefited by its use. WALTON, Miss., 1874. EUDORA COLE.

What a wonderful benefit I have received from the use of the Hanging Lung and Body Brace. I feel that I can do as much work as I could do any other way. J. N. COLEMAN, Bull Camp, Knox County, East Tenn.

It is with the greatest pleasure that I write my testimony to the value of the Hanging Lung and Body Brace. Before I got the Brace I fatigued and prostrated my nervous system to such an extent that I could not do any work. I feel that I can do as much work as I could do any other way. J. N. COLEMAN, Bull Camp, Knox County, East Tenn.

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It has greatly benefited me in singing, in preaching, and in all my ministering, that I usually suffered from, and that I have been so common to public men after speaking. KRUGGER, La. 1876. T. H. HUBB.

My old Brace that I have worn for sixteen years has become too small for me. I find that I must do without it. They are not to be had—cannot be made, as I cannot wait until I get the remaining one. Bonaiah, East Tennessee, Dec. 27, 1875.

BRO. GRAVES: I received my Brace in January last, though used very little until spring and summer. Since then I have used it constantly, and can truly say it is the preacher's best friend. It greatly benefited me in singing, preaching, and in all my ministering. I feel that I can do as much work as I could do any other way. J. N. COLEMAN, Bull Camp, Knox County, East Tenn.

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THE CARROLLTON DEBATE.

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.—Jeremi 14

Old Series—Vol. XXXIII. MEMPHIS, TENN., SATURDAY, May 27, 1876. New Series—Vol. IX., No. 27

THE CARROLLTON DEBATE.

Infant Baptism as Practiced by the M. E. Church South Authorized by the Word of God I. E. DITZLER'S SIXTH SPEECH.

GENTLEMEN MODERATORS:—We will now review some matters, as we have in all the evidence we want. Now, he admits I gave a definition of the church in his fifth reply, but it is too long. Well, why did he so stoutly deny I gave one?

There is no visible church if scattered abroad! What of it? There is God's church, and the moment they can meet together and organize, there is a visible church; and its rights and privileges all grow out of those given to the whole invisible, spiritual church of God. But Dr. Graves has stoutly denied there was an invisible church. Now, he is compelled to fall back on it, as we know he would be. Abel, Enoch, etc., were all members of that one church. It cannot be destroyed. In any age, or all ages, any of its subjects, dispersed or not, may organize or meet, and they form a visible representation of the great family of God. How could it be otherwise? Christ gave the pledge of eternal presence to his people.

Every infant has to be washed in the blood of Christ," he tells us, "if he dies." But do not adults have to have the merit of the same after regeneration, nay, till death, daily applied? So, they are depraved yet. So the infant has to have no more of that than regenerate adults. What processes adults and infants pass through, is not revealed to us, and I do not propose to speculate outside the record.

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