

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.—Jeremiah.

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For	1st	2d	3d	4th	5th	6th	7th	8th	9th	10th
1st	10	8	6	5	4	3	2	1	1	1
2d	8	6	4	3	2	1	1	1	1	1
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4th	4	3	2	1	1	1	1	1	1	1
5th	3	2	1	1	1	1	1	1	1	1
6th	2	1	1	1	1	1	1	1	1	1
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BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv. 5. That an immersion is the profession of that one faith in the burial and resurrection of that one Lord. See Rom. vi. 4-6; Col. ii. 12; 1 Cor. xv. 29; 1 Peter iii. 21.

2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.

3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of adults.

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and seekers on probation), associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-5; Acts ii. 41; 42; Matt. xviii. 20-23-28; 2 Cor. vi. 1-19; Rev. ii. 23; Phillip. xvi. 27; 1 Cor. v. 12-18.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ, as such, (that is, in church capacity), not as a test of Christian fellowship or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii. 16 and xviii. 17; Mark xvi. 16; John iii. 2, 3; Acts viii. to the close; Rom. vi. 4, 5; Col. ii. 12; Gal. iii. 26, 27.

Burying in water of one dead to sin is the only action; the burial of a dead man is the only "likeness" or representation of death in the world, for it is called the likeness of death.

SIX IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, unalloyed with human devices or traditions, is, and ever has been, the religion of Baptists.

2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.

3. To divide the positive requirements of Christ into essentials and non-essentials, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance, or practice in the Church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.

5. Christ gave no such society or church the authority to modify the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is treachery—to change them, treason.

6. Principles can neither be conceded nor compromised.

SIX IMPORTANT FACTS.

1. All scholars, critics and theologians of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptizo," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—[Liddell and Scott, Carson, Anthon, &c.]

2. Standard historians unanimously agree that the ordinance of baptism was administered by the immersion of believers in water, in the name of the Trinity.—[Stuart, Robinson and Wall.]

3. Nearly all standard Eclectic commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership), and all the churches independent republics. All religious societies have legislative power, and clerical or aristocratic governments, (that is, in the hands of the clergy or a few as a session), are anti-scriptural and anti-republican tyrannies which no Christian can lawfully countenance, or support, or recognize.

5. All the acts and ordinances of such irregular bodies are void, and ought not to be received by us; nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democracy and republican government.

6. Protestant historians frankly admit that the Bible, as such, contains no principles differentiating the churches, having, having different subjects, ordinances, orders in the ministry can justly be called a gospel church, or church of Christ, or a branch of the church of Christ, for all things equal to the same thing are equal to each other.

7. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—[See Trillemann, p. 36.]

A SETTLED QUESTION.

[The question so generally and by some so sharply, discussed a few years ago, that resulted in two books, the one by Bro. Mell and its reply by Bro. Worell, has, we think, become a settled one in the minds of the Baptists North and South—and that decision is adverse to the position advocated by Bro. Mell, who has thought and written so accurately upon other subjects. The following is from the pen of Bro. Dudley, editor of the Western Recorder—the clearest and strongest paper we have seen from his pen.]

"When an individual has been justly expelled from a church, he has no right to the privilege of God's house, as a member of the same, until he shall have confessed and forsaken his sin. This proposition is axiomatic. But, when an individual does repent of his sin, and gives due evidence of the same, no matter how grievous his sin may have been, the church is bound by the law of Christ to receive him as a brother well beloved for Christ's sake.

"But, when an individual has been justly excluded, as is now and then the case, it is presumable that the church will be more than willing to undo the wrong she has inflicted upon the brother, whenever that wrong is pointed out to her. The proof of this is seen in the fact that when the churches err at all on this point, in the overwhelming majority of cases, it is in receiving back those whose conduct does not merit it.

"But, suppose that a church not only unjustly excludes an individual, but persistently and stubbornly refuses to undo her wrong—what then? Now, it must be thankfully confessed that such instances of wrong doing upon the part of a church are very rare; but that there are such should teach the churches to be exceedingly careful; for it were better that our failings should lean to virtue's side than to the side of viciousness. But, when an individual has been folly dealt with by a church, and justice is persistently refused him, what is to be done? It is maintained by some good brethren that when such is the case, there is no recourse for such a brother; that the churches are independent, and their actions final, and he must patiently endure the wrong. But is not this reasoning predicated upon a false representation of the independence of the churches? Independence cannot be affirmed of a church in an absolute sense, but only in a relative one. The churches are independent of each other, but are they of Christ? Certainly not. He is the HEAD of the churches—they are bound by his laws. And when the action of a church consists with the law of Christ, it is morally binding and irrevocable; not because it is the act of an independent church, but because it is in accordance with the law of Christ. Moreover, such an act of a church, so far as it effects her relations of comity with her sister churches, is binding upon them for the same reason. Now the converse of a proposition is as true as the proposition itself. Hence it follows, that, since an act of a church of Christ is binding even upon her sister churches as far as it affects their relations of comity, and being independent of each other, they have no other relations except those of comity; it follows that when an act of a church does not comport with the law of Christ, that it is not binding upon her sister churches in their relations of comity.

Poverty suffered in fellowship with the Son of God, and, solaced by his sympathy, has a lustre greater than that which sparkles from the dials of Kings. The pious Lazarus is comforted not only when borne to Abraham's bosom, but when lying in rags at the gate, seeking crumbs from the rich man's table. His crust may be sweetened with reflections such as these: "Am I poor? So was my Lord. Am I hungry? So was my Lord. Am I homeless? The Son of Man had not where to lay his head. Shall not the disciple be as his Lord, and the servant as his Great Master?"

Then let us all, in humble imitation of our Divine Master, be kind to the poor, assist them as we are able, and

"Have love for man, our brother,
Though lowly be his lot;
For by the Almighty Father
He never is forgot."

It is the battle that tries the soldier and the storm the pilot. How would it appear that the Christian can be not only patient but cheerful in poverty, in disgrace, in temptations and persecutions, if it were not often their lot to meet with them.

A MIDNIGHT HYMN.

In the mild silence of the voiceless night,
When chased by airy dreams the slumbers flee,
Whom in the darkness doth my spirit seek,
Oh God! but Thee!

And if there be a weight upon my breast—
Some vague impression of the day foregone—
Scarce knowing what it is, I flee to Thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis Thy will.

For oh! in spite of past and present care,
Or anything beside, how joyfully
Passed that almost solitary hour
My God, with Thee!

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than anything, my bosom lies
Beneath Thy power.

For what is there on earth that I desire,
Or all that it can give or take from me?
Of whom in heaven doth my spirit seek,
O God! but Thee?

THE RISE OF MORMONISM.

From the following historical biography, taken from the *National Baptist*, it appears that Campbellism is the mother of Mormonism. The Mormons are indebted to Mr. A. Campbell for their founder, for their baptism, and the doctrine of regeneration and eldership. The article should be preserved for future reference:

DAVID PHILLIPS.—This eminent servant of God was a native of Wales, and has many relatives near Philadelphia, and scattered through the West, several of whom are ministers of the gospel. He was for many years pastor of Peter's Creek Church, twelve miles south of Pittsburg.

From the mountains and valleys of Wales a considerable number of our most devoted ministers have emanated, where theology is cultivated alike by the professor, the plowboy and the miner, almost to the exclusion of other sciences, and with less contamination of vain philosophy than in any other land. It is the Sunday exercise, the fireside entertainment, the public concern, and the people become engrossed with the interests of Christianity. But while this state of things prevails to a great extent, many of her sons have gone to other parts of Europe and made great proficiency in scholarship. Sir William Jones has not been surpassed in oriental learning, nor Sir Humphrey Davy in natural science, nor Jonathan Edwards in metaphysics. Notwithstanding all the difficulties the Britons experienced from the invasions of Caesar, the Saxons and the Normans, they have given a good account of themselves as the friends of truth and freedom.

Elder David Phillips was a fine specimen of the Welsh character. He was a plain man, having no blandishments for any, yet kind to all, while he was an uncompromising enemy of all sorts of trickery and imposture.

He possessed a strong intellect, and was a powerful preacher, always sound in doctrine, and when warm with his subject, very impressive. Those who were accustomed to hear him, knew well by a certain swing of his left arm side-wise, when they were about to be overwhelmed with a torrent of weighty truths. He was also a wise counselor in cases of church difficulties, and was often solicited to go to distant places to aid in quelling disturbances, in solving difficult questions, and in promoting the peace of Zion.

Although the church of which he was the pastor had been prosperous and strong, as he advanced in age they were called to pass through some severe trials, more or less affecting the comfort of this aged servant of Christ. The worst of all was that connected with the reception of Sidney Rigdon as a member of the church, and the consequences which followed that event. Several of this man's friends were members, and as he told a flaming experience, embracing dreams, visions and wonderful impressions, the more superficial of the church thought it was dreadful to question the genuineness of his conversion. Elder Phillips, however, doubted his sincerity, and opposed his immediate admission, saying "he did not think him honest, and believed he would become a curse to the church of Christ." But the friends of this deceiver clamored for his reception, and Elder Phillips baptized him under a kind of protest. This act he regretted as long as he lived, for during the first year of his membership he succeeded in obtaining in a clandestine way a license to preach, and sought to supplant the aged pastor.

SKETCHES OF MINISTERS IN WESTERN PENNSYLVANIA.

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THE PETITION, "From sudden death, O Lord, deliver us," is a common petition, and is probably as feelingly offered as any other in the whole range of petitions. And yet if a person is prepared to die, he is safe for eternity, though he may die suddenly; while by dying suddenly he escapes "the pains and groans and dying strife usually incident to death." Wesley prayed that he might die suddenly:

"Without a sigh or groan
May I my summons hence receive,
My body with my cares lay down,
And cease at once to work and live."

Toneing the sudden death of "a good physician," Dr. Johnson wrote in 1782:

"Then with no fiery, throbbing pain,
No cold gradations of decay,
Death broke at once the vital chain,
And freed his soul the nearest way."

"He lives long who answers life's great end," whether his days be long or short on the earth. We should endeavor to answer this end by our lives, and committing to the gracious disposal of our Creator the time and circumstances of our death, should sing, with the immortal Barter:

"Lord, it belongs not to my care
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give."

"If life be long I will be glad,
That I may long obey;
If short, yet why should I be sad
To soar to endless day?"

RELIGIOUS ENTERTAINMENTS.—The *New York Observer* says: "Within a month we have had a masquerade at the church sociable, a live turkey driven up the broad aisle with an offering on his back, a Santa Claus in a Sunday school, and now a 'dramatic entertainment,' where nothing ought to be known but Christ crucified."

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BAPTIST DOCTRINES. 1. THERE IS NO CHURCH but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.

Correspondence. TOLEDO DEBATE. No. 6. On the design of baptism as it relates to the remission or pardon of sins, Bro. Williams said that he would affirm that God pardons sinners before baptism.

ated to our consciences in the way which God has pleased to appoint, we stagger not at the promise of God, but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences.

whom the Savior expounded the Scriptures as they journeyed to Emmaus. But these salutary impressions were removed in a very unceremonious manner by the exhortation which followed.

of nature and with the free agency of man. The general current of the representations of the Scripture on this subject shows that these evil spirits have access in some way to the human mind, and are actively engaged in promoting all that is evil, and opposing all that is good.

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THE CONSTITUTION OF BAPTIST CHURCHES

AS DISTINGUISHED FROM THAT OF ALL OTHER CHURCHES.

The church of Christ is His Kingdom; its constitution is divine—sacred in its authority—all-wise and perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's wisdom, to interfere with His reign. Thus Popery began. Christ's officers by degrees assumed new powers; new rites were introduced, new rules laid down; the unconverted were received, the ungodly were ordained; man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. 1 Cor. v. 1-20; 1 Cor. v. 1-13; 2 Thess. ii. 3, 4; 2 Tim. ii. 17, 18; Rev. xiii. 3-7.

The question, therefore, is of the greatest importance: What Constitution has Christ given to His churches? It is in consequence of their views on this subject, that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as follows:—

I. The Baptist churches regard it as Christ's will that all church members should be converted persons. When he came to Jerusalem, he declined to receive him, because they "believed not that he was a disciple." It was not till he had "seen the Lord in the way," and had "preached boldly at Damascus," that they permitted him to be "with them, coming in and going out, at Jerusalem."—Acts ix. 20-28. All the members, also, of the first church, are addressed as saints.—Rom. i. 7; 1 Cor. i. 2; Eph. i. 1.

But in Pedobaptist churches, many persons are members who are not received as converted. In the Episcopal and Presbyterian churches, and some of the bodies formed by those who have seceded from them, persons are received to full communion without evidence of their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants, and unconverted persons, when baptized, as members of inferior degree. The Westminster Confession of Faith, which speaks of the views of Presbyterians, and of many Congregationalists on this subject, says that the "children of members are the members; born within the church. Some Independents differ from this view, but very many of them regard both infants and the unconverted, when baptized, as connected, in some degree, with the church of Christ.—(See Dr. Wall's view of Dr. Campbell.)

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do not acknowledge either infants, or the unconverted, as having any visible connection with the church of Christ.—Acts ii. 41; 1 Cor. iii. 16, 17.

II. Baptist churches (generally so-called) regard it as Christ's will, that all believers received to membership should be first baptized. The New Testament churches consisted wholly of baptized believers. Peter said to believers on the day of Pentecost, "Be baptized every one of you," and they were baptized.—Acts ii. 38-41; see, also, x. 48. So that the Baptist churches are, in this respect, "followers of the churches of God," as first founded by Christ and His apostles.—1 Thess. ii. 14.

But in doing so they differ from all other churches; for the Quakers, who reject baptism, and the Free-Will Baptists, who admit another rite for the immersion of believers, and from all open communions, whether Baptist, or Pedobaptist, who admit persons without being baptized at all; instead of requiring, as the apostles and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His churches no dispensing power to set aside His laws; no legislative power to make new ones; but has enjoined on them to "observe all things whatsoever" He has commanded. (Matt. xxviii. 20); and, if ever tempted to neglect His laws, "to obey God rather than men."—Acts v. 29.

III. Baptist churches regard it as Christ's will that all church members should be voluntary members; that none should be made members, either against their will, or without their knowledge. God is a Spirit, and those who worship Him must do so in spirit and in truth (John iv. 24); their service must be that of love, faith and obedience.—1 Cor. xiii. 1; Rom. xiv. 23; Rom. xvi. 26. They must "yield themselves unto God, as those who are alive from the dead."—Rom. vi. 13. In every part of their service, they must have a "first willing mind." (2 Cor. viii. 12); must first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii. 5.

But this voluntary membership is opposed to the communion used by many national churches, and to the fines, imprisonment, or worse penalties, by which membership has been enforced; it is equally opposed to the initiation of unconverted infants by baptism; and to membership by birth.

IV. Baptist churches maintain that Christ requires holy activity of every member. Church members are spies of His scriptures, and "stones," forming part of a "spiritual house," which is devoted to God.—1 Pet. ii. 5. The young are to be instructed, (Eph. vi. 4); the weak warned, the feeble-minded comforted, the weak supported. (1 Thess. v. 14); those who rejoice, rejoiced with; those who weep sympathized with; those who are bereaved, visited.—Jas. i. 27. To the ungodly the gospel is to be made known, (1 Thess. i. 8); and good done to all men.—Gal. vi. 10. In some part of these labors all the members of Baptist churches can engage. But the dead members, worldly establishments, or can the infant members of any Pedobaptist churches. They can have no part nor lot in the matter.

V. Baptist churches believe it to be Christ's will, that what is spent in His service should be given with a willing mind, and that every church member who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says, "As I have given upon to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi. 1, 2. This injunction shows that it is the duty of every church member to contribute as God enables him. And the apostle says, "If there be first a willing mind, it is accepted according to that a man hath; and payments by compulsion, as in State churches, are not a gift."—at all.—2 Cor. viii. 4.

VI. Baptist churches regard it as Christ's will, that all his churches should be separate and distinct from each other. The reception of those only who have been baptized at their own desire, on a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by departing from this rule, blurs the church and the world together. The baptism of infants and the unconverted, connects the members of Christ with those who are still members of the world. But the apostle says, "What communion hath light with darkness? and what concord hath Christ with Belial?—Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi. 14-18.

It is clear that every system which extends the sign of Christianity, and of initiation into the church, to those who are not new-born, does, to that extent, also obliterate the distinction between the church and the world. None but Baptist churches can realize the statement of the apostle, "Ye, as lively stones, are built up a spiritual house, a new priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter i. 2.

The Baptist

EDITORIAL CONTRIBUTORS.

CAMPBELLISM AS IT IS.—No. 2.

"BAPTISM ESSENTIAL TO SALVATION." The thirteenth sermon in "The Living Pulpit of the Christian Church" was preached by Mr. WINTHROP HARTLY HOPSON, and bears the imposing title, BAPTISM ESSENTIAL TO SALVATION.

Mr. Hopson is a distinguished minister of the "Christian Church," so-called, and pastor in the city of Richmond, where, from the frankness of his nature and the boldness of his utterances, we should suppose that his opinions would be no secret. We have selected as the first feature of "Campbellism as it is," the point presented by Mr. II.'s sermon, as showing the opinion of that "unit"—"the great body of the ministry" of the Campbellite denomination on the most "vital and material questions which distinguish the church organization of the Disciples from that of others."

Mr. H. selects as his text Mark xvi. 15, 16. His introduction is not only frank and manly, but even imposing. He says: "I think that the subject selected for consideration in this sermon, should be fairly, faithfully, fully discussed. Hitherto, in my opinion, this has not been done. In the Quarterly, Harbinger, and in our other religious papers, every doctrine and practice peculiar to the Disciples of Christ, is being subjected to the most thoughtful review. This is right. The pulpit, also, is engaged, equally with the press, in this thorough reconsideration of the issues between the Disciples and the opponents of 'the truth as it is in Jesus.'" (p. 279.)

He adds: "I propose, in this discourse, in harmony with this commendable spirit of re-investigation of the things pertaining to the spiritual interests of mankind, to contribute my aid in this direction; and shall, therefore, call your attention to the consideration of one of the earlier, rather than the later, issues of the current religious reformatory movement." (p. 279.)

And in the next paragraph, he expresses the hope "that the sermon will be productive of good in determining the precise conditions precedent to the enjoyment of forgiveness on the part of the sinner against God." (p. 280.)

The preacher is determined that there shall be no mistake. He says: "There must be, in the discussion of the thing before us, no lodging of the precise issue, no misunderstanding of terms, no confusion of speech." (p. 280.) He proceeds, therefore, to define his terms and the extent of his proposition.

Mr. Hopson now appears, from some undefined cause, to be a little dissatisfied with his text, and proceeds to amend it. He says: "The statements as recorded by Mark xvi. 15, 16, and by Luke xxiv. 45, 47, I shall unitize into the following: Go ye into all the world, and preach the gospel to every creature. He that believes, repents, and is baptized, shall be saved; he that believeth not, shall be damned." (p. 281.) The reader will perceive that the word repents, which we have italicized, has been interpolated in Mr. II.'s process of unitizing—whatever that may be.

Of this unitized proposition, the preacher affirms: "It will be admitted by all, that its main feature is a definite promise from the Savior, through the apostles, of salvation to the sinner, upon the sinner's believing, repenting, and being baptized. I would then designate this, The Amnesty Proclamation." (p. 281.)

Now let us look at Mr. II.'s definitions: "Salvation, in the propositions, is equivalent to pardon, remission of sins, or forgiveness of sins. Essential is that which is not only very important, but indispensably necessary. The proposition does not include those who have never heard the gospel in heathen lands. It does not include infants or idiots, who though they may live in a land of Bibles where the gospel is faithfully preached, are, by the consent of all, intellectually incompetent to believe or be baptized of their own free will and accord." (p. 281.)

Mr. Hopson's proposition then is this: Nobody can be saved unless he believes, repents and is baptized, EXCEPT INFANTS, IDIOTS, and the heathen, who never hear the gospel. In regard to the exception of infants and idiots, we shall have nothing to say, but before we conclude, we shall say a little about the heathen.

But clear as have been the preacher's utterances, so anxious is he that there shall be "no misunderstanding," he goes on: "Whatever is declared in this proclamation to be a sinner's duty, in order to salvation or remission of sins, I hold to be essential to that end. In the proclamation, remission of sins is made to depend upon faith, repentance, and baptism, as equally conditions precedent, and it is absolutely certain that no subsequent declaration of the Savior or the apostles can be found, making a distinction as to their respective importance, and distrib-

uting them into essential and non-essential," etc. (p. 282-2.) Speaking of the "Protestant sects," (Baptists are not Protestants,) Mr. H. says: "The issue between them and us, in the preaching of the conditions of pardon; as we respectively understand the Savior to command and to promise, is confined to the question, Is baptism essential to salvation? We affirm that it is. That the law of pardon enjoins on the sinner faith, repentance, and baptism, in order to the forgiveness of sins. That all this is required, and that nothing short of this will suffice." (p. 282.—Our italics.)

Mr. Hopson represents an objector or inquirer as asking the question, "But will I be damned if I am not baptized?" and he answers this question emphatically, "Certainly. Why not?" (p. 300.) But will I be damned if I am not baptized? Certainly. Why not? responds Mr. Hopson, and with "the great body of the ministry" of the Campbellite churches on this "vital question."

Only once more we quote: "The baptized, penitent believer, according to the Savior's promise, will receive the remission of sins. No other man will." (p. 301.) If, therefore, this book, "The Living Pulpit of the Christian Church," is what it claims to be: if its twenty-eight preachers are "representative men" of their denomination: if "the great body of their ministry is a unit on the vital and material questions which distinguish their churches from others, we may consider that we have an authoritative avowal of the "Disciples of Christ," commonly called Campbellites, that without baptism there can be no salvation.

Of course the term baptism with Mr. II., as well as with us, means immersion. Now, between us and the ministry of the Disciples, there is no dispute about baptism's being a duty. We, Baptists, agree to and insist upon this. The controversy is as to its relation to salvation. Mr. Hopson, as a "representative man" of the "Christian Church," so-called, affirms that faith leaves, as it finds the sinner, unrepented and unsaved. He is not saved until baptized. Baptists, on the other hand, hold that on the exercise of faith the sinner is justified and saved, and that baptism follows as an act of faith and love, in the same manner with the Lord's Supper.

Mr. Hopson believes that an individual, who professes in the church Sunday night to believe that "Jesus is the Son of God," if he should die before his baptism Monday afternoon, is damned! "Certainly. Why not?" Baptists hold that if an individual believes in Jesus, he is saved, let him die when he may. N. M. C. (To be continued.)

BEAR THY CROSS CHEERFULLY.

Bear thy cross cheerfully, Brother, the night Passeth, though fearfully Dim is thy sight. Carry it dutifully, Looking afar, Where gleameth beautifully The morning star. Bear it with white hands up, Sister in pain, Drinking life's bitterest cup, Know 'tis in vain. Hopefully, prayerfully, Light then 'till be. For the Lord carefully Thus leadeth thee.

Through surging sorrows' tides, Vales dark and lone, Up rugged mountain sides, Making no moan. Though shrinking wearily Beneath the load, Take it up cheerily, 'Tis from thy God. Bear thy cross trustfully, Whate'er it be, Then will it tenderly Rest upon thee. Think not to lay it down Till life is done; The cross shall wear the crown When heaven is won. —Christian Guardian.

SUGGESTIVE ITEM.—In a single month the subscriptions to the St. Louis Republican have increased upwards of seven thousand. The La Crosse Democrat finds it difficult to supply the demand for papers. The Chicago Times is growing in favor in Missouri. It is a favorite sheet with the conservatives of the Empire State of the West.

The times are hard—there is no denying it—but there is not a family but can take a paper if it "wants to do it," and hundreds of Baptists take the La Crosse Democrat who declare themselves too poor to take their own paper. We cannot complain of our brethren of our "Old Guard." It numbered five thousand strong, and the "Young Guard" ten thousand before the war. The last thousand of the "Old Guard" are enlisting. We shall commence volume two with nearly five thousand subscribers if our present activity among the officers continues. By the way, one or more Captains have almost been outranked since our last report. Capt. Gallman, "look to the East."

AMPTON often plays the wrestler's trick of raising a man merely to throw him.

HYMN. From the recesses of a lovely Spring My humble prayer ascends, O Father hear it! Upsoaring on the wings of fear and weakness, Forgive this weakness, Lord, my sin.

I know, I feel how mean and how unworthy The trembling sacrifice I pour before Thee, What can I offer in Thy presence holy But sin and folly? For in Thy sight, who every bosom views, Cold are our warmest vows, and vain our trust Thoughts of a heavenly hour; our lips repeat them, Our hearts forget them. We see Thy hand—it leads us—it supports us— We hear Thy voice—it counsels and it courts us; And then we turn away—and still Thy kindness, Pardons our blindness. Who can resist Thy gentle call—appealing To every generous thought and grateful feeling? That voice paternal, whispering, watching over? My bosom? Never. Father and Savior! plant within that bosom Those seeds of holiness, and bid them blossom In fragrance, and in beauty bright and vernal, And spring eternal. Then place them in those everlasting gardens Where angels walk and seraphs are the wardens, Where every flower that creeps through death's dark portal, Becomes immortal. —Bouring.

BIBLE STUDENT vs. BIBLE UNION.

In No. 43 of THE BAPTIST, "Bible Student" calls attention to certain renderings of the American Bible Union, to which he objects, and asks, "Who will give light on these points?" Now, I do not feel that I am specially set for the defense of the Bible Union, but I do feel that I am set for the defense of the truth; and in so far, and only in so far, as the Union has given a rendering faithful to the inspired original, I am set for the defense of that. And, as I am not set for the defense of the Union, so I am not set to "give light" to all who may be, or who may conceive themselves to be, in darkness on "these points." Yet, I presume to say a thing or two on these points, in the hope that, if I do not succeed in "letting in the light," I may at least "let out the dark."

The old negro's reason for brushing the dust from the window glass. But, to the subject. The revisers of the New Testament have followed the common version in rendering *apolutai*, in Heb. i. 11. To this "Bible Student" objects, and insists that *will be delivered*, would be a better rendering; and as proof refers to what is said in Rom. viii. 21, about the creature (creation), that it *will be delivered* from the bondage of corruption, etc. But he ought to know that *apolutai* is not to be found in Rom. viii. 21, and that the word there rendered (correctly) *shall be delivered*, is from *elutheroo*. But our "Student" asks, "Does *apolutai* mean to *perish*? Does it not mean to *deliver*, to *set free*?" Strange questions for a scholar to ask, for one who undertakes to correct the work of such men as Conant, Hackett, and Kendrick. But these questions discover the cause of "Student's" confusion. He evidently supposes *apolutai* to be made from *apoluto*—to *free*, to *deliver*—but he must excuse me when I remind him that it is not made from that word, but from *apoluti*, which not only means to *perish*, but to *perish utterly*. When applied to things, it means to *destroy*, to *bring to an end*; and in the middle voice, it means to *perish*, to *come to an end*, to pass away, as he may see by examining Matt. v. 29, 30, ix. 17; Jas. i. 11; John vi. 27; 1 Pet. i. 7; Mark ii. 22; Luke v. 27, and in Heb. i. 11, the passage under discussion. That is a quotation from Ps. vii. 27, where the LXX have *apolutai* as the equivalent of the Hebrew *amad*, means to *perish*, to pass away, etc. It is needless to give instances.

But "Student" thinks the rendering in Heb. i. 11, 12, involves a contradiction. It does not to all minds. The Greek is only a quotation from the Hebrew, (Ps. cii. 27.) and in that the writer uses a strong contrast. The *heavens* and *earth* will pass away, but the *Lord* will abide forever. Then to intensify the thought, he goes on, in a beautiful strain, to say, the heavens will become old as does a garment, and as a vesture God will fold them up, and they will be changed. This is poetic imagery, and if the translators of the Bible give us the true meaning of the word in the original, it is all that we have any right to expect of them. It is no part of their work, as translators, to stop to clear up to the satisfaction of all minds the apparent discrepancies in the Divine utterances. This is to be reached only by hard study and prolonged thought.

"Student" objects also to the rendering of *merisimois*, in Heb. ii. 4, by "distributions of the Holy Spirit." He thinks *distributions* conveys the idea of material substance, which can be parted and divided out. Prefers gifts or manifestations of the Spirit. Now, *merisimois* is from the verb *merizo*, to part, to divide into parts, which is used in Mark vi. 41, "And the two fishes he divided among them all;" used by the LXX, in Ex. xvi. 9, "I will divide the spoil"—and in Jos. xiv. 5, "And they divided the land."

Generally it means to *distribute*, to *grant*, to *bestow*, as in Rom. xii. 3, "According as God hath dealt (imparted) to every man the measure of faith." 1 Cor. vii. 17, "But as God has distributed to every man." 2 Cor. x. 13, "According to the measure of the rule which God hath distributed to us." *Distributions* of the Spirit, does not convey to my mind the idea of material substance, but the gracious, impartations, and bestowments of the Spirit, which idea is fully illustrated by the use of the word *merizo* in the above passages.

"Student's" next objection is to the rendering of *akataloutou*, in Heb. vii. 16, by "indissoluble." The ear would certainly prefer "endless," but the question is simply, What does the word mean? This is the only place in the New Testament where this word is used. It is a compound word from a priv. (which has the force of *not*), and *kataluo*, to *dissolve*. The meaning then is a life that cannot be dissolved, one that cannot be destroyed, one that cannot be ended, one that cannot be annihilated. Always, except in this passage, the Holy Spirit uses the word *aiouios* to express endless duration. Must then have been some good reason for introducing this new word. What was it, if not to declare that the soul cannot be annihilated?

I cannot in this article notice what "Student" says about the passage in Heb. vii. 23, "And they indeed have been many priests," etc., any further than to say that his positions here, as in the other passages, are not well taken. If he will only examine the context carefully he will see that the revisers are correct. "Student" would have *Hades* rendered *world of darkness*. There is good reason for translating that word *unseen world*, as was most forcibly shown in this paper by Bro. Pendleton. But I will let the lexicons settle the question. According to Gesenius and Robinson, the Heb. word *Sheol* signified the *under world*, and was held to be a vast subterranean place, full of the thickest darkness, where dwelt the shades of the dead, but no distinction of place is indicated in the *Sheol* of the Old Testament, between the righteous and the wicked. (See Dent. xxxii. 22; Job x. 21, 22, xi. 8; Ps. xxx. 4, lxxxv. 13; Prov. xiii. 14; Is. xiv. 9, sq.) For *Sheol* the LXX have almost everywhere put *Hades*, and in accordance with this usage, the idea of *Sheol* is found among the later Jews more developed and assimilated to the Greek *Hades*. The souls of the righteous and wicked were held to be separated; the former inhabiting the regions of the blessed, the inferior *Paradise* (Luke xxiii. 43.) or Eden of the Rabbins; while lower down was the abyss called *Gehenna* or *Tartarus*, in which the souls of the wicked are in torment.

In the New Testament *Hades* is represented as a dreary prison, with gates and bars—hence the *gates of Hades*, (Matt. xvi. 18,) the *keys of Hades*, (Rev. i. 18; Acts ii. 27-31.) Also, *Hades*, as personified. (1 Cor. xv. 55; Rev. vi. 8, xx. 13, 14, et al.) Looking at the etymology of the word, from a (not) priv. and *lein*, to see, I should prefer the rendering *unseen world*, though *under world* is not objectionable. In fact, no other phrase will give the Old Testament meaning of the word. A. C. C.

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JOHN III. 16. "God so loved the world."—Old Version. "So God loved the world."—Wesley. These two translations, viz: King James' and Wesley's; is their any difference in their import? It seems to me there is—and the difference in my opinion is inexpressible—the word "so" placed after the word "God" is undeniably, because the love of God is undefinable, and the word "so" expresses in this connection all that is possible of the love of God, because this love moved him to give his only begotten Son that whosoever believeth in him should not perish, etc. The love of God is of such magnitude, that I conceive no words in any language can express the full meaning of it. The word "so" in my opinion comes as near it as any word I can think of. The two words "so love" is as comprehensive as the word "God" itself, for God is love. See 1st John, iv. 8. The word "so" then, in this connection, expresses the full extent of the love of God manifested in giving his Son to be crucified for the salvation of fallen and sinful man. "So God loved the world." Does the word "so" in this connection mean all that it does in the other? I think not. I think that all that it can mean in this connection, is that God simply loved the world without expressing any degree of love only simply that he loved it. In short, to give the best idea I can I must do it numerically, thus: Place the figure one in the middle of a sheet of paper, then add a cipher to its right and it becomes ten; and it goes on so to do for every cipher you add, while you may add ciphers to the left hand of the figure one, and yet you have but one. So I think the word "so" placed to the right and left of the word "God," means more than when placed to the right hand than it does when placed on the left.

If the above opinion is worth a notice, stick it in one corner of your paper, if not, let it go to the moles and rats. WASH HARTSFIELD.

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The Baptist

MEMPHIS, TENN., APRIL 4, '68.

BAPTIST FAITH

There is no salvation but by the free mercy of God; no merit, but through the mediation of Christ; no interest in Christ except by a personal faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts, and testify itself to the world, by implicit and cheerful obedience to all his commands; no genuine love to his people that does not influence a man to do good to them as he has ability and opportunity.

SPIRITISM

Outline of the Lecture on Spiritism, delivered in the First Baptist Church, Memphis, Sabbath Evening, March 22, 1868, by J. R. GRAVES.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And he that is the spirit of anti-Christ, whom ye have heard that should come, and even now already is in the world. (1 John iv. 1-3.)

I. WHAT IS SPIRITISM?—improperly called "Spiritualism?" It is that system which teaches that the living may and do, under certain circumstances, have communication with the spirits of the departed.

It is spreading with great rapidity. It claims already four millions of believers in this country—and, as a religion, not a half score years of age.

Its converts are not of the ignorant, the vicious, and the unlearned alone, but scholars and philosophers, statesmen, and men of all the learned professions, swell its ranks. Some who were once ministers of religion are now preaching it, and thousands of the members of our churches openly or secretly believe it. It is gaining adherents to-day among the better class of our citizens—our merchants, lawyers, physicians.

How may we account for its rapid spread? It gratifies the curiosity—universal in the human breast—to know more than the Bible reveals of the world beyond. "The Word of God was not given to satisfy our curiosity. It is accounted one of its mysteries that it reveals so little beyond the fact of a future and endless state of being. To many thoughtful and even devout minds this has been a sore trial. It has required all their grace of submission to acquiesce in this characteristic of revelation. They have carried a hundred questions to the Bible, and sought in vain for an answer to one of them. How did John Foster chafe, agonize, almost rebel, under this limitation of our knowledge on a subject in which our interest is so intense and personal! That "dark frontier," how did he walk out to its very verge and stand there gazing into the darkness in which nothing could be seen, and uttering questions to which there was no response, till, wearied with the fruitless effort, he turned away troubled and disappointed. Few could record their mental processes as John Foster did his, but many thousands have gone through the same. Now Spiritism comes to meet this craving, to kindle lights in this darkness, and to send back answers to these deep questionings. It comes to establish a spiritual telegraph, along whose invisible wires communications may freely go and come. It supplements, or rather displaces the meagre revelations of Scripture by a fuller, and what is regarded a more authentic revelation. Men who were with us yesterday, or last month, and have passed on, are sending back their reports. The craving is met.

2. It meets the cravings of the bereaved. It has been well said, "Till death has taken from us some loved one, we may rest with dim and shadowy views of a future state. A natural curiosity may prompt to inquiry. The thoughts may travel forward to the hour of our own departure, and we may wish we knew about whither we are going. But when death enters our own family circle and takes from us its most endeared member, and we stand by her till the door opens to receive her, and then closes again, shutting out all vision and all communication, then does the soul begin in earnest to inquire what there is beyond. Then does it walk close up to that dark, thick curtain whose heavy folds fall between us and the spirit-world, and long to rend it, to look behind it. The cry is, "I must see, I must know." This curtain must be lifted." But there it hangs, dark, and heavy, and motionless—no ray of light from beyond piercing it—no voice penetrating it. O this search for the dead—this going out of the soul in unutterable questionings and longings after the departed—thousands of the bereaved every day know what that is. Now to such, Spiritism comes and offers to meet that agonizing want. It says to the bereaved parent, "You can be put into direct communication with your child. You may send messages to him and receive messages from him.

You may know just where he is, what are his emotions, his society, his wishes in regard to you and those he has left behind; in fine, you may know all about him!" This is what the parent above all things wishes. He is incredulous at first, but the bare possibility of such intercourse is too precious to be neglected. He resolves to make the experiment. And now, with a heart broken with sorrow, longing for the very knowledge which is promised, having agonized for it in vain, he enters on the experiment. Is he in a state of scrutiny every state to be duped? And in nine cases out of ten he is duped. He comes out from the experiment a confirmed believer.

Such, in thousands of cases, is the origin of the belief in Spiritism. Culture, and good judgment, and strength of intellect are seldom sufficient, under such circumstances, to hold the person back from the delusion. He is drawn into it by his sympathies, his intense cravings. He wishes it to be true, and the wish has power to blind or pervert the judgment. He is incapable of calm reasoning.

If you ask us why God has not met this craving in his Word—why so many questions are left unanswered that so intimately concern us and our future, we can only refer you to our subject this morning, "Faith." The grand aim of revelation is to educate us to a life of faith. Here it is God's purpose that his children should not see, but trust—that they should walk by faith and not by sight. "Beloved now are we the sons of God, and it doth not yet appear what we shall be."

Spiritism comes to us as a new religion, attested by miracles, and as such deserves our candid examination. Each one of its spirit manifestations is a distinct miracle, being supernatural—i. e., contrary to the established constitution of things or a deviation from the known laws of nature.

II. THE MIRACLES OR MANIFESTATIONS OF SPIRITISM. These may be arranged under four heads—

1. Those connected with the material objects. Under this head may be enumerated, the moving of furniture, the suspension of material objects in the air—persons have been lifted up and carried bodily from one room to another—raised upon a heavy table to the ceiling and marked it. A thousand well attested manifestations of this character are occurring, not in cities only, but in the rural districts—not under the direction of a professional operator, but at the bidding of the unsophisticated, and uninitiated. It is "taken up" in the cabins in the west and successfully performed.

2. Those manifestations that exhibit mind in connection with, and controlling material objects. Under this head may be enumerated, the tipping or rapping of tables in answer to questions—instruments of music, played skillfully, no one touching them; and other manifestations of this character—so diversified and so numerous, that time would fail us to enumerate them.

3. Manifestations by writing, speaking and healing, through living mediums. These instances, again, are so numerous and so striking that we know not which one to select as an illustration of the class. We select the manifestations made in the presence of Gen. Hamilton, Gen. Waddy Thompson, of S. C., and Hon. N. P. Tallmadge, and related by the latter (see Spiritualism Scientifically Demonstrated, pp. 307-312) in a private letter to a personal friend. We must say, when we consider the circumstances, no miracle was ever better attested than these manifestations. We copy extracts from it:

"After the arrival of the Misses Fox in Washington City, in February last, I called on them by appointment, and, at once, received a communication from Calhoun. I then wrote down and propounded to me the following question:—'Can you do anything (meaning physical manifestations) to confirm me in the truth of these revelations, and to remove from my mind the least shadow of unbelief?' To which I received the following answer:—'I will give you a communication on Monday at half-past seven o'clock. Do not fail to be here. I will give you an explanation.'"

"During the above communication of Calhoun, the table moved occasionally, perhaps a foot, once in a way and then the other. After the communication closed, we all moved back from the table, two to four feet, so that no one touched the table. Suddenly the table moved from the position it occupied some three or four feet, rested a few moments, and then moved back to its original position. Then again it moved as far the other way, and returned to the place it started from. One side of the table was raised and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual."

"The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. During all these movements no person touched the table, nor was any one near it. After seeing it raised in the manner above mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it, placed my hands under the leaf, and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor."

"I then said, 'I will hold alone and raised without difficulty. After this, the following conversation ensued:—'Q. Can you raise the table entirely from the floor?' A. Yes. 'Q. Will you raise me with it?' A. Yes. Get me the square table."

"The square table was of cherry, with four legs—a large-sized table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the center; the three ladies sat at the sides and end, their hands and arms resting upon it. This, of course, added to the weight to be raised—namely, my own weight and the weight of the table. Two legs of the table were then raised about six inches from the floor, and then the other two were raised to a level of the first, so that the whole table was suspended in the air about six inches above the floor. While thus seated on it, I could feel a gentle vibratory motion, as if floating in the air for a few moments, the table was gently let down again to the floor."

"At a subsequent meeting, Calhoun directed me to bring three bells and a guitar. I brought them accordingly. The bells were of different sizes—the largest like a small sized dinner bell. He directed a drawer to be put under the square table. I put a bureau drawer, bottom side up. He directed the bells to be placed on the drawer. The three ladies and myself were seated at the table, with our hands and arms resting on it. The bells commenced ringing in a sort of chime. Numerous raps were made, as if beating time to a march. The bells continued to ring and to chime in with the beating of time. The time of the march was slow and solemn. It was beautiful and perfect. The most fastidious ear could not detect any discrepancy in it."

"I was then directed to put the guitar on the drawer. We were all seated as before, with our hands and arms resting on the table. The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. And as it played, these harmonious sounds becoming soft and sweet, and low, began to recede, and grew fainter and fainter, till they died away on the ear in the distance. Then they returned and grew louder and nearer, till they were heard again in full and gushing volume, as when they commenced. I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands and heard from it, under such guidance, the most splendid performances. But never did I hear any thing that fastened upon the soul like these prophetic strains drawn out by an invisible hand from the spirit world."

"I was present, by Calhoun's appointment, with the Misses Fox and their mother. We were seated at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled letter paper, together with a wood pencil, on it. I soon heard the sound of the pencil on the paper. It was then rapped out, 'Get the pencil and sharpen it.' I looked under the table, but did not see the pencil. At length I found it lying diagonally from me, three or four feet from the table. The lead was broken off within the wood. I sharpened it, and again put it on the drawer. Again I heard the sound of the pencil on the paper. On being directed to look at the paper, I discovered pencil marks on each side of the outer sheet, but no writing. Then was received the following communication:—'The power is not enough to write a sentence. This will show you that I can write. If you meet on Friday, precisely at seven, I will write a short sentence.'"

"We met, pursuant to appointment, took our seats at the table, our hands and arms resting on it as usual. I placed the paper with my silver-cased pencil on the drawer, said:—'My friend, I wish the sentence to be in your own handwriting, so that your friends will know the writing. He then said, 'I have your minds on the spirits of John C. Calhoun.' I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked, and found my pencil outside of the drawer, near my feet, but found no paper on the drawer where I placed it. On raising up the drawer, I discovered the paper all under it. The sheet was a little damaged, and on examining I found on the outside sheet these words: 'I wish you still.'"

"I afterwards showed the sentence to Gen. James Hamilton, former Governor of South Carolina. Gen. Waddy Thompson, former Minister to Mexico, Gen. Robt. B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as their own, and they all pronounced it to be a perfect fac simile of the handwriting of John C. Calhoun."

"Gen. Hamilton stated a fact, in connection with this writing of great significance. He says that Calhoun was in the habit of writing 'J. M.' for 'I am,' and that he has numerous letters from him where the abbreviation is thus used."

"We add the testimony of Rev. D. F. Goddard, Boston:—'This is to certify that, during a long investigation of the modern phenomena which are now attracting attention in our own country and in the old, I have repeatedly seen my own table, in my own room, to which I know there is no nice machinery attached for purposes of deception, without any contact whatever of earthly kind, raised, tipped, moved about the room, as if a strong man was there at work. Also a piano-forte played upon in the same way, without mortal contact, producing most beautiful music—an ocean piece, in which a storm was represented succeeded by a calm. These phenomena occurred in the presence of several other individuals of both sexes, all of whom saw, and all of whom are ready to testify. I have also received from a medium, who never saw me before, and knew nothing of my family, the fact of my father's death, his name, and a perfect fac simile of his handwriting; and this when I was not expecting such handwriting, and could not have possibly imitated it, without a copy in the labor of three months.' D. F. GODDARD."

"These are only instances from thousands daily occurring. One fact has impressed every reflecting mind—i. e., these manifestations are yearly more distinct, unmistakable, and convincing. We predict that ere long the spirits communicating will deliver their messages audibly, and not depend on human mediums—they will hold converse with the living as 'friend talketh with friend.'"

By what agencies are these wonders accomplished? Effects must have causes, and adequate causes. Are they done by TRICKERY?

Unbelievers, generally, say they are all feats of *leger de main*, slight of hand tricks, jugglery, etc. Those who say this, have not examined the system, they know not whereof they affirm. Ministers need not think they can exterminate the system and annihilate faith in it by a theological sneer.

"Alas! Leviathan is not so tamed." They but play into the hands of its teachers and multiply its converts by such an unconfident course. No doubt the manifestations of spirits have, in numerous instances, been attempted to be counterfeited, but a counterfeit only testifies to the existence of the genuine.

No trickster can make an uneducated boy compose in elegant Greek, or Latin verse which neither operator nor medium can read—but Greek and Latin scholars can; or write papers in a style of penmanship that neither can equal—or compose in a diction far surpassing that of any one in the room. It will not do to say it is all trickery. It has been attributed to *Ventriloquism*. But *Ventriloquism* is only a peculiar management of the voice, etc.

This is by all abandoned. Electricity and galvanism, the "odic force," and the power of the human will, have all been brought forward, etc.

But, while galvanism and electricity, in skillful hands, and with machines and batteries, to produce the currents, can effect wonders—they are not intelligent—they cannot cause a candle to be lifted from a mantle and dashed through a \$100 pier glass at the opposite end of the room—and no one in the room—not a door to be locked repeatedly on the inside, while no one was in the room, nor pull ones clothes off by shreds, nor pull one off their knees praying; nor when papers were placed in private drawers in writing desks and looked up, to cause them to be torn to pieces, or fire to be kindled in them, actually to burn them up; or cause persons to be pushed about and thrown upon the floor and injured, when nobody but the sufferer was in the room or near the house; or while the doors of the room, and drawers, too, remained locked, to pull out all the clothes and strewn them about over the floors, or dress them up in fantastic shapes, etc.

Neither galvanism, nor electricity, separately or combined, is an adequate cause to so affect a person, rude uneducated, as to enable him to rise up in a public assembly and speak intelligently, scientifically, and philosophically, for an hour on subjects that he is ignorant of, and after sitting down know nothing of what has been said, etc.

All these things, and thousands of others, even more marvelous, have been done and are doing all over the land, and daily in this city—effects that cannot be accounted for by human or natural means. They are and must be done by spirits or powers from the other world. I am a believer in *Spiritism*, i. e., in the established fact that miracles are being daily wrought by spirit agency—through mediums of their own selection. I grant that the miracles of Christ are not better attested.

III. LET US NOTE THE DOCTRINE OF SPIRITISM, for it is a destined religion, and inculcates a religious belief touching the present and future. Spiritists profess to believe that after death the spirits of all men enter into the invisible world (which is all around us) with the same moral character they possessed here. If wicked and vile, they enter the second sphere. For the information of the uninitiated we will explain: They teach that there are seven spheres—six above this—and that within each sphere there are six circles, one above the other. The character and affinities formed here determine the spirit's sphere after death, by a kind of moral gravitation. The wicked and vile, heavy with moral impurity and lusts, are confined to the second sphere, which commences sixty miles above the earth, dark, dismal and inhospitable. Here they remain undeveloped until they have atoned for the sins committed in the flesh. This is the purgatory of spiritists—here the vile spirit undergoes a purgation of mental suffering, and not of fire. So soon as repentance has been brought about the progress upward begins. "Those who are good persons on earth, at

"Since uttering the above sentence, a prominent spiritist of this city called on us, and declared—'You, sir, have thus far treated our system with candor and fairness. We can expect nothing from you—but those who deny facts, play into our hands and multiply our numbers.'"

their death enter into a higher sphere—they enjoy the society of the good. The spirits of the higher spheres can hold intercourse with the good even in the sphere above them. "All of these spirits, both the good and the bad, are anxious to re-enter the bodies of persons still in the flesh. The good spirits want to do good; and their desire is to instruct, counsel in the right way, and to correct the many erroneous views which persons, in the flesh, fall into by their implicit belief in the statements of the Bible. The Bible, these spirits say, is wrong in many of its statements. It is their object to correct these errors, if possible, since their great desire is to enter the bodies of living human beings, so as to communicate their thoughts to the world. It is not every one that they can control, or fit for their service, so as to communicate by them. But they can prepare them for these communications by a process of training, that may continue for a longer or shorter period of time. These persons are called mediums."

But we are commanded to try the spirits whether they be of God—angels, sent from God or by the Holy Spirit, to instruct the race. The Bible gives us two infallible tests, which all who receive the Bible will admit: 1. If these spirits, through their mediums, deny the divinity and atonement only through the sufferings of Christ, they are out of God. 2. If they speak not according to the Bible, the law and the testimony of God, they are spirits of Anti-Christ. Let us examine their creed

TOUCHING GOD. Their God is not the God of the Bible—not possessed of the attributes the Bible gives him. Said a spirit when questioned as to God: "The son which you behold is the God of heaven and earth."

"What do you mean by that?" "Spirits know no other, and God has never been seen in any other form."

Some teach that "God is a spirit, and the world is his body." This is bald Atheism.

TOUCHING THE DEVIL AND HELL. They regard the former as a myth, and the latter as a pious scare-crow.

CONCERNING CHRIST. They deny the Christ of the Bible, or that he ever made an atonement for sins; that he ever came in the flesh for such a purpose. This of itself is sufficient to convict them of being the spirits of Anti-Christ.

TOUCHING THE BIBLE. We quote from a book entitled "Spiritual Manifestations in the City of Philadelphia," by a Member of the First Circle," as quoted by Dr. Ramsay.

A spirit purporting to be the Apostle Paul gives his views of the whole Bible, which we quote for the benefit of those who revere Christianity but believe that the communicating spirits are holy, happy, or friendly ones. The question was asked this Apostle Paul:

"What think you of the Bible now, since your entrance into the spirit world?" The answer was given in the following language:

Genesis—"About as true as any fiction work now in print," p. 10. Exodus—"As good a book as could have been expected at that day," p. 10. Leviticus—"Not directly from God, as man supposes," p. 12. Numbers—"Such an absurdity as that [the facts stated in chap. 1st] ought to be cast into the lowest depths of the infernal regions," p. 13. Joshua—"Almost the whole book is false," p. 13. Judges—"About the same as the others; and it needs no argument to show that it is void of inspiration," p. 14. Ruth—"Without inspiration, the same as the others," p. 15. Samuel—"A part of it is correct," p. 15. Kings—"Multitudes of mistakes—not correct—no inspiration," p. 16, 17. Ezra—"By a person bearing its name, without inspiration," p. 17. Job—"Written through mediums—would have been correct, had it not been that men destroyed its purity," pp. 18, 19. Psalms—"Written in the same way, and some of them correct," p. 19. The rest of the books of the Old Testament are said to be "somewhat correct in the main."

"Let me say unto you, O man," at this day, in regard to the Old Testament. "Moses, MESES, TERRE, UPHARISIS," p. 21. In passing through the Gospels, Epistles and the Apocalypse, this vile spirit exclaims, "Not the Apocalypse, this vile spirit exclaims, 'Not the correct,' 'mistake,' 'fictitious,' 'contrary to the will of God.' And to cap the whole, 'Such O man, are the principles the books you call the Bible, are conveying to the inhabitants of the earth. O horrible!'" p. 22.

"The Old Testament, which Christ declared wrong and wicked, you are still calling the Word of God. * * * Although your sagacious fathers, by the wisdom of God, are allowed to come unto you, and do away with the whole precepts of your Bible," pp. 93, 94.

All can see from this that the one who embraces this new religion must bid farewell forever to the Bible—must discard it, as Spiritists all do, as false and unworthy of their God. Prof. Ilare says its language is a disgrace to any being but a Parian's devil. The doctrine of spiritism respecting the future is a mixture of Hindooism and Mohammedism, based on Universalism.

We close this lecture with a few revelations published by this First Circle: To a Baptist preacher from his sister in the spirit-world: "My Dear Brother: You have been a believer in a dark and gloomy creed. There is no misery in any department of our spirit home, but progression is onward and upward! Our joy is unutterable. Man and his possessions the power of progression. He has

programmed in now earth. We do not want to be dark and gloomy. We agree with you. We believe such being love and joy. These are the marrow of life. A son pur says: "My creeds and doctrines are all happy manifestations than you not threats of hell to you. Some tendencies of the cause of the soul, and some." From a fall You have me grievous. Will you to do come to teach spirit of manism) and the social arrangements best interest. (Would Society Is it not birth in the fostering it regarded of the pur Will it not adherents better class and virtuous come as of the Nol the sanctity we will see will see loveism child religion, a course of t Next Sa the quetic THE S BRO. DUDD "We trust speaking of the Christian each other church dancel ley's position he condemns thinks the p Baptist. "Bro. Dudd church dancel office, if he tion on the or opposed to his correspond justice toward we would as deserving in the line of him to the p Generalism, he may have at the same leave the Ab Western Reas Now, D you have editor of your postil he has publi agree with you. 2. Don't do not cov We could the past fil taste for tl self put. 3. We ha we have of the way, or won his old ing 20 net reason to h be troubled. 4. There Baptists in little trou statement churches in 5. We a place, initi might post hereby, unll it—we wo "The Via Forc.—In h December, h temporal po "That God m practices, we immaeulate who is for us most powerf what he see If the G God, the of Commo the Campb We con vate; a cro hedge, wret

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED. No. 54.

A Chinese God Factory. THE Rev. Mr. Allen, a Methodist missionary of the Southern Church, has been on a visit to a manufacturing of this kind at Wu-Sih, a large, walled, inland city of China.

Here, also, I observed numerous god-factories and their zealous devotees, shaping out of shapeless clay their forms so terrible. Thousands were already made and set up to dry. And others were being polished, painted, or gilt, and thus prepared for the market. Others again were being manufactured for toys and dolls, the primers of idolatry, by which the infant mind becomes familiar with its superstitions and terrors, and is trained by its guardians, not in the nurture and admonition of the Lord, but in the way of death and darkness, with a seal and efficiency which should make many a Christian mother blush.

I appeared curious, and, on expressing astonishment at the undaunted familiarity with which they treated the gods and goddesses of war, wealth, thunder, fire, water, mercy, revenge, they, with the utmost sang froid, replied that they were yet powerless, being destitute of the Ling, or Spirit. Those designed for toys, therefore, are never endowed with that living principle, nor are the others until the time of their installment as a reigning divinity.

At that time, however, they are possessed of the Ling by means of a small hole in the center of the back, if the idol be diminutive, or a large, oblong one in the more august, in which there are deposited pearls, gems, or some of the more precious metals, such as gold and silver of various estimations. The hole is then closed and sealed, the god perfected, and henceforth worshipped, as well by his makers, as those more ignorant of his origin.

This fact also accounts, at least in part, for the iconoclastic fury of the rebels. They would despoil and destroy them, not so much because they loved the idol less, but because they loved the gold his back contained the more.

AMERICAN GOD FACTORY.—Take a poor man, however lowly or despised, or a rascal even, and let him, by some turn of fortune's wheel, or even by trickery, become possessed of a few hundred thousands, and the "Ling" is in him at once, and he becomes a real god, and powerful—is courted, and deferred to, and worshipped, not for himself, but for the gold on his back.

No. 55.

The Preacher Must be in Sympathy with the People.

None of the old Greek fables we find the story of a wrestler who was invincible so long as he touched the earth, but whose strength vanished the moment he was lifted above it.

The preacher is a moral Antaeus wrestling with the Hercules of sin. He is strong only in contact. Isolate him, lift him from the great world of humanity, and he is weak. It is only when a minister of Christ is within the electric circuit of human sympathy, when he can feel the palpable induction of a common heart beat; that his soul becomes magnetic—that he rises to the full dignity and amplitude of moral power.

No. 56.

Repentance—The Longer Delayed the More Difficult.

AN ALLEGORY BY ONE OF THE FATHERS. A HERMIT was conducted by an angel into a wood, where he saw an old man cutting down boughs to make up a burden. When it was large, he tied it up and attempted to lift it on his shoulders and carry it away, but finding it very heavy, he laid it down again, cut more wood and heaped it on, and then tried again to carry it off. This he repeated several times, always adding something to the load, after trying in vain to raise it from the ground. In the mean time the hermit, astonished at the old man's folly, desired the angel to explain what this meant.

No. 57.

A LAZY Christian will always want four things—comfort, content, confidence and assurance.

Assurance and joy are choice donatives that Christ gives to laborious Christians only. The lazy Christian has his mouth full of complaints, while the active Christian has his heart full of comfort.

WORDS AND DEEDS.

B. TERRELL, Mo.—Your paper is mailed regularly from this office. Some one on the road takes it out—it is so interesting—that's the matter. We can't help publishing an interesting paper, and the P. M.'s or their friends can't help reading it.

Get a club at your office and it will come to you regularly. It is three or four. "Bro. Graves: What of the 2d vol. of Wall's History? Circumstances with us here demand that volume of Wall's 'Infants in the church,' and 'sprinkling,' are being preached in our city now. 'Your brother is Christ' (1857) '1858' '1859' '1860' '1861' '1862' '1863' '1864' '1865' '1866' '1867' '1868' '1869' '1870' '1871' '1872' '1873' '1874' '1875' '1876' '1877' '1878' '1879' '1880' '1881' '1882' '1883' '1884' '1885' '1886' '1887' '1888' '1889' '1890' '1891' '1892' '1893' '1894' '1895' '1896' '1897' '1898' '1899' '1900' '1901' '1902' '1903' '1904' '1905' '1906' '1907' '1908' '1909' '1910' '1911' '1912' '1913' '1914' '1915' '1916' '1917' '1918' '1919' '1920' '1921' '1922' '1923' '1924' '1925' '1926' '1927' '1928' '1929' '1930' '1931' '1932' '1933' '1934' '1935' '1936' '1937' '1938' '1939' '1940' '1941' '1942' '1943' '1944' '1945' '1946' '1947' '1948' '1949' '1950' '1951' '1952' '1953' '1954' '1955' '1956' '1957' '1958' '1959' '1960' '1961' '1962' '1963' '1964' '1965' '1966' '1967' '1968' '1969' '1970' '1971' '1972' '1973' '1974' '1975' '1976' '1977' '1978' '1979' '1980' '1981' '1982' '1983' '1984' '1985' '1986' '1987' '1988' '1989' '1990' '1991' '1992' '1993' '1994' '1995' 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