

THE BAPTIST.
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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.—Jeremiah.

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BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv: 6. 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 as Christ, the only medium of Justification.
3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of souls.
4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and others 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: 1-6; Acts ii: 41, 42; Matt. xviii: 20-28-29; 2 Cor. vi: 16-19; Rev. ii: 23; Philip. xiv: 27; 1 Cor. v: 12, 13.
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 communion 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. As made only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. xvi: 16 and xviii: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: 12; Rom. vi: 4, 5; Col. ii: 12; Gal. iii: 26, 27.

Burying in water of one dead to sin is the only action; since 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 FACTIONS.

1. The Bible, and the Bible alone, unalloyed with human devices or tradition, 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 men, society or church the authority to traffic with 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 lexicographers, 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 *primitive and apostolic baptism* was administered by the immersion of believers in water, in the name of the Trinity.—[Stuart, Robinson and Wall.]
3. Nearly all standard Pedobaptist 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 powers, and clerical or aristocratical 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 say the least ought to support; consequently, all the acts and ordinances of such irregular bodies are illegal, and ought not to be received by us; nor should such societies be, in any way, recognized as official churches, or their members as official members of the general. The Baptist Church is the parent of democratic and republican government.
5. No society, organized upon principles differing from those of the apostolic churches, 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 things equal to the same thing are equal to each other.
6. 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.—[Stuart, Robinson, p. 34]

Exegetical.

THE PARABLE OF THE TARES AND WHEAT.—No. 1.

BY GEO. E. BREWER.

Another parable put forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.—Matt. xiii: 24-30.

The explanation of the parable given by Jesus to the disciples is found from the 37th to 44th verses of the same chapter. Let each one read it.

There has been one of two exegeses applied to this parable by every writer I have ever consulted, and by every minister I have ever heard allude to it; and yet neither exposition will bear the test of God's word.

The first exposition is, that it applies to the believers and unbelievers as they exist in the world, living in the same community. They are to go along together until the harvest of the world is reaped, when God will make the separation between them.

Let us try this exposition. The Savior says, "He that soweth the good seed is the Son of man. The enemy that sowed the tares is the devil." The Son of man, as such, was unknown to the world until after man's way was corrupted by sin. The first intimation of a recovering plan of mercy through Christ was after man was alienated by sin; and God's promise to the woman that her seed should bruise the serpent's head, was its first announcement. In the parable, the Savior says the wheat was first sown, and while men slept the tares were planted; and the tares did not appear until the blade of the wheat was sprung up and brought forth fruit. Will the parable in its beginning apply then to the exposition? No, for men are conceived in sin and brought forth in iniquity—not a part, but every man, woman, and child that was ever born into the world. If any became wheat for the garner of the Lord, they were first dead in trespasses and sins, foreigners and strangers from God and the commonwealth of Israel, and are quickened by the Spirit into life.

Let us test it in another point. The servants announce that they are tares, and inquire if they shall root them up. The answer is, no, lest in rooting up the tares ye destroy the wheat also. Now is this the instruction of Christ to his servants in regard to the wicked among them? No, they are to preach the gospel to every creature, and use every means prescribed in the word of God to root them up from their love and practice of sin, and bring them, when prepared, into the fold of the Lord. And who ever heard of a Christian being destroyed by the rooting up of a neighboring sinner?

Let us try it in another point. The harvest is the end of the world. (Here, allow me to say, that the end of the world alluded to in this place is the end of the mediatorial dispensation, which shall end with the second coming of our Lord, when he shall appear without a sin-offering unto salvation. I shall not stop to prove it, for it would consume too much space, and interfere with the subject immediately under consideration. Let me just refer the reader to the 24th chapter of Matthew, 13th of Mark, 21st of Luke, 4th and 5th of 1st Thessalonians, 2d of 2d Thessalonians, and the 18th, 19th and 20th of Revelation, where it is clearly shown that mystical Babylon with all her offspring are to be destroyed before the second advent of the Lord Jesus Christ). The tares are first to be gathered into bundles and burned, and then the wheat is to be gathered into the garner. Is the sinner, next resurrected, judged, and punished? and then are the saints to follow in their resurrection? No. The Savior says, All that are in their graves shall hear the voice of the Son of God, and shall come forth—first, they that have done good, and second, they that have done evil. In the judgment scene so graphically painted by the Judge himself in the 25th of Matthew,

the righteous first receive their award, and then the wicked. In the 20th of Revelation those that have not the mark of the beast are resurrected, live and reign with the Savior for a thousand years, and the rest of the dead live not till the thousand years are past. Blessed and holy is he that hath part in the first resurrection; and as a natural conclusion, he that hath not part in the first, is not blessed and holy.

Now where is the aptness of the exposition? There is no analogy in the beginning, middle, or end, to the parable, and an exposition so faulty should at once be abandoned. The second is like unto it.

The other interpretation is, "That it applies to good and bad members of the church." Some parts of the foregoing argument will show the inaptness of the application here; for wicked men, hypocrites, and self-deceived, that get into the church, like the rest of the ungodly, lie in their graves until the second resurrection. Many other arguments might be brought up in refutation of the theory, but I shall rest upon one more, that ought to be conclusive to every one, and will be to all except those who love an old error more than a new truth. It is this: By this exposition the church is bound to retain in her fellowship all who get in there, notwithstanding it is plain and palpable that they are not renewed by grace in the spirit of their minds, and though they bear unmistakably all the signs of the children of the devil. For mark the parable: The servants came to the householder and tell him, what? That they believe there are tares among the wheat? No, but assert positively that it is so; that the tares are easily distinguished; and inquire if it is his will that they root them up. Mark the reply. "Nay, lest in rooting up them ye destroy the wheat also." Let them alone until the harvest, then in time of the harvest I will send forth my reapers (the angels, not churches or preachers), and they shall gather them in bundles and burn them. If the exposition is true, what right has the church to discipline her members? One may say that there are express commands to that effect. I reply that the Savior never contradicts himself in express terms, or by fair implication, yet if this exposition is true, it abrogates all disciplinary power in the church, or that power, if conferred subsequently, renders nugatory the instruction contained in the parable; for here by the express terms of the parable the servants, who are the ministers and members of his church, ask the privilege of rooting up the noxious plants, but are forbidden to do so, commanded to let them alone, and the power of removal reserved in the hands of the Master.

Does this comport with the teachings of God's Word? In the 18th of Matt. the personal offender is to be cut off by the church if he will not render satisfaction for the injury done. The 5th of 1st Cor. teaches that the offender against public morals is to be cut off from the church, by the church when gathered together, and the church is not to company with such. We are also taught by the Scriptures that though a man's morals be ever so good, if he becomes heretical in his doctrines, after admonition, if he does not change, the church must sever the fungus growth from the body. The condemnation against some of the churches of Asia, addressed in Revelation, was not that the whole body had become corrupted, nor that the outward deportment of the members was immoral, but that some of the membership were holding false doctrine; and if the others did not sever the connection, they should be partakers of the sin. Thus showing the necessity for the church to be clothed with disciplinary power. When was a church, or an humble Christian ever hurt by excluding bad men from the church? Where then the injury to the wheat by rooting up the tares, if the exposition is true? On the contrary, how many churches have had the candlestick removed because they did not discipline the membership? Away then with the exposition, and let us seek for a better.

A TRUE GENTLEMAN.—He is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He takes selfish advantage of no man's mistake. He uses no ignominious weapons in controversy. He never stabs in the dark. He is not one thing to a man's face and another to his back. If by accident he comes into possession of his neighbor's counsel, he passes upon them instant oblivion. He

bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred to him. He professes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, bonds and securities, notice to trespassers, are not for him. He may be trusted out of sight anywhere. He buys no once, he sells none, intrigues for none. He would rather fail of his rights than win them through dishonor. He will not, however, bread. He tramples on no sensitive feeling. He insults no man. If he has a rebuke for another, he is straightforward, open and manly. He cannot descend to scurrility. Billingsgate don't lie on his track. Of woman, and to her, he speaks with decency and respect. In short, whatever he judges honorable he practices toward every man.

A SILVER LINING.

The poet or priest who told us this Served mankind in the holiest way, For it lit up the earth with the star of bliss That beacons the soul with sheerest ray. Too often we wander, despairing and blind, Breathing our useless murmurs aloud; But 'tis kinder to bid us seek and find "A silver lining to every cloud."

May we not walk in the dingy ground, Where nothing but autumn's dead leaves are seen; But search beneath them, and peeping around Are the young spring tints of blue and green. 'Tis a beautiful eye that ever perceives The presence of God in mortality's crowd; 'Tis a saving creed that thinks and believes "There's a silver lining to every cloud."

Let us look closely before we condemn Bushes that bear no bloom or fruit; There may not be beauty in leaves or stem, But virtue may dwell far down at the root. And let us beware how we utterly spurn Brothers that seem all cold and proud. If their bosoms were opened, perchance we might learn "There's a silver lining to every cloud."

Let us not cast up Mercy and Truth, When Guilt is before us in chains and shame; When passion and vice have cankered youth, And age lives on with a branded name. Something of good may still be there, Though its voice may never be heard aloud, For, while black with the vapors of pestilential air, "There's a silver lining to every cloud."

Sad are the sorrows that oftentimes come, Heavy and dull, and blighting and chill, Shutting the light from our heart and our home, Marring our hopes and defying our will; But let us not sink beneath the woe, 'Tis well, perchance, we are tried and bowed, For be sure, though we may not oft see it below, "There's a silver lining to every cloud."

And when stern death, with skeleton hand, Has snatched the flower that grew in our breast, Do we not think of a fairer land, Where the lost are found and the weary rest? Oh, the hope of the unknown future springs, In its purest strength o'er the coffin and shroud, The shadow is dense, but Faith's spirit-voice sighs, "There's a silver lining to every cloud."

HOW TO READ THE BIBLE.

1. Read it every day.
2. Read, sometimes, one verse at a time.
3. Read, sometimes, a paragraph at a time.
4. Read, sometimes, a whole chapter; at others, a whole book.
5. Sometimes read by subjects—a. g., the parables by themselves, one after another; the miracles one after another, etc.
6. Through the Old and New Testaments; thus: 1, direct history or biography; 2, illustrative comment on, either in the way of enforcing as an example or exhibiting as a warning; 3, by contrast with others of a different type.
7. Hunt up doctrine through both Testaments. For example, God's watch-care over his people—God's sovereignty—Election—Predestination—the law of the Sabbath.
8. Find out the contrast between the Old and New Testament; between one saint and another; between some zealous Christian and some zealous persecutor; between Jew and Samaritan.
9. Take a verse, sometimes, to pieces, word by word; and find when the potential words are need elsewhere, and in what sense.
10. Use all the helps you can get—if you have't a commentary, pat by the difficult passages to ask your minister the meaning of them.
11. Above all endeavor to make your reading of God's word improve you in the virtue of self-examination and growth in grace.—Religious Herald.

HISTORY OF THE CREATION.

The Mosaic Account of the Creation, as illustrated and confirmed by modern science. Arranged in the form of Sunday-school lessons.

BY REV. J. R. LOOMIS, LL. D., President of the University at Louisville.

LESSON I.—INTRODUCTION.

1. What division of the Old Testament was recognized by our Savior? (See Luke xxiv: 44).
2. Which part of the Old Testament is meant by "the Law of Moses?" The Pentateuch—that is Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Pentateuch signifies an instrument or work of five parts.
3. By whom was the Pentateuch written?

By Moses. No satisfactory reason has been assigned for supposing that it was written at a later period. In the books themselves, it is claimed that Moses is the author. (See Deut. xxi: 24, 25, 26). Those parts of the Scriptures subsequently written assume the correctness of the Mosaic account. (See the 105th and 108th Psalms, as instances). The New Testament recognizes Moses as the author. (See Acts vii: 37, Luke xvi: 29, 31).

4. When was it written?

It is not improbable that Genesis was written after the first appearance of Moses to his brethren, and before the second—that is, during the forty years that he sojourned in the land of Midian. The remaining books must have been written after the escape of the Hebrews from Egypt, and before they entered the Promised Land. We may say, then, generally, that the Pentateuch was written about 1490 years before Christ.

5. Was there at this time a written language?

The researches of modern times enable us to answer this question definitely. The location of Ur of the Chaldees has been ascertained, and excavations have been made in search of relics of the ancient city. Inscriptions on bricks and on clay cylinders have been found, which refer to a period at least two hundred years previous to the birth of Abraham. It may therefore be asserted that writing was known in the native city of Abraham; and it is highly probable that he was acquainted with it and carried the knowledge of the art in his wanderings, and transmitted it to his descendants. There are now in the British Museum papyri from Egypt, which purport to have been written about the period of the Exodus of the Hebrews. And this writing is not in hieroglyphics, but in alphabetical characters, that is, *phonetic writing*. There can therefore be no doubt of the existence of writing at and before the time of Moses.

6. Why is the first of these books called Genesis?

The word means *origin*, and the book begins with a history of creation, an account of the origin of this world.

7. The facts could not have been known to Moses by observation. How did he learn them?

We know that God made revelation of many things to Adam, Noah, Abraham, etc., and there is nothing unreasonable in the supposition, that an account of the creation, deluge, etc., had been given directly to some of these men by God, and that the accounts were received by Moses as thus revealed. There is some appearance of the Book of Genesis having been thus collected from former documents; and yet it is a composition so well fitted together in its parts as to favor, on the whole, the idea that it is wholly the work of one author. Moses may have gathered the facts from the traditions that had come down to him, or he may have received them by direct communication from God.

8. What is the general scope of the Book of Genesis?

The scope of the book may be regarded in three aspects:

1. We most naturally think of it in its relation to the people to whom it was first given. The children of Israel had for generations been surrounded by the idolatry of the Egyptians, and had to a great extent become corrupted themselves. The miraculous manifestations by which they were surrounded after leaving Egypt, were calculated to re-establish correct views of the true God. The doctrines of creative power, of signal mercies and terrible judgments, and of constant supervision, as taught in this book, would all become parts of the means used to make the Hebrews a distinct people, and especially fitted for the

part they were to perform in reference to the Messiah. It was therefore a suitable introduction to the remaining four books of Moses.

2. Viewed as the starting point of the true religious system of the world for all time, the Book of Genesis might be presumed to contain a solution of certain questions of practical importance, which must inevitably arise and occupy the attention of mankind, but which probably admit of no satisfactory solution from human reason. Among these questions are those which relate to the origin of the world; of living beings, including man; the introduction of sin; the origin of sacrifice; the institution of the Sabbath; the sanctity of marriage; the punishment of murder, etc. The Book of Genesis is a storehouse of knowledge, on these points, and various others relating to the rise of the arts, of languages, of nations, etc., which we search for in vain among the annals of nations. And for knowledge on these points at all satisfactory, we search in vain the sacred books of any other religion.
3. Viewed in its strictly religious aspect, and reference to mankind generally, the object of the book seems to be to exhibit several methods of the Divine dealing with our race. In the first place, God created them pure, and put them under the law. They fell, and became so sinful as to require that the whole race, a single family excepted, should be destroyed. The re-people of the earth was from Noah, a man of tried integrity. This second race would then have the benefit of the best moral instruction, and the admonition of the most signal punishment in the world. The world again became idolatrous. The third method was by the selection of a single family, that of Abraham, by lopping off continually the less religious, as Ishmael and Esau, and by great encouragements and great afflictions. The book terminates with the account of this great national affliction, the bondage. The farther history of this people occupies, principally, the remaining part of the Old Testament, and the result prepares the way for introducing the last method of benefiting men, and the final one, that by a *Mediator*. We shall then regard the book as divided into three parts. The first extends from the creation to the Deluge, and includes the first seven chapters. The second is the history of Noah and his descendants, to the calling of Abraham. This includes the eighth, ninth, tenth, and eleventh chapters. The third completes the book, and consists of the history of Abraham, Isaac, and Jacob.

SUNDAY SCHOOLS.

1. A Sunday-school can neither be established nor sustained without effort.
2. The great object of Sunday-schools is to present truth to the mind, and bring it to bear upon the conscience.
3. Sunday-school teaching is to enlighten what the preaching of the gospel is to adults.
4. The mind is much more susceptible of good impressions in childhood, than at any later period.
5. No species of efforts for doing good have been more uniformly successful than those put forth in the Sunday-school cause.
6. Sunday-schools promote the observance of the Sabbath, the reading of the Bible, and all the public and private virtues enjoined by Christianity.
7. The Sunday-school system admits of universal application. The universal text book of Sunday-schools is the Bible.
8. A Sunday-school should be organized wherever ten children can be found.
9. In every school, great or small, there should be a teacher's Bible class, in which the lessons of the school should be regularly studied.
10. Prayer offered in a Sunday-school should be simple and child-like, and it should be short.
11. A good school cannot exist for any length of time without a teacher's meeting.
12. The singing in a Sunday-school should commence as soon as the children begin to assemble; it will promote punctuality; they will come before the time to enjoy this voluntary and profitable exercise.
13. Order is to the Sabbath school, what the regular motion of the heart is to the body; it will live only a brief and dying life without it.
14. It is easier to get a hundred scholars into a school than to keep fifty.
15. It is most injudicious to discontinue Sunday-schools during winter—the very period most favorable for other

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.

2. There are no Scriptural ministers but those who have been duly authorized by a Scriptural church.

3. Since nothing is more evident than the fact that we teach more effectively by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite such persons to occupy these when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the action on our part into a recognition of their claims, and thus add to their followers in error.

4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the Baptist Church.

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts comprising them.

6. That since each church of Christ is an independent body, no one church can expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can restore him if it sees fit.

7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she is rebellious—her acts null and void, and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.

8. That no association, or convention, or council, is a "court of appeal," or has any authority over the churches; but is simply an advisory council; therefore, it has no right to dictate to the churches, or to demand support for any project or scheme which it may originate, but may only recommend, advise, and urge to performance of duty in subservience to the great Christian voluntary principle.

9. When any church departs from the faith, or violates the order of the gospel in the judgment of the association, it can and should withdraw its fellowship from her and leave her to herself until she repents. This is no interference with her regulation.

10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Reformation of 1517, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

AXIOMS.

1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.
2. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence, all ordinances administered by an unbaptized and non-dedicated, although immersed minister, are null and void.
3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.
4. No member should submit to an arrangement or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.
5. Since right only, not might, is right, a constitutional minority is in all cases the Scriptural church.
6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.
7. No church should receive the letters of, or the members baptized by, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.
8. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.
9. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and to save all, by no act to countenance, recognize, or abet those who teach error, or to confirm those who are in error.
10. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies, not incompatible with the Word of God.
11. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.
12. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to maintain them.
13. The commission to evangelize the nations having been committed to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a board, outside of her. The churches should select, send for and sustain missionaries of the Cross.
14. To the standard, and uncompromising advocacy of these principles and this policy, this paper is devoted.

Correspondence.

PASTORAL VISITS AND CONVERSATIONS—NO. 7.

BY ELDER BLUFF.

You say, Bro. Sound Faith, that it was very late last evening when we broke up. I think it was about 12 o'clock at night, but I feel a great interest in trying to correct the wrong faith of a good man, as I deem Bro. Fairface to be.

You say, you "think there was a good effect produced on our Bro. Fairface, during the last conversation." I know him and his proclivities to the Freewill doctrine of the Methodists, and that Parson Nonessential, and old Elder Sincerity, are frequent visitors at his house; why, it is only two weeks ago, that during a quarterly meeting of the Methodists at Flareup Chapel, they had a general play-around, in which Bro. Fairface took a very active part in shouting, weeping, and a good long hugging match, with Elder Sincerity and others; and you know how slow and backward he is to take any part of an active or forward nature in his own church.

Ah, they have the traps set for him! I cannot believe, however, there is anything much of the hypocrite in Brother Fairface; he is ignorant of the truth—the radical doctrines of the Baptist faith. He reads the Bible but little, a defect of all our brethren and sisters, to a greater or less degree. If our brethren would attend to their Christian duties—as reading, prayer, and strict attendance upon the ordinances—there would be less liability of their yielding to the Freewill, and other enervating fallacies, which our neighbors are prone to ensnare them with.

Truth is all important to men; he who thinks he is a Christian by imbibing the fallacies of Arminianism, the doctrines of salvation by works, or acts of the creature, is on a false foundation; and he who rests upon it is deceived, and will surely be lost, if he does not change and erect his building upon grace, free grace alone. That man has any native grace is false; nay, is a phantom of Pelagius, Arminius, and all anti-Calvinistic pretenders to the truth.

You say, you know that the doctrines of our church are true, but you are so slow, and ignorant in applying the truth contained in the Scriptures, that these Methodists often get you down in the way they use their Scripture quotations. Well, stick to the cardinal doctrines of the Bible, such as the total depravity of human nature. The Scriptures are numerous in proof of this doctrine; yet, it is a doctrine denied by the opposers of the Baptist faith; when you push them hard by the Scripture proofs, they will acknowledge the fact—that is, some of them will—for there are some of the genuine children of God wearing that Methodist yoke; hence, we often have them come into our own communion, as you have frequently noticed within the last year in this vicinity, even in your church.

But this point of doctrine of total depravity of the unregenerate heart, if used aright, will settle the question of election, as to proof of its being a doctrine clearly taught in the Holy Scriptures, and fairly inferred from the dictates of right and reason. Hence, we always argue the truth of free and unconditional election, from the fact of the utter depravity of the heart of the natural man. Man in this state lies entirely at the disposal of his Maker. If it is his will to save him, well for him, if he is lost; yet, all this negative condition of the depraved hearts, rest primarily in his own will. "Ye will not come unto me that ye might have life."

So you will see, that if any are saved of depraved human nature, it is purely through Divine grace, an act freely conferred upon the unworthy. If some are an act of the free and gracious will of him who "will have compassion upon whom he will, and whom he will he hardeneth," that is, he doth allow him whom he hath not compassion upon to continue in his sin, according to his own depraved desire, which he liketh.

Now, it is clear, that if God hath made a difference between those he calls, and those he does not, here in time, this must have been his determination in eternity, for the Most High never acts without a purpose, which would argue against his wisdom if he had no purpose in his acts, or even if he acted with a new purpose, which would argue mutability in the mind of God; this cannot be, for the Almighty is ever of the same mind, "from everlasting to everlasting." Hence, if man could not change his own will in consequence of an unholy bias, and consequently lies in a helpless condition in the meshes of Satan and his darkness, nothing but the mercy of God through the atonement can free him from this thralldom. "Can the Ethiopian change his skin, or the leopard his spots?" Why, surely the great God knew his condition from eternity. He,

the helpless one, was an idea in the mind of the blessed God before the world was, and if he chose to put him into the person of Christ, at that period, as an act of free and unmerited grace, "according to the good pleasure of his will," then we have a right to call this act of God "free, unconditional election."

Now, let us see how well this accords with the Scriptures: "You hath he quickened who were dead in trespasses and sins, wherein in times past, ye walked according to the course of this world, according to the Spirit that now worketh in the children of disobedience; among whom we all had our conversation in times past, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath even as others. But God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace are ye saved)." "I will have mercy on whom I will have mercy, and will have compassion on whom I will have compassion." "He hath saved us and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began."

From what has been said above, as also the force of the last Scripture quotations, we argue more intently that election is prospective salvation, according to the good pleasure of God's will. But prospective salvation thus, is the choosing of some of the totally depraved, without God and hope in the world, and before the world began, to be set forth in time, justified, sanctified, and saved in his love, through the blood of the everlasting covenant, to the praise and glory of his grace.

The Scriptures everywhere represent the sinner as "blind, naked," "being in darkness," "minds blinded by Satan," "held in prison," etc. They clearly set forth, that men are totally alienated from God; and of course warnings and exhortations, even all the Divine influences which are thrown around him are of no avail, unless that influence is sent, to intent of a new birth. "Ye must be born again," is the word of God.

You say, you heard Parson Sincerity preach a few days ago, and among the other comforts he gave his hearers was this: "Ye hopeful sinners, suppose you do some good works, they are all so mixed up with your bad deeds and your evil hearts, that they will not be acceptable with God."

Ah, ha! Why did he not preach the truth entire? "Who is not for me is against me." Out of Christ there is none that doeth good, no not one. Such preaching as that is, fosters self-righteousness, and tends to carress one in his unbelief. But such doctrine tends to encourage the belief that Christ died to aid us in our salvation by adding his work to ours. And hence, they construe the following as a proof: "For what the law could not do through the weakness of the flesh God sent his Son" to do, intimating that Christ comes to help out our works. Beware of such.

MY CONVERSION.

BY A. J. MILLER.

I am older than I was several years ago. I hope I am some wiser. At any rate, I have learned one thing: I did not always know: that Baptist preachers who invite Pedobaptist ministers to preach for them, occasionally get more than they bargain for. Somebody says, Where did you get your information? Well, I will tell you: I learned it in the school of experience. This is said to be the best school, but the dearest. It is also said that fools will learn in no other. But are they fools after they learn?

Do you ask, What has this to do with my object is to tell you that I am converted. I used to practice pulpits open communion, and I verily thought I was doing God service.

On one occasion a very prominent Pedobaptist minister visited my congregation, and I invited him to preach for my people. He kindly consented to do so. He first preached against the doctrine of grace as held by Baptists. He then felt called upon to speak of the narrow-hearted disposition of some who love to eat (commune) by themselves; and told us that a great many of them went to work (preach) with anybody but themselves. He finally wound up by telling us that would be the glorious results if all of God's people would join together in holding protracted meetings, etc." He sat down.

Now, thought I, what must be done? This minister has preached what he professes to believe. I have declared, by inviting him to preach, that I believe him to be a converted man, hence an honest man, and an orthodox and qualified minister of Christ. It would have been wrong for him to have preached what he did not believe. He has preached

just what he believed, and that he felt called to preach.

I took his place in the pulpit, and beginning where he left off, I believed his discourse in as thorough a manner as I knew how, and in conclusion, said to the congregation, "I see now, as I have never before seen, the force of the Scripture, Can two walk together, except they be agreed?"

From that time till now I have contended that in order to concert of action, there must first be a concert of agreement.

[The above must commend itself to every man's conscience in the sight of God.] A Pedobaptist or Campbellite cannot preach what he believes in a Baptist pulpit, nor a Baptist minister in theirs. Then there is hypocrisy on the part of both parties. Baptist ministers do not regard Pedobaptist ministers qualified to preach, or to be even church members—much less do they indorse their doctrines as gospel.—Ed.]

CALUMNY.

[The following lines were written by Lady Flora Hastings, who was the victim of a cruel slander while she was one of the ladies-in-waiting to Queen Victoria. Her character was, after a painful ordeal, entirely cleared, and the Queen evinced in the most marked manner her restored confidence and esteem, and her desire to assuage the wounded feelings of the injured lady. Lady Flora was the daughter of the Marquis of Hastings, who, as Lord Rawdon, figured in the British service in our Revolutionary War.]

Tell me, ye winged winds
That round my pathway roar,
Do you not know some spot
Where mortals weep no more?
Some lone and quiet dell
Some valley in the West,
Where, free from toil and pain,
The weary soul may rest?

The loud wind, softened to a whisper-low,
And sighed for pity as it answered—"No!"

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favored spot,
Some island far away,
Where weary man may find
The bliss for which he sighs?
Where sorrow never lies,
Where friendship never dies?

The loud waves, rolling in perpetual flow,
Stopped for a while, and answered—"No!"

And thou sereneest moon,
That with such holy face
Upon the world looks down—
Asleep in night's embrace—
Tell me, in all thy round,
Hast thou not seen some spot
Where miserable man
Might find a happier lot?

Behind a cloud the moon withdrew in woe,
And a voice, sweet but sad, responded—"No!"

Tell me, my secret soul,
O! tell me, Hope and Faith—
Is there no resting place
From sorrow, sin and death?

Is there no happy spot
Where mortals may be blest?
Where grief may find a balm,
And weariness a rest?

Earth, Hope and Love, best boon to mortals given,
Waved their bright wings and whispered—
"Yes, in Heaven."

TEXAS LETTER.

BRO. GRAVES:—You will pardon my presumption in sending this for publication, when I tell you that I have recently begun to try to preach the gospel of our Lord Jesus Christ, and therefore need all the information respecting sound doctrine that I can get from older and more experienced persons.

To me, there is a discrepancy in the writings and teachings of some of our divines which I would very much like to have reconciled.

Some of our learned ministers of this country preach that "baptism initiates us into the kingdom, and fellowship into the church." I also noticed that the same doctrine was set forth in one of our same issues, under the caption of "What Spirit? What Baptism? What Body?" I find it also stated in *The Baptist*, that "a majority of church members can receive or reject a candidate for baptism;" that "the minister cannot baptize without the sanction of the church, as he is her servant;" that "the right hand of fellowship is nonessential to church membership."

Now if it be true that "baptism initiates us into the kingdom, and fellowship into the church," it follows that after baptism, and previous to the act of extending the right hand of fellowship, the candidate is no more a church member than he was previous to baptism; and if not a church member, he of course cannot exercise any of the rights of a member. Then suppose that for some reason the hand of fellowship is deferred. During that period the church can have no control over the conduct of the baptized candidate, nor can he have any voice in church matters. Consequently, baptism cannot be considered an ordinance of the church—as one can be baptized, and still be no member—but only a preparatory ordinance which the candidate must receive before he can become a recipient of

the fellowship of the church. What right, then, has the church to permit the candidate to receive the ordinance of baptism, or to prohibit him from receiving it, when she has no control over him after he has received it? Why not let the minister exercise his own judgment in baptizing, and then, as fellowship—not baptism—is an ordinance of the church, let the church exercise her right in deciding whether the baptized candidate shall or shall not be fellowshiped? All will agree that this would not be apostolic, and consequently wrong. But the question with me is: What is right? If some brother who can will be kind enough to enlighten us on this subject, he will confer a great favor on many of the readers of *The Baptist*, and most especially will oblige

Yours in search of truth,
S. J. ANDERSON.
Clarksville, Texas, Dec., 1868.

[Baptism, and not fellowship, is the "door" into the church. Whoever teaches differently, let him give his proofs.—Ed.]

REINSTATEMENT.

Brothers of Colored Baptist Church at Philadelphia, greeting:

Whereas, Brother Gale (colored) accused Bro. Joiner (colored) of creating a disturbance in the colored Baptist Church at Macon between himself and people, and thereby procured Bro. Joiner's exclusion from his church at Memphis, they refusing to hear the testimony of the witnesses of Bro. Joiner; and whereas Bro. J. R. Graves requests Bro. Canada and myself to advise you in the matter; therefore, I would state:

1. So far as I have known, both from the colored and white brethren, the conduct of Bro. Joiner has been that of an humble Christian and minister of the gospel, and that he is not guilty of the charges made against him, and is guilty of no crime for which a member should be excluded.

2. The action of the Memphis church is null and void, being a departure from the Scripture rule which commands an equal hearing from both the accused and the accuser.

3. Philadelphia Church is perfectly free and independent of the Memphis Church, and has the Scripture right to receive whoever she may think worthy. If you are satisfied that Bro. Rufus is a good man and a pious Christian minister, it is clearly your duty to receive him into the Christian fellowship of your church.

4. I advise you to this course, as it is precisely the course a white Baptist church would take. Color makes no difference in the rules of a regular church. No one church can lord it over another among Baptists. Let your action be above board, and publish it in *THE BAPTIST*.

Yours, in the hope of the gospel,
G. W. JOHNSTON.

I approve of the above recommendation by Bro. Johnston. From the evidence I obtained in Memphis and elsewhere, I am confident that Bro. Rufus Joiner has been unfairly dealt with.

J. B. CANADA.

Upon the above recommendation, and the church being satisfied that Brother Rufus Joiner has been unjustly excluded, the Philadelphia Colored Baptist Church has this day, Dec. 12, 1868, received him into her fellowship as a regular member and minister.

K. HUNTER, Mod. pro tem.
M. WINFIELD, Clerk.

A REVIVAL OUR NEED.

We need a revival of religion; not a spasmodic religion, not a fit of devotion, not an intermittent fever of piety; but a steady, healthful revival of pure and undefiled religion before God and the Father. By the denominational journals we see that the indications already appear of the recognition of this great need—the need of the outpouring of the Spirit. We are beginning to realize the necessity of a life of spiritual consecration, a life "hid with Christ in God," a life of devotion to the service of the spirit of grace and truth. It is perceived that faith is not enough, that even work, if it be but the expression of ecclesiastical action, is not sufficient; that our future as a denomination is guaranteed alone by the response of the Spirit in answer to persistent prayer.

We need a revival of religion. "O, Lord, revive thy work!" Such is the petition, earnest and sincere, we should lift to the "King of kings and Lord of lords." We are a growing denomination, but what is the nature of our growth, and what is the character we bear? The apostle tells us we are to grow—certainly now, in what direction? He also informs us into whom we are to grow. We are to grow, and to grow up, and to grow up into Christ, who is the head. If the soil be barren, in riches, deep with fertilizing power, then will the tree not only take firm hold by its roots, but send up a stately trunk, and send out fruitful boughs and bearing branches. We want the right soil, we must have it, or we shall

tree, nor plant, nor flower, nor fruit shall appear. "Not by might, nor by power, but by Spirit, saith the Lord." We cannot have a revival of religion till we thus take God at his word. We must believe what he says.

"O, Lord, revive thy work!" It is God's word, but he asks our co-operation. "Work out your own salvation with fear and trembling," and then only God promises his effective aid; "For it is God that worketh in you both to will and to do of his own good pleasure." Heaven has never promised to help those that will not help themselves.

"O, Lord, revive thy work!" Such is the prayer, but how is it to be answered? How is the Lord's work to be revived? Ah, brethren and sisters, we need not ask, for we know. There is but one way, that of personal effort, of individual consecration. We must invite the visitations of the Spirit. We must implore the help of our heavenly Father, we must revive the work in our hearts.

Let each brother, each sister, kindle the fire to a flame of devotion in their own hearts, and then our prayers shall be answered, and the pleasure of the Lord shall prosper in our hands.

"Come, Holy Spirit, heavenly dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."
Americus, Ga., Dec. 20, 1868.

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy hand will still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds, which milder in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Numb and weary on the mountains,
Wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee,
And together both shall glow.

Art thou stricken in life's battle?
Many wounded round thee moan,
Lay on their wounds thy balsams,
And that balm shall heal thine own.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless Fountain
Can its ceaseless longings still.

Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And by serving love will grow.

Religious Intelligence.

[We earnestly request all pastors, and our brethren generally, to communicate revival intelligence and all matters of religious interest in their respective churches and communities. If all who take or see our paper will render this little aid, they will add great value and interest to *The Baptist*. Short and frequent articles is the motto.]

Bro. J. C. Carpenter, pastor of the First Church, New Orleans, writes:

"Our little church is still prospering in some measure spiritually, but our burdensome debt still weighs us down a good deal. We are a unit, and this is an unspeakable blessing. We have added only twenty-four to our number during the year—eleven by baptism and thirteen by letter. We are trying to sell a part of our ground, and hope to realize sufficient to reduce our debt over one-half. If we succeed, it will relieve us very much, and give new energy to our people to work. I rejoice at the good reports which reach here of Bro. Burns' success. I trust the Lord will make him abundantly useful in his new field."

Bro. E. J. Jenkins, of Buckhorn co., Mo., informs us that he assisted Bro. Rogers in a meeting in which there were twenty-nine professions.

Elder P. F. Terrell, of Bedford county, writes:

"May the Lord be with you in your defense of his truth against the sect who call themselves The Christian Church. It seems their peculiar spite is against the Baptists. Prof. Carney, at Manchester, was baptized by a Baptist minister, and was received by Mr. Campbell's disciples without rebaptism, and yet he says the Baptist is no church! I could name various others in like situation. A considerable interest is manifested in the pending debate."

PRAYER is a retirement from earth to attend on God, and hold correspondence with him that dwells in heaven. The things of this world, therefore, must be commanded to stand by for a season, and abide at the foot of the mount, while we walk up higher to offer up our sacrifices as Abraham did, and to meet our God.

Keep aloof from sadness, for sadness is sickness of the soul.

Constitution of the Baptist Church, as distinguished from that of all other Churches.

The church of Christ is His kingdom; His constitution is divine—based on His authority—all-wise and perfect in His plan. To alter it is to injure it; but it is more—it is to slight God's wisdom, to interfere with His reign. Thus Popery began. Church 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 Gal. iv: 10-20; 1 Cor. v: 1-13; 2 Thess. ii: 1-4; 2 Tim. ii: 17, 18; Rev. xiii: 2-17.

The question, therefore, is of the greatest importance. What constitution has Christ given to His church? It is in His constitution that all the members of the church are united. If the members 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 Satan assayed to join himself to the disciples at Jerusalem, they declined to receive him, because they "believed not that he was a disciple." It was not till they ascertained this, from hearing that 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, as Jerusalem." Acts ix: 26-28. All the members, also, of the first church, are addressed as converts.—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 establishments, 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 the views of Presbyterians, and of many Congregationalists on this subject, says that "the children of members are themselves members; born into 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. Wardlaw and 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: 47; 1 Cor. xii: 16, 17.

II. Baptist churches (strictly 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; from the Quakers, who reject baptism, from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communions, whether Baptists, or Pedobaptists, 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. The members of Baptist churches have given to His churches no *dispositive* 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: 19. 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 "first a 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 compulsion used by many national establishments, and to the fines, imprisonment, or worse penalties, by which members have been coerced; 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 in every member*. Church members are spoken of in Scripture as "living stones," forming part of "a spiritual house," which is devoted to God.—1 Pet. ii: 5. The young man who is instructed, and who is the unwary, 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* of worldly establishments cannot, nor 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 ready will*, and that *every church member*, who is able, should thus give. When making a collection, the apostle says, "As I have given order 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"; showing that a willing mind is essential to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-16. But infidelity cannot thus give; 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*—distinct from the world and erratics. "Ye are not of the world."—John xv: 19. The recognition 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 depending from this rule, blends 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?"—2 Cor. vi: 14-16. And he says, "Let not the world, nor the passions, nor the devil, bring you into temptation; ye will be overthrown, if ye do not resist."—2 Cor. x: 3, 4, 14-16.

It is clear that every system which extends the signs of Christianity and of initiation into the church, to those who are not yet born, does, to that extent, also obliterate the distinction between the church and the world. What Baptist churches can do, in this respect, is to build up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ.—1 Peter ii: 5.

The Baptist.

DEATH.

Out of the shadows of sadness,
Into the sunshine of gladness,
Into the land of the Blest—
Out of a land very dreary;
Out of the world of the woe,
Into the realm of the Rest.

Out of today's sin and sorrow,
Into a blissful to-morrow,
Into a day without gloom;
Out of a land filled with sighing—
Land of the dead and the dying—
Into a land without sighing.

Out of a life of commotion,
Tempest swept off as the ocean,
Dark with the waves drifting o'er,
Into a land calm and quiet,
Never a storm e'er shall high it,
Never a wreck on its shore.

Out of a land in whose bowers
Perish and fade all the flowers—
Out of the land of decay—
Into the Eden where fairest
Of flowers, and sweetest and rare,
Never shall wither away.

Out of the world of the wailing,
Thronged with the anguish and ailing,
Out of the world of the sad,
Into the world that rejoices—
World of bright visions and voices—
Into the world of the glad.

Out of a life ever lornful,
Out of a land very mournful,
Where in bleak exile we roam,
Into a joy land above us,
Where there's a Father to love us—
Into "Our home, sweet home."

FRUITS OF ROMAN AND PROTESTANT SYSTEMS CONTRASTED.—No. 5.

BY J. A. K.

Romanists claim for their system that it is one that increases reverence; too often, however, it is a reverence for some relic, to the neglect of piety and devotion. Garments and scenic representations, wax figures, and things of this kind, are what they are taught to reverence. Symbolism everywhere abounds, and each article of dress, position of the vessels in the Cathedral, representations of the Trinity in their pictures, all teach anything but a true reverence.

The habit of applying the name of God to every object, also leads to irreverence. We have Jesus College, Christ's Church—why not Jehovah Church? In this State, from the Catholics, we have Trinity river, Corpus Christi (the body of Christ), El Spirito Santo (Holy Spirit) bay, etc. This familiarity with holy things, we should judge, would lead to irreverence. "Thou shalt not take the name of the Lord thy God in vain." Never has there been witnessed so great or so gross an infidelity, as when that church has demanded a false reverence for her trinkets, till all veneration for her ceases. Such was the state of things in France which led to the infidelity of the time of Voltaire. He and his companion would not have raised the cry, "Curse the wretch," had Jesus been as much revered in his life as he was in the host, or his teachings as much regarded as some relic or picture was.

The place the minister occupies in the Catholic system, holding the keys of heaven, able to consign to happiness or woe, as he may please, gives fearful power to the priest, especially when by the confessional he is able to know every secret of the heart, and without his absolution there can be no safety hereafter; and thus the priest exerts such a power over his people as he may wish. Says the thoughtful Robertson, in his sermon on "The Scepticism of Pilate," "New the results of this priestcraft were two-fold. The first result was seen in the fanaticism of the people who cried for blood. The second in the scepticism of Pilate. And these are the two results which come from claims of infallibility, and all prohibition of inquiry. They make bigots of the feeble-minded who cannot think; cowardly bigots, who at the bidding of their priests or ministers, swell the ferocious cry which forces a government, or a judge, or a bishop, to persecute some opinion which they fear and hate—turning private opinion into civil crime; and they make sceptics of the acute intellects which, like Pilate, see through their fallacies, and, like Pilate, too, dare not publish their misgivings."

The history of the past fully confirms us in the effect of this priestly power. In France it brought the age of infidelity; followed closely by a reign of terror. At the direction of a priest, none dared to give aid to a friend, though he might be perishing with hunger, and his own life in jeopardy.

In papal countries the same power is still held. And notwithstanding the power of Great Britain to punish crime, the denunciation of a priest in some parts of England is felt to be almost certain death.

Saint-days give a habit of unthrift. Ten years ago there were eleven hundred and twenty-eight canonized saints on Rome's calendar, and her annual festivals of many of them were celebrated by the church universal, or by large portions of it. So sometimes there are

three or four days a week in which no work must be performed. In the city of Rome there are about one hundred and sixty days in the year, that are called fast days, in which no meat is allowed. If Watts' song is true, "that Satan finds some mischief still for idle hands to do," so much idleness, must, unadvised mischief and thriftlessness. Facts verify this opinion. Naples, which has the most priests, has also the most beggars and miserable population.

Wylie, in "On the Papacy," says: "Wherever we meet popery, there we meet moral degradation, mental imbecility, indolence, improvidence, rags and beggary. No amelioration of government, no genius or peculiarity of race, no fertility of soil, no advantage of climate, seems able to withstand the baneful effects of this destructive superstition. It is the same amid the boundless resources of the New World, as amid the civilization and arts of the Old. It is the same amid the grandeur of Switzerland and the historic glories of Italy, as among the bogs of Connaught and the wilds of the Hebrides." Macaulay says, "Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, in the arts of life, has been made in spite of the Church of Rome, and has been everywhere in inverse proportion to her power. The loveliest provinces of Europe have under her rule been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for their sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes, philosophers and poets. Whoever passes in Germany from a Roman Catholic to a Protestant principality—in Switzerland, from a Roman Catholic to a Protestant canton—in Ireland, from a Roman Catholic to a Protestant county—finds that he passes from a lower to a higher civilization." Kirwan says: "Three or four miles from Geneva you pass through a gate, leaving Sardinia behind you. In five minutes you are persuaded, by the style of building, the appearance of thrift, the evidence of taste, of wealth and intelligence, by the altered appearance of the people, the tillage, the mode of dress, that you are in a Protestant country. After spending a few days in Geneva, I passed through another gate, and entered the kingdom of Sardinia; and the exchange of decent houses for huts, of neatly dressed people for rags, of a self-sustaining people for beggars, the appearance of crops, pictures of the virgin, etc., soon convinces you that you are in the dominion of popery. And so it is everywhere."

Look at Spain, now a mere wreck, but with natural advantages possessed by no nation of Europe; and so she stood till the reign of that bigot Philip II bound her hand and foot to the papacy. I will not protract my remarks further than to ask, shall we permit this Bohun Upas to be planted—as the powers of Europe are striving to do on us—and flourish, and we sit supinely by, and fail to do all that we can to awaken ourselves and those around us to its deadly effects.

THE BRAVE.

BRO. GRAVES:—It is due to myself to say, that I wrote you some time since according to your request, about the brace which I am wearing. Why that letter never reached you I know, but deem it unnecessary to state. By way of granting your second request, and in the hope that the testimony of one who has tried the brace may induce others to do likewise, I write you in brief my opinion, based on experience and what I know of the philosophy of the brace.

Before I obtained the brace, I usually suffered a great deal with exhaustion while preaching, and after preaching; also in the school-room while teaching. I cannot better express my feelings than by saying I gave out. All energy was gone; so much so, that often within thirty minutes after commencing to preach, I could scarcely be heard at all. The great effort to speak aloud often produced hoarseness and soreness of the throat. At the earnest solicitation of my wife, I sent for a brace, as you know. I put it on with many doubts. The first time I preached the effect was surprising. I suffered no exhaustion—none of that distressing giving down known only to public speakers. Nor did I afterward feel the least fatigue. My experience of six months in using the brace, is, in short, that I never feel tired, though I sometimes speak an hour; I never get hoarse, though I think one might, from cold. It is an invaluable aid in riding, bicycling, as it does, that part of the back most liable to be affected by long rides.

I will not say more about the brace, only that it has been, and I think will be, of incalculable value to me. What it has been to me I am persuaded it would be to any one affected as I have been. Let ministers have these invaluable braces. If they cannot get them, let their brethren help them in this

matter, so that the churches and the world may enjoy their labors.

Brother minister, do you not need a brace? If you do, you should as in duty bound to yourself, your family, and the great cause which you represent, procure one, even at the sacrifice of some other needed article.

I remain yours in Christ,
W. F. CAIN,
Pontotoc co., Miss., Jan. 18, 1891.

FORT SMITH, ARKANSAS.

BY E. L. COMPERE.

As persons are so frequently writing to me, making inquiries as to this little city, and the adjacent country, I conclude to answer all through THE BAPTIST.

As to the country, it is a good one. The land is productive, yielding corn, cotton, wheat, rye, barley, oats, all kinds of vegetables and fruits common in this latitude. Uplands will yield from twenty to thirty bushels corn, and from eight to fifteen hundred pounds cotton. The bottom lands from forty to eighty bushels corn, and from a bale to a bale and a quarter of cotton. Besides, this is a good soil for sorghum; and as it is made by the people here, it is much better for table use than any Louisiana molasses we have eaten since the war. It is fast becoming a commodity for the market.

The price of lands varies according to the quality and the locality. Some uplands may be obtained at government rates. Good uplands unimproved may be bought at \$1.50 to \$2 per acre. Bottom lands, unimproved, at \$6 to \$10.

Any industrious man can easily get a home here, on which he can make a good living.

The range is fine. The climate cannot be surpassed in North America. If people eat proper food, and take proper care of themselves, there is scarcely any good reason why they should ever be sick.

The society is becoming better all the while. It is much better than previous to the war. Population is increasing very rapidly, a very large per cent. having come from Texas within the past two years. On account of increase of population, it is very difficult to find a vacant house in the country.

A large majority of the white people are Democrats; the blacks have very little influence at all, as there are only a few of them, and their number does not seem to increase. This is emphatically a white man's country, and is destined to become, at no distant day, one of the most desirable portions of our loved, but down-trodden South.

Baptist churches are being established all over the country, and are increasing very rapidly. Indeed the Baptists, though quite poor generally, are becoming a power in the land, and are exerting a controlling influence in many places. Our people, like Israel in tents, do not yet own houses of worship, yet they are decidedly in advance of any other denomination.

There are a dozen towns in Western Arkansas where Baptist merchants would do a fine business. We know of one man who has declared himself a Baptist on all occasions, prays in his family and in church, and he has for the past twelve months sold more goods than any other man with the same capital in this portion of the State.

Not only merchants, but lawyers, doctors, and teachers, if they are men of piety, liberality, and sound Baptists, and not afraid to avow and contend for their faith. Such men will do well in this rising country. Such brethren we invite to come among us. We want you to help us to sustain the cause, and we will help you in turn. But don't come just for the loaves and fishes; if you do, the brethren here will soon find you out. To those who love the truth, this is the Promised Land.

The little city of Fort Smith is our principal town. It is on the extreme western border of the State, and is regarded as the head of navigation on the Arkansas river, though boats often go much higher. The population is from three to four thousand, and increasing. There are thirty to forty, perhaps more, business houses. Not many strong firms, and yet a vast amount of trade. The town is beautifully situated on high land, on the south bank of the river, and is in full view of the mountains on the north side.

The moral character of the place demands a premium. Here we have a garnish of soldiers all the time, and the Indians are in town every day, and yet we do not often see a drunk man on the streets. Religions, too, are plenty here. Catholics, perhaps, number more than any others, but Lutherans, Episcopalians, Presbyterians, Methodists (North and South), Campbellites, and Baptists, white and colored, all have organizations. Our church here is not so strong as at many places in the country, yet our prospects are very encouraging. We have received since last January between fifty and sixty members. In the name of our God we have set up our banners, and though

the sons of Anak are here, we are determined to conquer a place, and possess the city and all the towns, together with the whole country.

Taken all together, we like this country better than any from here to South Carolina. And we know whereof we affirm; for we have lived in and traveled over the States of Georgia, Alabama, Mississippi and Arkansas. Nearly ten years ago we came here; and God helping us, we expect to live, labor, witness, die, and be buried in this valley. The Baptists are five times as numerous here as they were when we first came to the country. To God be the praise.

A GERMAN HYMN.

Low before the King of Glory,
Weak and sinful I would fall;
Naught I offer, naught I prefer;
For Thy favor, Lord of all.
Let me find Thee, let me find Thee,
And in Thee be ever blest.

Dear Redeemer! smile upon me,
Stamp Thine image on my breast;
To Thee only, from life's lonely
Path, I turn for perfect rest.
Let me find Thee, let me find Thee,
And in Thee be ever blest.

Savior, hear me, nothing ask I
But Thy grace forever free;
Loving kindness, heal my blindness,
Heart of pity, comfort me.
Let me find Thee, let me find Thee,
He hath all who findeth Thee.

Nothing in the world can charm me;
Riches, splendor, power or pride
Seek I never, but would ever
Rest in Thee, the crucified.
Let me find Thee, let me find Thee,
And in Thy dear love abide.

From the depths I cry unto Thee,
Lord of mercy, truth and might;
Savior, hear me, Christ be near me,
And on death shall not affright.
Let me find Thee, let me find Thee,
And my darkness shall be light.

MISSISSIPPI ASSOCIATION.

DEAR BRETHREN.—The Executive Board appointed at the last session of your Association, met recently at Liberty for the purpose of selecting a brother, in accordance with your wishes, to preach to the destitute churches and others in our extensive field. We decided upon a brother, full of piety, and in every way capable, for this important mission. But our means are not sufficient. It was decided, therefore, that the Board appeal to you for aid, and that you send it to the Treasurer of the Board.

We need not urge upon you the importance of the great work. We are living in a godless age. The name of the Lord Jesus is dishonored, and the most unblushing impiety runs rampant in the land. Many of the churches are spiritually poverty-stricken. This is a dark, starless night with us, religiously. Shall we, brethren, come to the rescue? We are, in a fearful sense, "our brother's keeper."

Now, we believe something can be done—yes, the Lord will yet honor sanctified human instrumentalities. Your prayers, your talents, your godly walk, your means are all needed. Will you aid? Pastors, deacons, brethren, lay this matter to heart. Do not forget it. Take up a collection at once and send it to the Board.

The Lord has bountifully blessed you—your cotton has brought remunerative prices—appreciate his blessings, and remember your responsibilities to him for all his goodness.

Let not our appeal be in vain. God bless you.
In behalf of the Executive Board of Mississippi Baptist Association. Yours,
W. F. CAIN,
Chairman Ex. Committee.

SABBATH-SCHOOL PRESENTATION.

It was our pleasure, as well as our privilege, to witness an interesting little scene in the Baptist Sabbath-school, on the morning of December 27th, 1890. The Bible class, consisting of six or eight young ladies, and several young gentlemen, presented to their teacher and pastor, Rev. J. F. E. Davis, a handsome rose-wood writing desk, filled with choice materials for writing.

Mr. David Shelton, a member of the class, made a brief, eloquent and appropriate presentation address, concluding, in behalf of his class, with the hope that their little gift might be accepted as a memento of their affectionate regard—their heartfelt gratitude for his services.

Mr. Davis responded in the most happy manner. In tones tremulous with emotion, he declared his appreciation of the gift; his undying attachment for the members of his class—the high hopes he entertained for them, not only in this world, but in anticipation of a blissful reunion beyond the grave. "Jewels are gaudy toys," and "gold is sordid dust," compared with such a gift, when sanctified by the motive which prompted the donors.

Long may the Sabbath-school continue to flourish. Long may Mr. Davis continue his labors, and long may his promising class continue the happy recipients of his faithful instructions!—W. F. CAIN.

Business Department.

AGENTS.

Edw. D. R. RAY—General Agent, Ark.
Edw. E. L. COMPERE—Eastern Arkansas.
Edw. W. M. LEA—Arkansas.
Edw. J. W. YORK—West Tennessee.

LOCAL AGENTS.

Every responsible minister in the South.
CANNVASSING AGENT.
JAMES BRADLEY, Esq., will canvass a large part of Mississippi this winter for THE BAPTIST. He will make his headquarters at Canton.

BUREAU OF WANTS.

[Advertisements under this head will be inserted at \$2 per square each insertion cash. All ministers wanting field of labor, churches wanting pastors, teachers, schools, and trustees teachers; all who wish to rent, sell, or buy, of lands, farms; all who wish situations as clerks, or employment, and all wanting ear assistance in corresponding for and with them, must send their wants known through this Bureau—each accompanying the advertisement.]

WANTED.

A Southern Lady, who has had some six or seven years' experience in teaching the English branches, would like to obtain a situation as teacher, either in a family or school. Address the editor of this paper.

A Female Teacher, qualified to teach English, French and Music, with satisfactory references. To such \$40 and board will be given. The situation every way select and desirable. Address Editor.

A Church, by a pastor of a church in the low country of North Carolina. Reasons for wishing to move, the unhealthiness of his location. He is a graduate of Richmond College. Family, wife and one child. Address the Editor.

A Pastor, by a country church, near the Mississippi river, ninety miles below Helena. If he would be willing to teach a small school, he can have one that will pay well.

A No. 1 Bookkeeper, of long experience, wishes a situation in Memphis, or in any respectable business house in the southeast. Salary very reasonable. Address Editor.

VALUABLE

PREMIUMS FOR 1890.

We wish to double the present list of this paper for the year 1890, and increase at least one thousand before the first of January next. For this purpose we will expend liberally, both upon our columns and in premiums.

1. For one new subscriber, sent before January 1st, we will send, postpaid, any One Dollar Book on our List, or allow \$1 in cash.

2. For two new subscribers and eight dollars we will send

The Southern Farmer for One Year, price \$2.

3. For three new subscribers, any Three Dollar Book on our List, or any three dollar Magazine or paper published.

4. For four subscribers, One pair Dr. Felt's Eye Shareholders, price in New York \$5.

5. We shall from this date send out as many of these instruments except as premised. We have not time to devote to a general sale.

6. Or will give One Copy of The Baptist for One Year, or any other four dollar periodical published.

7. For seven subscribers, One Payne's (5 gallon) Patent Churn, the very best now in use. Price \$8.

8. For ten subscribers, One Payne's Large ten gallon Churn, price, \$11.

9. For twelve subscribers, One Doty's Clothes Wringer, the best made, price \$12.50.

10. Or, One Doty's Clothes Washer, the best we know of, price \$12.50.

11. For twenty new subscribers, and \$30, Banning's Celebrated Body and Lung Brace, price in New York \$20.

No minister, no lawyer, public speaker, or those afflicted with weak backs, aching shoulders, etc., should be without this Brace. No one who has used it has failed to be benefited, and scores have been saved to the ministry by using it. Send stamp for circular.

12. For twenty-five subscribers, a notepad, A Nice Sewing Machine, One Wilcox and Gibbs' Sewing Machine.

Directions for Sending Money. All sums under Five Dollars can be sent by mail at our risk. All sums of Five Dollars and over should be Registered, or sent, when possible, in Money Order.

Address all letters to J. H. GRAVES, 37 South Court Street.

\$20 Prize Essays.

We offer \$20 for the best original of the following passages of Scripture, or essay upon the subjects appended, suited to the columns of THE BAPTIST—the matter not to exceed twenty pages of foolscap—ten pages or less preferred. COMMITTEE OF ARBITERS: THE ORDAINED MINISTERS OF THIS CITY.

The essays obtaining the prize to be the property of the editor of this paper, to be published in the first volume of Prize Essays and Essays, where they will be duly credited to the author. It is designed to issue a series of volumes that will be regarded standard and valuable contributions to Baptist literature.

PASSAGES PROPOSED.

For January—Matt. xiii: 34—The meaning "generation" in this passage.

For February—Rev. xii: 12-15—Shall the righteous be judged at this final judgment?

For March—Heb. vii: 1—Melchizedek was he a human or a Divine being?

For April—1 Thess. ii: 13, 14—The meaning "generation" in this passage.

For May—1 Peter iii: 18-20—He was crucified and preached to the spirits in prison.

For June—Acts ii: 23—Repent and be baptized.

For July—Matt. xii: 22—The Unforgotten.

For August—Matt. xii: 22—The Unforgotten.

For September—Matt. xii: 22—The Unforgotten.

For October—Matt. xii: 22—The Unforgotten.

For November—Matt. xii: 22—The Unforgotten.

For December—Matt. xii: 22—The Unforgotten.

The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, TENN., JAN. 30, 1869.

\$3.00.

THE BAPTIST for \$3.00, if subscribed or renewed for within four weeks from this, January 16, 1869.

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no mercy, 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.

THE COMMUNION QUESTION.

Wishing our readers to know the state of the communion discussion in the North, we state the following facts:

In the New York *Examiner* of November 19th, a "New Hampshire Pastor" referred to church membership as "the third link" in the communion chain. This called forth our well known correspondent, "J. M. P." in a commendatory article, which we copy from the *Examiner* of December 19th, as follows:

"THE THIRD LINK IN THE CHAIN."

MR. EDITOR: I am much pleased with what your New Hampshire correspondent says, in your issue of November 19th, concerning "the third link in the chain." He constructs the chain as follows: First link, faith; second link, baptism; third link, church membership, etc. Baptist writers on the Communion question have generally attached too little importance to church membership. They have with great power of argument shown the precedence of baptism to the Lord's Supper, but they have said too little about the priority of church membership to communion. This is the strong point; for, as the Lord's Supper is a church ordinance, church membership must be the supreme qualification for its observance. Baptism is, of course, a prerequisite to the Lord's table, but why? Because it is indispensable to church membership. Without it there is no entrance into the sacred inclosure in which is set the table of the Lord.

If this view of church membership and communion is correct, several things follow:

1. It follows that baptism, though it precedes, does not of itself consummate church membership. It is plain from the second chapter of the Acts of the Apostles, that the baptized, and the baptized alone, were added to the church.
2. It follows that the baptized have no right to the Lord's table, unless they have been added to the church—that is, unless they have church membership. Their baptism cannot of itself give the right. The most that can be said of it, is that it confers an *inchoate* right which church membership alone can make perfect.
3. It follows that baptized persons who are without church membership ought not to come to the Lord's table. There are more of such persons than we are apt to suppose. Some Baptist preachers have a loose way of baptizing those who desire baptism, but with no view to church membership.
4. It follows that baptized persons who are in Pedobaptist organizations cannot through courtesy, to say nothing of right, be invited by Baptists to the Lord's Supper. They have not the church membership—they do not belong to the local constituency. No one who believes, as every Baptist does, that "a church of Christ is a congregation of baptized believers," etc., can consider a Pedobaptist organization a church, in the New Testament sense of the word. Hence, the persons referred to, though they may have been baptized by Baptist ministers, are without the church membership which is in all cases a prerequisite to the Lord's Supper.

If these four conclusions do not follow, any one is at liberty to show why they do not.

To this the "New Hampshire Pastor," who signs himself "D. W. F.," replies in the paper of December 17th, failing, however, to stand up manfully to the position he had taken in church membership. This called out "J. M. P." in a second article in the *Examiner* of December 31st. It will remind our readers of the "Old Landmark" discussion in the South more than ten years ago. We copy the article to which we have seen no attempt at a reply. We use the word *attempts* with a purpose, meaning that a reply cannot be made. This is the article:

"THE THIRD LINK" ONCE MORE.

I regret to see that the "New Hampshire Pastor" (whose signature in the *Examiner* of the 17th instant is "D. W. F.") retreats from the position taken by the New Hampshire Baptist Convention. The position is this:

"Revised. That this Convention, agreeably to the teachings of the New Testament, recognizes baptism as the initiatory ordinance to visible church membership; and also its precedence to the Lord's Supper, etc."

I cordially suggest that if baptism is "instituted," to "visible church membership," it cannot be a visible church without baptism. I suppose Baptists and Pedobaptists agree in this. Dr. Griffin, in his celebrated letter on "Open Communion," says, "I agree with the advocates of close communion in two points: (1.) That baptism is the initiatory ordinance which is added to the visible church of course, where there is no baptism there are no visible churches; (2.) That no baptism is to be administered to those that are not baptized, and of course not church members, even if we regard them as Christians." Dr. G. says also, "The only question that is whether those associations of evangelical Christians that can themselves administer baptism, and that practice sprinkling,

are real churches of Christ; in other words, whether baptism by sprinkling is valid baptism."

It will be seen that according to Dr. Griffin's view, those churches that practice sprinkling are not churches. Hence, to simplify as much as possible the differences between Baptists and Pedobaptists, he reduces the question to this point: "whether baptism by sprinkling is valid baptism." This is the naked question. I need not say how every Baptist decides it. Sprinkling, so far from being a "valid baptism," is not invalid baptism. It is not baptism of any kind. Let "D. W. F." try, if he chooses, to make an equation, in which sprinkling shall be one of the terms, and baptism with any descriptive epithet before it for the other—and I predict he will not be satisfied with his work.

"D. W. F." to show that Pedobaptist organizations are churches in the New Testament sense of the word (this is what I had denied), says: "A man is a man, though you remove his hands or his feet. He has a body, though it is crippled and sadly imperfect body. Remove vital parts, and he dies. So a church may depart from vital doctrine, or through the admission of ungodly members may cease to be a body of believers, and then it is no longer a true church." The Romish and Greek Churches are not true churches.

This is not a very courteous illustration. It is not complimentary to compare a Pedobaptist organization to a man without "hands" or "feet," with a body "crippled" and "sadly imperfect." But "D. W. F." says, a church "may cease to be a body of believers, and then it is no longer a true church." On this ground he decides against the Romish and Greek Churches. There are, no doubt, *believers* in the Romish and Greek Churches. Will "D. W. F." say there are not enough? How many must there be in a body to make it a church? Will he say, a majority? If so, he decides against all Pedobaptist societies, for in their infant membership is the predominant element. This arises from the fact which secures an increase of population, namely, that there are more children than parents. But I waive all this. Suppose Pedobaptists were to renounce infant baptism, their organizations would not then be churches, for still they would have no baptism. "No visible churches without baptism," says Dr. Griffin, formerly President of Williams College. "Baptism the initiatory ordinance to visible church membership," says the New Hampshire Baptist Convention. Of this Convention "D. W. F." was, no doubt, a prominent member, and I think that when he, with his philosophic mind, thoroughly considers the matter, he will not say that a congregation of *believers* is a visible church, but that a visible church is a congregation of *baptized believers*, etc. The discussion is about a visible church in which alone the Lord's Supper is to be celebrated. Faith is invisible, and therefore no number of believers can be a visible church. There must be in baptism a personal profession of faith, and the baptism has to do especially with the visibility in question.

If baptism can be dispensed with in the formation and existence of a gospel church, then every Masonic lodge, if composed of believers in Christ, is a church. Who will affirm this? I close with a syllogism: Baptism is essential to the existence of visible churches. Pedobaptists are without baptism. Therefore they are without visible churches.

ELD. C. N. RAY, of Kentucky, writes as follows:

"In order to promote the circulation of THE BAPTIST in my congregations, I offer the following inducement: I will furnish THE BAPTIST one year for three dollars (the price of the paper minus my commission), to any member of any of the congregations where I have stated preaching. This proffer holds good for the year 1869. My reasons for this are the following:

1. The reading of THE BAPTIST makes the people more attentive to the duties of religion.
2. It indoctrinates the people.
3. It influences them to pay their preacher better, thus enabling him to preach better."

Who will do likewise? We want one thousand such workers for 1869.

"BENEFICIARIES."

BRO. EDITOR: I am not an anti-missionary, or becoming so; my heart is right, but my head is in a cloud. I have aided largely in the education of young ministers for the past twenty years—have been an enthusiastic advocate of ministerial education, but what do I now see? Scarce one that I have aided to get an education is now preaching—they are better off than I now am, and making more money with their education, while I am working with my hands. A is the President of a school, and never preaches; C is an editor of a religious paper, preaches some; Q is a school teacher, D is a lawyer, and B is a doctor, and W is a farmer—married a farm, and has given up the pulpit for cotton and hogs; and so on. I am discouraged. Did I see one, only one, on whom I have expended my hard earned money a faithful, devoted and useful preacher, it would be some satisfaction to me; but I am I confess, disappointed to contribute anything more on the old basis. I see multitudes that never went to school, who are preaching all the time, and doing good—the very hope and stay of our churches. Does the Lord call an educated man when he wants him, as he did Paul? You argue doctors is not of our theology, of our laws—a sort of ecclesiastical lawyer—can you dispel the mist of doubt and despair that are gathering thick before my eyes?

ANSWER.—Ours own experience is pretty much like Bro. M's; and still the stubborn fact is before us; without an education, or at least a comparatively educated ministry, we as a denomination must lose ground in this age. We need such men, and when a young brother of promise confesses his conviction of duty to preach, and is willing to give up all to prepare for the work, we are bound to help him; and if he is educated by covetous churches into a

schoolhouse, or a secular profession, it is not our fault—the sin is not at our door—we have done our duty, and shall have our reward.

Now if we were called upon to "doctor" our present system to support young ministers, we should propose this: Let the church or churches, or Associations, or Society, authorize her Treasurer to take a note for each amount contributed, and the conditions of which shall be, that whenever they fail to give their whole time to the ministry, and resort to any secular avocation, even though they preach occasionally, the sum or sums so loaned, are payable with legal interest. This money when collected, can then be reloaned upon the same terms to other deserving young ministers.

Will this not meet the case, Bro. M.? Is this a ray of sunshine on your mist?

IS IT NOT AN EARNEST GIVEN?

Read this: BRO. GAFFES:—I enclose you sight draft on New York for \$5, gold, to be placed to the credit of Mrs. M. E. Brown, Brenham, Texas. This is for an old debt incurred by her before the war, under the name of Mary E. Morgan. Whether you find it on your books or not, it is right. She remembers it, Truly,

C. B. BREEDLOVE.

Brenham, Texas, Jan. 9, 1869.

Sister Brown is, without a doubt in our mind, a Christian woman. We did not know that she owed six dollars—we have not looked over the old accounts since the war—but she knew it; and she knew that neither time, distance, war, nor bankruptcy, make void in the sight of God, a just debt. She waited for us to call upon her, until, weary of waiting, and believing we had forgotten it or lost our accounts, she calls on us! God bless her. She is happier now. God has already blessed her for the deed, and said to her, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Now if one-half the brethren that owe us would do likewise, we would be able to pay off the remainder of the old indebtedness now pressing upon us. We have sold some \$15,000 of real estate—all owned by the firm—and some of our own, to pay old debts for stock, and money borrowed, to enable us to credit and wait with our patrons, and those who bought books. This balance we must pay, principal and interest, at all sacrifices. The war don't work a release to us. These lines may possibly meet the eyes of hundreds owing small sums of three, five, ten dollars, or more, to the old firm, and shall not the example of this dear sister influence you to a like act? You will not feel the small amount you owe, while it and 5000 others make a heavy load for us to bear. We leave the matter with each one's conscience and our Common Father, who knows it all.

But to the credit of manhood be it said, woman is not alone in rendering justice. A poor brother minister placed in our hands at Water Valley last fall, two silver dollars, saying, "I owed you two dollars when the paper stopped, and now take these two silver dollars for principal and interest. I cannot wrong my Brother Graves." Where are the 15,000 that still owe us for the old BAPTIST and for books? God bless them.

INFORMATION.—To the Louisiana Baptist, I supposed to have been one of our Texas preachers. In that I may have been mistaken. But as I am not certain, it may be prudent not to mention the name. It was a mean thing, and such thrusts never hurt much. The same writer, if am not mistaken, has made a thrust or two at the editor of the Texas Baptist Herald and some brethren in this State, through the same paper.

REMARKS.—We do not wish to know who "T" is. An open, honorable foe we can respect and admire, but an assassin, never! He evidently most willfully misrepresented us in order to injure us. He is an ungodly Baptist, and we opine that he has done more injury to our denomination than good, and ever will. Any cause must suffer from the advocacy of such a man; so he who he may, we care not—he is unprincipled. We entreat him to pronounce himself our enemy.

QUERY.—Ought not a brother to be willing to close his account, long standing, by note? Ought he to get angry when urged to do so?

ANSWER.—We think not. The day an account is due the holder is entitled to his money, and if the debtor cannot pay it, he ought to pay legal interest for the use of it. The brother's sense of justice is extremely deficient who would object one moment. When firms dissolve, it is necessary to settle up all the old business, and it must be done by cash or note. The longer we live the more we see that men are unwilling to do right.

QUERY.—The ordinances of baptism and the Lord's Supper being commemorative, do they not commemorate one thing or many? If one, what is it? If many, what are they?

ANSWER.—The Lord's Supper was instituted by Christ to show forth his death and he comes again. Christian baptism was appointed to show forth his burial and resurrection.

WHAT ARE YOU GOING TO DO?

O, what are you going to do, brother? The meaning of youth is past? The vigor and strength of manhood, My brother, are yours at least. You are rising in worldly prospects, And prospering in worldly things; A duty to those less favored, The smile of your fortune brings.

Chorus: Go prove that your heart is grateful—The Lord has a work for you; Then what are you going to do, brother? Say, what are you going to do?

Will you not read the plan of the new Tract Society? Will you not read and consider well that pledge, and decide that you will sell and give away at least five or ten dollars this year as an earnest of what in each succeeding year you will do for Christ? We want 10,000 working members. Will you not be one? "Say, what are you going to do?"

WASTED TIME.

Alone in the dark and silent night, With the heavy thoughts of a vanished year, When evil deeds come back to sight, And good deeds rise with a welcome cheer; Alone with the specters of the past, That come with the old year's dying chime, There glooms one shadow dark and vast, The shadow of Wasted Time.

The chances of happiness cast away, The opportunities never sought, The good resolves that every day Have died in the impotence of thought; The slow advance and the backward step, In the rugged path we have striven to climb: How they furrow the brow and pale the lip, When we talk with Wasted Time.

What are we now? What had we been, Had we hoarded Time as the miser's gold, Striving our need to win, Through the summer's heat and the winter's cold, Shriveling from thought that the world could do, Fearing nought but the touch of crime; Laboring, struggling all seasons through, And knowing no Wasted Time.

Who shall recall the vanished years; Who shall look back the ebbing tides That leaves us remorse and shame, and tears And washes away all things besides; Who shall give us the strength we need now, To leave forever this holiday rhyme, To shake off this sloth from heart and brow, And battle with Wasted Time?

The years that pass come not again, The things that die no life renew; But e'en from the rest of his cankering chain A golden truth is glimmering through; That to him who learns from errors past, And turns away with strength sublime, And makes each year unto the last, There is no Wasted Time.

A GOOD MEMORY WITH A GOOD CONSCIENCE.

BRO. J. H. THOMAS, of Missouri, sends us this week, without a suggestion from us, two dollars, to pay subscription due on old TENN. BAPTIST. God bless him, and put it into the minds and hearts of a thousand other good brethren to do likewise. This is the third instance of like remembrance of past dues.

THE ecclesiastical court of the Episcopal Church, which met in Providence, R. I., some time ago, to try Rev. John P. Hubbard, on a charge of permitting a Baptist minister to read the service and preach to his congregation, has just rendered a verdict of acquittal. One of the three clergymen composing the court dissents, but the other two unite in saying that Mr. Hubbard's conduct does not constitute a violation of the canon, though they seem from their published opinion, to think him morally guilty of not conforming to the spirit of his ordination vows, and intimate that under the recent amendment to the canon, he might be held liable to discipline for that offense.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED.

No. 106.

The Master.

The rules of service require every two months a muster of all the forces. It is preceded by a review and inspection. No one is allowed to leave the post that day. All are required to be present; the colonel, the other field officers, and every private. Every one attached to the command must be shown (this is the meaning of muster), or accounted for. If a man is on the sick list he must be visited in the hospital, and if absent on furlough or special duty he must be vouched for. All this particularly is required, because pay day comes after muster day, and the pay-roll is made out from the muster-roll. At pay day every one is to receive his due, and to make this sure, every one must be verified to be what he claims to be, and no one is allowed as a substitute for another. The form of proceeding is to break the battalion into companies, squadrons, and then the colonel, captains, adjutants, every man's arms, equipments and clothes. Then comes the muster: From a prepared roll of each company, and in the presence of J. H., the name of every man is called. Each soldier as he is called answers in a loud tone, "Here," and brings his musket to shoulder. No one can be overlooked, for if his name has not been called, he stands in the ranks with his gun at a support, while all the others are at an order. This makes him conspicuous. No one can answer twice, or for another, because his musket once brought down must remain at it. No one can escape by being on guard or at the hospital, for the guard house and hospital are both visited. When all this is done the colonel announces the contents of the muster to the paymaster, and then every man receives what is due to him. My office required me to be beside the colonel, as he called out and verified every man in the whole regiment.

Each company, as it is mustered, marches from the parade ground to its quarters. I thought the scene was a suggestive one. As we presented ourselves before each company, the officers were in front with their swords drawn, and the ranks of the company presented an unbroken array of glittering guns. As the calling of the roll proceeded, the swords of the officers were sheathed, each man answered, "here!" and one by one the muskets were brought to the ground—not in regular order, however, for the roll was made out alphabetically, while the men were ranked according to size. Sometimes a musket went down on the extreme right, and sometimes on the extreme left or center—now in the front rank, and now in the rear rank. Presently the muskets held on high were few, and scattered here and there along the ranks—then only one or two were left, and finally every one had been brought to the ground.

And so it is, I said to myself, with every generation of men. It stands at first an unbroken rank, with burnished arms upheld. Death begins to call the roll, and every one must answer to his name. It is one here and one there, and he answers, and his musket comes to the earth. Presently the generation-rank looks thin and ragged, but the calling goes on, and the answering, and the grounding of arms. Three only are left! two! one!! The last man answers, the last musket is down, the generation is all mustered. None escape. The guard are called in, the hospital visited. Even the black drummer has answered to his name, and is mustered too. All are mustered. And after one company is mustered it marches on to its quarters, and another company is mustered and marches off to quarters, until the whole regiment is mustered and marched off, and the parade ground, that in the morning was so full and bustling, by noon is empty and still. And thus generation after generation is mustered, and passes off to the house prepared for all the living, and in due time this camp of earth, with its teeming millions, will be mustered in quarters. High and low, rich and poor, white and black—all, all! Every one in turn must hear the call, to which he must answer, "here!" He must be verified, and he will be. And all this great muster, what is it for? Fellow-soldier, it is for another day, greater still, the great pay day! "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Do not fear, fellow-soldiers, we shall certainly receive our due at the great pay day. As we cannot be missed at the muster, so we shall not be forgotten at pay day.

But does the assurance give you comfort, or does it awaken dread? If you receive what is your due, what will it be? Alas, for us, for all of us, if we receive what is our due! But see now the wonderful grace and goodness of God through Jesus Christ. We deserve nothing but eternal death. But Christ has died for us. We have no righteousness of our own, but "Christ is the end of the law for righteousness to every one that believeth." "What shall we say then to these things? If God be for us who can be against us? He that spared not his own Son, but delivered him up for us, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Do these words of Scripture seem unintelligible to your understanding? Or if you understand them, do they fail to make any impression on your heart? Hear, then, this word of the Lord: "I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know ye the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

To give you this spiritual understanding is the work of the Holy Spirit, as the Savior said: "Howbeit, when he, the Spirit of Truth is come, he shall guide you into all truth."

And now, are you inclined to inquire how you may receive this work of the Spirit on your heart? Hear again the words of Jesus, "Ask and it shall be given you; seek and you shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

This, then, is the sum of all, "Fear not, only believe." And so when thy summons comes, trusting in the name of the Savior, thou standest at the last great muster humbly, but firmly answered, "here!" and pleading the merits of the same Savior, assuredly expect to receive from the great paymaster the reward of a crown and palm of victory, and an inheritance incorruptible, undefiled, and that fadeth not away.

Items.

CHRISTIAN CAMPAIGN.—The *Christian Instructor*, of Philadelphia, an organ of the United Presbyterian Church, remarks: "We must say, that with our views of the position of the Baptist Church on baptism and church membership, no course but the exclusive or close one can be consistently pursued by it. As a church, it must give up its exclusive views of the mode of baptism, or it must hold fast its views of communion. . . . Let this church, then, either give up its views of baptism, or hold fast its view of communion."

This is frank and candid, and the same editor will say to us, "Give up your views of baptism and communion, or hold fast to the practice of a close pulpit; for no minister is qualified to preach the gospel for you who is not qualified to eat the supper with you."

GOLD.—California has yielded ninety million dollars in gold and silver in ten years. Ninety million pages of religious and denominational tracts would do humanity more good than the gold, and those who read this paper could easily buy and sell and give away this number of pages in twelve months.

HINT.—I was lately present at an ordination, where the minister whose part it was to read the Scriptures, in reading a short chapter from the Second Epistle to Timothy, glanced his eyes upward to a particular part of the ceiling forty-four times, and never looked at his audience once. It was really painful to see him. Such a habit is not easily overcome; but if a minister knew how much it lessened his power in the work of saving souls, he would resolve, that cost what it might, he would break it up."

We know two prominent ministers in the West, who either fix their eyes on the pulpit floor, or upon space just over the heads of their congregations—never looking directly into the eyes of their hearers.

IMPOLITENESS IN YOUNG PERSONS.—Reading when others are talking. Cutting finger nails in company. Leaving meeting before it is closed. Whispering in meeting. Gazing at strangers. Leaving a stranger without a seat. Want of reverence for a superior. Reading aloud in company without being asked. Receiving a present without some manifestation of gratitude. Making yourself the topic of conversation. Laughing at the mistakes of others. Joking others in company. Correcting older persons than yourselves, especially parents. Commencing to eat as soon as you sit down to the table. Commencing talking before others are through. Answering questions put to others. Not listening to what one is saying.

LIBERAL RELIGION.—Rev. E. W. Mundy, in an article in the *Liberal Christian* on Diversity of Religion, says that all the various religions are right for those who adopt them—Protestantism for Protestants, Romanism for Romanists, Mohammedanism for Mohammedans, etc. "Your religion is better for you, and our religion is better for us," is the most common plea for paganism that missionaries have to encounter among the heathen. We did not expect to see this plea sanctioned by a professed minister of the gospel. If he does not respect the decision of revelation, that the preacher of a false gospel is accursed (Gal. i. 9), he might, at least, admit the dictate of common sense, that truth is better than error.—*Religious Herald*.

The views of the heathen are those of a majority of Protestants and the world at large to-day, i. e., one religion is as good as another—mine is as good for me as yours for you. If our brother of the *Herald* will not be offended, we will ask him, if the preacher of a false gospel should be accursed by the editor of the *Religious Herald*, ought Bro. Jeter to take him into the pulpit of Grace Church, and put him forward to preach the gospel to his congregation? Is that the way to curse a false teacher? Is that the way to withdraw from him? Is that the way to have no company with him, and to make him ashamed?

A LOCAL AGENT.—Mr. T. Campbell has removed from Albany, Ga., to Ripley, Tenn. He rendered us good service in Georgia, and will, we hope, act as local agent for us at Ripley.—*Religious Herald*.

Perhaps Bro. C. will encourage the Baptists around Ripley to support their own state paper first, and those who wish to take two can subscribe for the *Herald*. We know some in Tennessee who act for no paper but the *Herald*.

FRUITS OF FAITHFUL PREACHING.—Dr. R. C. Burleson, President of Waco University, Texas, says that "over five hundred persons have been added to Baptist churches, recently, in the region around Waco. He reports a revival, in

which six Methodists, five Presbyterians, one Episcopalian, and one Lutheran were baptized. Another Reformer applied for membership, but not being willing to be immersed by a regular officer of the kingdom, was not received.

A GREAT MAN FALLEN.—Rev. Basil Manly, Sr., DD., died in Greenville, S.C., Dec. 28, 1868, in the seventieth year of his age. Dr. Manly was one of the great men of our denomination. He was a minister for over forty years, and was universally known and beloved.

NURSEY OF THE CHURCH.—Rev. J. P. Chown states, that of eight hundred whom he has baptized during the twenty years of his pastoral labors in Bradford, England, four hundred were brought to Christ by means of the Sunday-school.

THEODORE TILTON, one of the editors of the *Independent*, in a lecture, expressed great pleasure at the growth of Romanism in this country.

NATIONAL BAPTIST, PHILADELPHIA.—The editor will greatly oblige us by sending us that copy of his paper containing his article on "Revivalists."

"INDEFINITENESS."—That remarkably fair (?) journal, *The Baptist*, says: "Campbellism, like Unitarianism, courts indefiniteness. Ask a Campbellite for his creed, and he will answer, 'The New Testament alone.' So does the Unitarian and the Universalist." We suppose, then, according to Elder Graves, that the teaching of the New Testament is "indefinite." If it be definite in its teaching, then the man who says, "I believe the teaching of the New Testament," speaks definitely. "The legs of the lame," etc.—*Chris. Review*, (Campbellite).

Why is it, then, that Barton Stone and A. Campbell do not agree touching their teachings? How is it that there is such a disagreement among your proclaimers to-day? Why have you so many doctrines *sub judice*? Mr. Campbell declared that all sorts of men in his sect preached all sorts of doctrines. How is it, Mr. Franklin?

GEO. MULLER'S report for the last year shows that he is still adding to his orphan houses upon Ashley Down, Bristol. Without solicitation on his part, he has received during the year, in money and articles, for the orphans' work, for the Scriptural Knowledge Institution, and for the Building Fund for two additional orphan houses, \$130,000; and has received altogether, since he began his work at Bristol, nearly \$2,000,000. When the new orphan houses are built and filled, he will have two thousand and fifty orphans under his care, and for their daily bread he relies upon the promise and word of God.

Some claim that George Muller never *advertises*, but gets all his money in answer to special prayer. He is the shrewdest advertiser upon either continent, and has thousands of agents publishing his work and soliciting means for him.

ALMS AT DEATH.—Sixty thousand dollars, in twenty dollar gold pieces, were given away to the poor, on the day of Baron Rothschild's funeral. That was about one-half his interest money for that day.

MEANNESS.—Strength is characteristic, usually, of wickedness. There is, however, a form of wickedness called "meanness," which does not require strength. That is the peculiar wickedness of weakness. It is the slave's way, it is the coward's way, it is the sneak's way of being wicked. It indicates, not a prolific nature, but a mousing nature. It works down toward the inferior animals. I have great hope of a wicked man; slender hope of a mean one. A wicked man may be converted, and become a pre-eminent saint. A mean man ought to be converted six or seven times, one right after the other, to give him a fair start, and put him on an equality with a bold, wicked man.—*Beecher*.

CHRISTMAS.—The Sunday-school of the First Baptist Church in Nashville celebrated Christmas in splendid style. The *American* says:

"A somewhat novel feature in celebrations of this kind gives additional interest. Two miniature ships, fully rigged in the style of first-class clippers, were exhibited. Not so very little either for they measured about four feet on deck, and were completely equipped with life boats, four each, anchors, chain cables, compasses, bells, etc., and armed each with a battery of seven guns. The ships were built and rigged by the pastor of the church, Rev. T. M. Skinner, and by him presented to the Sunday-school. The officers and crews were represented by pupils of the school, dressed in full sailor rig. The two captains met, exchanged greetings, compared notes of their voyages, a salute was fired from the battery of one ship, returned by the other, and three cheers were given by the crews. One of the ships, named the *Robert Raikes*, was designed to receive contributions in aid of Sunday-schools. The other, the *Macdonald*, was built for missionary work—principally to aid schools

in other localities. Liberal contributions in money and merchandise, shoes, clothing, etc., have been made, the amount in cash reaching nearly two hundred dollars. One of the ships was also purchased by a few liberal friends, while the distribution of gifts was in progress, for one hundred and five dollars, and again presented to the Sunday-school."

SEEKING 3000 YEARS BACK.—The passage of light between distant objects is not instantaneous, but requires eight minutes for its passage between the sun and the earth, three years between us and the nearest of the fixed stars, and three thousand years between us and stars of the eleventh or twelfth magnitude. Now, were a spectator to take his position to-day on Sirius or Lyra, and look at the earth with powers of vision sufficient to discern what is doing here, he would not see what is doing here to-day, but what was enacting three years ago, when the light, which has just reached him, left the earth. And were he to take his position on stars of the eleventh or twelfth magnitude, he would see at this moment what was done here three or four thousand years ago, that is, in the days of Abraham and Isaac and Jacob.

INFANT DAMNATION.—A late issue of the *Tablet*, New York, avows this monstrous doctrine, in its native relations, i. e., as entering into (consistent) Pedobaptism: "Why cannot Catholics use the public schools, or rather, why could they not, in case there were eliminated from them, and from the books studied in them, everything in any respect sectarian, or opposed to the teaching of the church? Why, we ask, in reply, can not unbaptized persons, who, though they have no faith in Christ, are free from actual sin, enter the kingdom of heaven, and enjoy the beatific vision? We answer, because heaven is the reward of positive merit, positive virtue, and these have none. No one can enjoy the beatific vision as the reward of mere negation. Besides the pure negation of virtue is only an imaginary state. One who has no positive virtue does not remain free from sin. The unbaptized infant who has as yet committed no actual sin, is under original sin, the sin contracted in Adam, which of itself debars from heaven, and the adult who does not practice virtue is sure to fall into sin, and do things opposed to virtue."

RESOLUTION. WHEREAS, Our pastor and brother, the Rev. J. S. Jordan, has resigned his pastoral charge of the Baptist Church in Metamora, Illinois, therefore, Resolved, That we tender him our warm and sincere thanks, for the manner in which he has served us during the year. Although we regret to part with him, yet we hope it is the hand of Providence that is leading him from our midst; and we cordially commend him to the kind regards of our brethren wherever, in the providence of God, his lot may be cast; and may the Great Head of the church take care of him, and his dear family, and crown his labors with success, to the honor and glory of God.

Resolved, That the above resolution be published in the *Standard*, Chicago, Illinois, in *THE BAPTIST*, Memphis, Tennessee, and that a copy be presented to Bro. Jordan.

Done in church meeting, the 11th day of January, A. D., 1869.

W. SUMNER, Church Clerk.

INTERNAL HEAT OF THE EARTH.—A curious fact has been lately brought to notice in regard to the Nevada silver mines. Heat, not water, is the chief enemy encountered after reaching a great depth, and instead of pumping out water, the companies have to pump in air. A Nevada paper says:

"The increase in the heat of our mines is now beginning to give many of our mining companies more trouble, and is proving a greater obstacle to mining operations in those levels lying below a depth of one thousand feet than any veins or 'pocket' deposits of water yet encountered. A number of the leading companies on the Comstock are engaged in putting in engines to be used expressly for driving fans for furnishing air to the lower levels, forcing it through large tubes of galvanized iron. With this great increase of heat in our mines comes a great decrease of water; in fact, in our deepest mine—the *Bullion*, which has attained the depth of twelve hundred feet—not a drop of water is to be seen; it is dry as a lime kiln and as hot as an oven. In the lower workings of the *Chollar* and *Potosi* mines, which are a perpendicular depth of eleven hundred feet below the surface, the thermometer now stands at one hundred degrees—a frightful heat to be endured by a human being engaged in a hard-of-labor calling for severe muscular exertion. Here, also, we find the water to have decreased till there is at the present time a very insignificant amount, it being necessary to run the pump but four hours out of twenty-four."

Poverty in the Parsonage Makes Poverty in the Pulpit.

The calamity which I stand in dread of, and which, next to the withdrawal of the Divine blessing, is the greatest a church can suffer, is that rising talent, genius and energy of our country may leave the ministry of the gospel for other professions. Matthew Henry says "a scandalous maintenance makes a scandalous ministry." And I will give another equally true: the poverty of the parsonage will develop itself in the poverty of the pulpit. I have no doubt about it. Genteel poverty, to which some ministers are doomed, is one of the great evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family a good education, to bring them up in what is called genteel life, and to deny him the means of doing so, is enough, but for the hope of heaven, to embitter his existence.

In the dread of debt; in many daily mortifications—meeting, perhaps, some old acquaintance, whom he dared not ask to his table, lest his prudent wife should frown upon his extravagance—in harassing fears of what shall become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than the privations of the poor.

It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals.—*Guthrie*.

STAND FAST.

Can you stand for God though you stand alone,
With your heart at rest and your soul secure:
With your feet on the rock and eye on the throne,
Can you stand and toil, and stand and endure?
Can you stand for God 'mid the storm's wild
Wail,
Can you stand when the tempests ride the air;
Can you stand when earthly hopes shall fail—
Can you stand for God and never despair?
Can you stand for God when your heart grows
Faint,
And your soul looks through the blinding
Tears,
Can you stand without murmuring or complaint,
Through the tedious days and the toilsome
Years?
Can you stand for God while the witching smile,
And the siren song and the world's caress
Unite their charms with the serpent's guile—
Can you stand with only God to bless?
Can you stand in the faith, though the time be
Long,
Though the night be dark and the day-star
Dim;
Can you stand and in his strength be strong,
Till at last you are found in peace with Him?
Can you stand?—Then stand in the strength of
God,
Through the waning years of this world of
Woe:—
When the golden streets are by pilgrims trod,
You shall stand within and his glory know.

Coleridge on Household Baptism.

The London *Freeman* has a lively article concerning things said by Samuel Taylor Coleridge on the baptismal controversy. "A born and bred Baptist," an intimate friend of Mr. Coleridge, had married a member of the Established Church, who, on the birth of her first child, leaned toward the church font. The husband leaned away from it; and in their parental perplexity appealed to Coleridge, as their "guide, philosopher, and friend." The Hampstead sage delivered his verdict, and among other things said:

I have, I confess, no eye for these smoke-like wreaths of inference, this ever-widening spiral *ergo* from the narrow aperture of perhaps a single test, or rather an interpretation forced into it by construing an idiomatic phrase in an artless narrative with the absoluteness as if it had formed part of a mathematical problem! I start back from these inverted pyramids, where the apex is the base! If I should inform any one that I had called at a friend's house, but had found nobody at home, the family having all gone to the play, and if he, on the strength of this information, should take occasion to asperse my friend's wife for unpropitiously conduct in taking an infant six months old to a crowded theater, would you allow him to press on the words *nobody* and *all* the family, in justification of the slander? Would you not tell him that the words were to be interpreted by the nature of the subject, the purpose of the speaker, and their ordinary acceptance? And that he must, or might have known that infants of that age would not be admitted into the theater? I have no objection to the words, *he and all his household*. Had baptism of infants at that early period of the gospel been a practice, or had this been previously demonstrated, then, indeed, the argument, that in all probability there was one or more infant or young children in so large a family, would be no otherwise objectionable than the being superfluous, and a sort of *argumentum in logic*. The words, *he and all his household*, are cited as the proof, it would be a clear *petitio principii*,

though there had been nothing else against it. But when we turn back to the Scriptures preceding the narrative, and find repentance and belief demanded as the terms and indispensable conditions of baptism—then the case above imagined applies in its full force.

THE TEACHER.—Piety, patience, perseverance, firmness and cheerfulness, are qualifications a good Sabbath-school teacher should possess, and in proportion as any of these are wanting, his usefulness as a teacher is diminished. He must love the work, love the scholars, love their souls—feel for each one that peculiar and distinguishing affection which can only be felt by visiting at their homes, and knowing their home joys and sorrows. Love them and they will love you, and so the first great lesson is taught and learned. Pray for strength, wisdom, grace, for yourself, and when you come before your class, they will see by your face and manner that you have talked with God, and are thereby prepared to talk with them. Study carefully the truth, and then study the hearts to be taught. Food that will do for one may not do for another. Study well the nature of each child, study your language, make it simple, child-like; make yourself a child again. Think of what troubled you then. Recall your own doubts and fears, and you can make the way to overcome more plain to those under your care. Teach each scholar what he particularly needs to be taught. The story is told of a missionary passing through a hospital distributing tracts, and giving to a soldier who had lost both his legs a tract on dancing.—*Mrs. Colby*.

BEGIN THE DAY WITH GOD.—There are many toiling ones, whose time is not at their own command. But there is not one who cannot hold converse with God. His ear can hear amid the clang and roar of machinery, or the hum of hundreds of voices. The heart can go up to him, no matter what the surroundings. Wherever Abraham pitched his tent, there he raised up an altar to the Lord. So wherever the Christian heart is, there is also an accepted altar, from which the incense of praise and prayer may ascend.

Yet there are but few who may not, if they will, find time and place for private communion with God before entering on the morning's duties. Luther, in his busiest seasons, felt that praying time was never lost. When remarkably pressed with labors he would say, "I have so much to do, that I can not get on without three hours a day praying."

Sir Matthew Hale also bears testimony: "If I omit praying and reading God's word in the morning, nothing goes well all day." How many of us may find here the cause of many of our failures, and consequent discontent and loss of happiness?

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