

CANCERS, & CO.

C. C. CANCERS CAN BE CURED.

JANUARY, (formerly of Memphis, Tenn.) and permanently in TRENTON, N.J. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

TO ANY MEDICAL SCHOOL. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

THE BAPTIST.  
J. B. GRAVES, Editor and Proprietor.  
Office, 361 Main St., Memphis, Tenn.

TERMS—\$4 PER ANNUM, IN ADVANCE.

Editorial Contributions.  
Vol. J. T. FRENCH, M.D., Ed. E. L. COMPTON, Ark.  
Ed. J. B. GRAVES, Tenn.

The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue. The Editor will be pleased to receive contributions for the next issue.

BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

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

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

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

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and seekers on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. vi: 17; 1 Cor. i: 2; Eph. i: 1-5; Acts ii: 41, 42; Matt. xviii: 20-23-28; 2 Cor. vi: 16-19; Rev. ii: 23; Philippi. xvi: 27; 1 Cor. x: 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 communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii: 16 and xxviii: 19; Mark xvi: 16; John iii: 23; Acts viii: 38; Rom. vi: 4; 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 PRINCIPLES.

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 in fact 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 law, 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 significance of "Baptism," 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's Classical Dictionary.)

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.—(Barnes, 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 power, 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 systems which no Christian can lawfully countenance, or recognize as legitimate.

5. 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 scriptural churches, or their members as official ministers of the gospel.

6. The Baptist Church is the parent of democratic and scriptural government.

7. No sect or denomination, organized on principles differing from those of the apostolic churches, having no just title to the name of church, or of church of Christ, or of a branch of the church of Christ, or of a church equal to the same thing, are equal to each other.

8. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and that the doctrine of the gospel through all ages.—(See Williams, p. 36)

Vol. II.

MEMPHIS, TENN., SATURDAY, MAY 1, 1869.

No. 42.

REASON AND REVELATION.

BY HOWARD FORD.

Reason, without the light of revelation, in its strivings after truth, in its inquiries concerning the ultimate fate of man, and in its conclusions in regard to the nature of the Supreme Being, (as may be seen by perusing the works of the ancient philosophers), presents such a contrast to the simple views and conclusions of the most uneducated Christian, that it is at once wonderful and instructive.

Christianity is not something which has sprung into existence by the aid of man's intellect, and which, like philosophy, may be improved by discoveries, and rendered nearer perfect each succeeding year. It was given to man by direct revelation, and must ever remain the same, unaltered. It is the light shed upon the eye, the dew distilled upon the flowers, the gift of God.

Before the discoveries of science had begun to shed their light upon the world, the patriarch of Arabia, in the midst of his troubles, the loss of his property, the death of his children, unjustly accused by his friends, and suffering physical pain, exclaims, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Compare this saying of Job with the maxim of the great philosopher, Socrates, in which, in two words, the substance of his religion and philosophy is to be found—*gnothi seauton*, "know thyself." Of God he knew nothing, and thought it vain to strive to know anything. Job had positive knowledge of the existence of the Redeemer of mankind, and rejoiced in the assurance that however much he was afflicted in this life, in the life to come all would be joy and peace and happiness through that Redeemer. Of this Socrates knew nothing.

How different is the resignation of a Christian, in adversity, from that of the old stoic philosophers! One yields a childlike submission to the will of God, knowing that his love hath prompted it, and that whom he loveth he chasteneth. The other coldly yields a submission, contradictory to man's nature, to what he considers inevitable, and finally unmercifully lays down his life, with no mediator between himself and God.

The elder Pliny, while contemplating the wonders and beauties of nature, is struck with the wisdom and power of a creative spirit, beyond the comprehension of the human mind, everywhere displayed in his works. But with the feelings of admiration and wonder, there was no emotion of love awakened within his breast. Between himself and that great Being existed, to him, an impassable chasm. He thought himself too insignificant to be especially noticed by Divinity, that prayer was useless, it could not alter the unchangeable laws of an endless cycle. Death, to the Christian, the threshold of life, was to him complete, eternal annihilation.

"All religion is the offspring of necessity, weakness, and fear. What God is, if in truth he be anything distinct from the world, it is beyond the compass of man's understanding to know. But it is a foolish delusion, which has sprung from human weakness and human pride, to imagine that such an infinite spirit would concern himself with petty affairs. It is difficult to say whether it might not be better for men to be wholly without religion, than to have one of this kind, which is a reproach to its object. The vanity of man, and his insatiable longing after existence, have led him also to a dream of life after death. A being full of contradictions, he is the most wretched, since the other creatures have no wants transcending the bounds of their nature. Man is full of desires and wants, that reach to infinity, and can never be satisfied. His nature is a lie—uniting the greatest poverty with the greatest pride. Among these so great evils, the best thing God has bestowed on man is the power to take his own life."

Let us now turn aside from Pliny, the great philosopher, the learned historian, who was everywhere known and respected for his high mental endowments, to the hero of Christianity, the champion of truth, Paul, the apostle of Christ. He says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The future was not a dark uncertainty to him, but a bright and glorious reality, a certainty of dwelling forever in mansions of eternal bliss with his Creator and Redeemer.

Such are the contrasts between unaided reason and the light of revelation. The one, darkness and despair—the other, light, hope and eternal bliss.

THE PAPACY IN EUROPE.

It is interesting to stand afar off and watch the varying phases of the great religious movements which are now in progress in Europe. The surface of society is constantly agitated, like the bosom of the broad, restless ocean. If one fixes his eye on the papal movement he will see here the great threatening wave heaved up, as though it were about to carry everything before it, while yonder the white-crested billow is sinking down, soon to give place to a deep hollow, where the waters seem to sleep quietly amid the surrounding tumult.

It is only a few short years since men were accustomed, when they wished to point out a spot where Popery in its worst form was to be seen, to bid us look at Austria or Spain. They both seemed fast chained to the Papal See, and it appeared as though the chains of their bondage would endure for long, hopeless ages. On the other hand, when the eye sought for a land which was anti-papal to the very core, whose people by ancestral right hated Popery, and by irresistible instinct would spurn it and all of its gaudy trappings, it turned lovingly and with assured confidence toward England.

But now England seems to be losing sight of the teachings of her dark centuries—she seems ready to forget the burnings which once lit up her lurid sky, and sent sorrow into her homes. She seems to be all at once wonderfully smitten with the charms of that painted Jeebel, whom their fathers loathed and hated, as the filth and wickedness of the strumpet merited. A late English journal points out the sad havoc which the wolf in the fold—the Roman Catholic in the Established Church of England—is making with what used to be reckoned the purity and simplicity of that church:

The Confessional is set up, and confessions are heard in every Tractarian school. In Pimlico there is a "Boarding School for Daughters of the Clergy and Professional Men," and also an orphanage, both carried on by Sisters from Clover Convent, where the confessions are regularly heard by the Father Confessor of that community. This gentleman also rejoices in the title of "Superior General of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ." In all schools carried on for the purpose of "infusing the rising generation with the Popish heresy," there are Oratories and Confessionals. In the oratory of this school, which is furnished with altar, paintings, crosses, candles, flowers, etc., the Sisters conduct the seven daily Romanish offices of Prime, Terce, Sext, None, Vespers, Compline, Lauds, and servants attend for confession, but many ladies, the wives, daughters, and sisters of English Protestants, come, by appointment, to kneel at the feet of a Tractarian priest, and disclose to him all their family affairs; while he appoints "penances," and assumes to himself God's prerogative, the forgiveness of sins!

Another English writer says: Many, especially of the higher classes, are continually joining its ranks, while, worst of all, the so-called Catholic party are with the most daring effrontery, preaching every Romanish tenet and introducing every Romanish practice into the services of the Church of England. The church seems not to have the power to keep them in check. They openly avow that their object is to lead England back, nationally, to the tenets she abjured at the Reformation.

The wave is rising, and with its white crests threatens to sweep all before it in England—that is, all that still clings to the English Established Church. There is, however, one who sits aloft, and who says even to the most lofty and threatening wave of evil, "Thus far shalt thou come and no farther, and here shall thy proud waves be stayed."

On the other hand, Austria, the most ultra of all ultra devotees of the Papal Church, has been snapping its chains and casting them away, and Spain, heaving with the throes of a great political revolution, is now ready to set at naught the terrors of the priesthood which have held it in subjection. The Bible has gone into the land, and there as elsewhere it is found that "the entrance of Thy Word giveth light." It has sent some bright rays into the dark places of the Papacy, and poured some luminous beams on its dark practices. And men are beginning to talk, no longer with bated breath, in secret lurking places, but with unflinching voice, out in the broad daylight, in her city thoroughfares, and as they pass along her railways, about the place which the Bible claims and which of right it ought to hold. Yes, the proudly swelling waves which stood up so long over those lands have begun to subside. "The waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys, unto the place which thou hast founded for them."

There is one lesson which we may learn from the fluctuations of Papacy, and in the learning of that lesson find a great rest for our spirit in the stormy day when evil seems to triumph, and great stimulus to our zeal in the more calm season, when it seems to be smitten by the hand of the Lord and suddenly shorn of its former power. The evil never dies out utterly. Its extinction total and final, is reserved for a future day—a day of the full revelation of the glory and might of the promised King. On the other hand it never fully and finally prevails, for from his seat on high, at the right hand of Majesty, the King who is to come watches all the movements of the Evil One, and all the changes of his fortunes; and, calm in the consciousness of his own power, he laughs at the futile efforts and proud self-gratulations of him whose final overthrow comes irresistibly on.

In a word, we may learn, as we watch the course of events, to be calm in trying times, and hopeful still; and to be watchful and zealous and full of earnest prayer, when the work of the Lord seems to move forward with most steady progress and most irresistible power.

In England, Austria and Spain it is the part of those who have the Lord's commission to preach the gospel. If Popery is rampant in England, preach the gospel as the best barrier to the incoming wave. If Popery is waning in Austria and Spain, preach the gospel as the only means of preventing the now subsiding wave from rolling back again with new and more fatal power.—*Ed.*

OBITUARY NOTICES.

From the Christian Advocate.

"I would be obliged to you for your rule about obituaries. Nearly every one I send to your office has some change made in it."

Thus complains and requests one whose contributions to the obituary department of the *Advocate* have seldom escaped a little pruning. We reply with pleasure, and not for his benefit only.

Take a specimen of the raw material—such a notice as our friend usually writes.

He begins with an apostrophe to death, in prose or poetry; or an essay-like description: "Death, the stern messenger and dread king of terrors, has been in our midst, and, with invisible wing, has snatched away one of the fairest flowers," etc. Now all that goes out. Every editor ought to be a king of terrors to such writers, and run his stern pen in the midst of such rustian.

But come to the subject matter. "Departed this life, at the residence of her husband, in the city of Nashville, Davidson county, State of Tennessee, Mrs. Mary A. Jones, wife of John Jones, Esq. She was born on the first day of January, 1800, and died on the first day of April, 1860, being at her death just sixty years, three months, and six days old. Her native State was—"

Stop there. Can't those sentences be condensed so as to express everything said in half the words and better style? "Departed this life." Does the Bible, in all its records of mortality, use such a roundabout expression? Adam did not depart this life; he died. Besides improving the style, there is economy in this brevity. It substitutes one word for three. In setting up "departed this life," the printer dips his fingers into the type sixteen times for letters, to say nothing of spaces; in setting up "died," only four times. Why say "at the residence of her husband," when that is always taken for granted, when the contrary is not stated? The village, county and State, all written out in full, are seldom necessary to identify and locate the dead. The Mrs. is superfluous, for it is immediately added that she was the wife of J. Jones, Esq., (as well leave out the Esq., in such cases), and this affords another convenient abbreviation—"Mary A. wife of J. Jones." If her name had been sent through the postoffice, or written without any reference to her husband, then it might have been proper to write it in full, with the Mrs. prefixed. That writer supposes his readers to be ignorant of the simplest elements of arithmetic. Having the dates of birth and death, most people who can read can cipher out the age. The weary judge out short the infinitesimal lawyer by saying that the court ought to be presumed to know something. Editors claim the same for their readers.

Without putting further specimens before us, we add a few more suggestions. In writing the life of a public man, it might be well enough to state how many times he moved, and how long he stayed

in each place, etc. But all the emigrations and immigrations so minutely specified are of no interest at all in nine-tenths of obituary notices. The dead, of blessed memory, were well known to their community of personal friends. They filled that circle well, but notoriety was no part of their character. That which was beautiful and inspiring in life, and character in death, and may be useful to others, lies in a different direction. The number of children left, and such like items, are also well known to the neighbors and family; and others, who might draw instruction from them, as fellow mortals and Christians, in what is common to all, take no interest in these details.

Besides condensation, characterization should be studied in this line of composition. Though agreeing at all vital points good people are not alike in the lesson which their lives teach, or their deaths. How often, for instance, it is written of one that he died peacefully and triumphantly! To us, this is confused, if not contradictory. Peace in death is vouchsafed to many of God's people; triumph to but few. Let us avoid all cant and extravagance in the presence of so solemn a scene.

EXCERPTS FROM MOSHEIM.

BY A. SHEERWOOD, D. D.

I copy a few passages from Mosheim which may be interesting to those who have not access to his four volumes. They are too well known to need commendation. I begin with the first volume, 9th century, and run back toward the Advent:

"Boniface III. engaged Phocas, a bloody tyrant, to take from the Bishop of Constantinople the title of Universal Bishop and confer it upon the Roman Bishop."

"The ancient Britons and Scots persisted in maintaining their religious liberty."

"The Waldenses, or Vaudois, had already retired into the valleys of Piedmont."

"Progress of vice and immorality in rulers and ministers truly deplorable."

"In 755 the Roman Bishop is raised to the rank of a temporal prince through the aid of Pepin, the French monarch."

"Jews compelled to make a feigned profession of faith in Christ, and many were dragged into the churches in order to be baptized."

612. "Rise of Mohammed in Arabia."

"Fourth century, Constantine assumed power over the church, and right to modify its government. Bishops made innovation, and excluded the people from all share in the church matters, and even the presbyters from any authority. Only a shadow of the ancient government remained at the close of this century."

Bishops would not admit that they were created such by the favor of the Roman See; but their authority was derived from above.

"Two maxims of the Monks were—it was an act of virtue to deceive and lie when the interests of the church might be promoted—errors in religion were punishable with civil penalties and corporeal tortures."

"About 313 Constantine embraced Christianity, in consequence it is said, of a miraculous appearance of a cross, which appeared to him in the air. The question whether he was a real Christian, has never been satisfactorily settled."

Baptismal fonts were erected in the porch of each church. Those who had not received the sacrament of baptism, were not admitted to the Holy Supper. Baptism was administered to such as after a long course of trial and preparation, offered themselves.

In the second century, those to be baptized, repeated the creed, confessed and renounced their sins, and were immersed under water.

Baptism was administered in this (1st century) without the public assemblies, and was performed by immersion of the whole body in the baptismal font.

The churches were entirely independent—each governed by its own rulers and laws; no right to enact laws from other churches, no traces from which councils and metropolitans derive their origin.

A bishop during the first and second century was a person who had the care of one Christian assembly, generally small enough to be contained in a private house. In this he acted not so much as master as a servant.

The assembly of the people chose their own rulers and teachers; they rejected or confirmed by suffrages, the laws that were proposed by rulers—excommunicated unworthy members, restored the

Rates of Advertising.

The *Baptist* is, without question, the best advertising medium in the South or West. The weekly circulation of *The Baptist* is larger than any other paper published from this city.

No. of Copies	1 Month	3 Months	6 Months	12 Months
1	\$5	\$12	\$22	\$40
2	10	24	44	80
3	15	36	66	120
4	20	48	88	160
5	25	60	110	200
6	30	72	132	240
7	35	84	154	280
8	40	96	176	320
9	45	108	198	360
10	50	120	220	400

Special Professional and Business Cards of three lines or less, will be classified and will cost a \$10 per annum. Each insertion in the *Baptist* is inserted at 25 cents per line. Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity in advance.

Yearly and half yearly advertising, quantity











## A COLUMN TO BE READ.

## AXIOMS.

1. All religious acts are acts of obedience.
2. There can be no obedience where there is no law.
3. There can be no obedience where the law is not known.
4. There can be no obedience that is not personal.
5. There is no obedience that is not voluntary.
6. There is no obedience that is not prompted by love, and accompanied by faith.
7. Every act of obedience is like baptism, the answer of a good conscience toward God.

From the above all can see that infant baptism is not a religious act, because it is not, and can in no sense be considered an act of obedience. There is no law for it; and if so, the law could not be known by them; nor can infants exercise volition, love or faith; nor have they a good conscience to be answered by baptism. Infant baptism, then, not only is destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of the one sprinkled in unbelief to obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the church—these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

## DILEMMA.

1. Is Christian baptism a personal duty—i. e., enjoined upon parents, as was circumcision, or to be administered to their children?
2. Is Christian baptism the personal duty of a penitent believer?

If a parental duty, like circumcision, it can never be the duty of the child, though its parents were derelict in theirs—and infant baptism thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a penitent believer, then it is not a parental duty.

## FOR CAMPBELLITES.

1. The Baptist Churches are either true churches of Christ, or they are false.
2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize.
3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize.

Now, Campbellite ministers deny that Baptist Churches are the true churches of Christ visible, or that the design of their baptism is Scriptural. They are, therefore, all unbaptized and unordained. But suppose they grant that Baptist Churches are the true churches of Christ; Campbellites then manifestly are schismatics, having been excommunicated as heretics and schismatics.

Again: If the design of baptism as administered by Baptists is Scriptural, then are the baptisms of Campbellites invalid, null and void, because they do not practice it. But if the baptisms of Baptists are not Scriptural because of its design, then are all Campbellites unbaptized, because Mr. Campbell and the first Campbellite preachers had no other.

If Protestants and Campbellites cannot meet these dilemmas, their rest impaled upon the third—"we cannot tell"—and this makes a *Trilemma*, a three-horned difficulty. [See little book entitled "Trilemma" for the history and argument—price fifty cents. S. W. Pub. House.]

## SIMILAR CREEDS.

**CATHOLIC.**—"If any man shall say that baptism is not essential to salvation, let him be accursed. In baptism, not only are our sins remitted, but also the punishment of sins is graciously pardoned of God. Baptism opens to every one of us the gate of heaven, which before, through sin, was shut."—*Council of Trent, highest authority.*

**EPISCOPAL.**—Every person confirmed is required to answer these questions: Q. "What is your name?" A. "N. or M."

Q. "Who gave you this name?" A. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Prayer Book Catechism.*

**METHODIST.**—What are the benefits we receive by baptism? "And the first of these is the washing away the guilt of original sin by the application of Christ's death."

"By baptism we are admitted into the church, and consequently are made members of Christ, his head."

"By baptism we who were by nature the children of wrath are made the children of God."

"In all ages the outward baptism is a means of the inward."

"By water, then, as a means, we are regenerated or born again."

"If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—*Doctrinal Tracts, pp. 246, 247, 248, 249, 250, 251.*

**UNITARIAN.**—"The belief of one fact, and that upon the best evidence in the world, is that it is requisite, as far as faith goes, to salvation. The belief of this one fact and submission to one institution expressive of it, is all that is required of Heaven to admission into the church."

1. "A Christian, as defined, not by Dr. Johnson, nor any creed-maker, but by one taught from heaven, is one that believes this one fact, and has submitted to one institution, and whose deportment accords with the morality and virtue of the great Prophet."

2. "The one fact is expressed in a single proposition—that Jesus the Nazarene is the Messiah."

"The evidence upon which it is to be believed is the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts."

"The one institution is baptism in the name of the Father, and of the Son, and of the Holy Spirit. Every person is a disciple in the fullest sense of the word, if he has believed this one fact, upon the above evidence, and has submitted to the above mentioned institution."

## The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, TENN., MAY 1, 1869.

## TERMS TILL THE DEBATE

[No Additional Premiums.]

For Twelve Months, . . . \$3.00

For Six Months, . . . . . 2.00

## 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. J. R. GRAYES.

## DID THE DIVINITY OF CHRIST PARTICIPATE IN HIS SUFFERINGS?

No. 1.

BY ELDER J. M. WOOD.

Christ was both human and Divine—and his perfectly human and his perfectly Divine natures were perfectly united; and he—just as he was—really, positively, suffered and died and rose again as the Savior of his people; and no truth in the Bible is more clearly revealed than this.

Having said in a previous article about all I wished to say in answer to Brother Renfro, I propose another article to sustain the affirmative of the above proposition, by a different course of argumentation from that employed in the essay. I have admitted that the perfect humanity of Christ included body, soul and mind, because I believed that truth required the admission. But I freely confess, that so far as the admission refers to the human soul, the conclusion is rather by implication or speculation, than by clear revelation. We believe the humanity perfect, and that without a soul it would not be perfect, and so believe that Christ had a human soul.

This was not elaborated in the essay, because it was not the question discussed, and, to my mind, by no means important to the main question of the essay. All who have written upon the subject recently, have admitted the union of the perfect humanity and perfect divinity of Christ, some holding that his humanity only suffered, while the essay claimed that Christ suffered in his perfectly united nature. This is the Issue. So that, if it should be proven, beyond a doubt, that he had a human soul, or if it should be proven, beyond a doubt, that he had not, and that his humanity was perfect without it, the issue which I present would not be necessarily changed. The essay claims, with emphasis, that the human and Divine suffered upon the cross. The subject is so dear and so full of interest, is the apology for being thus particular in defining my position; and should be a holy reason why all writers should prayerfully seek to know the truth, the whole truth, and nothing but the truth—and all of us should be ready to lay down our errors at the wonderful cross.

In the further presentation of my views, there are some things which I wish to get out of the way.

1. Metaphysics cannot settle this question. It is above metaphysics.
2. Our preconceived and crude ideas of God and his susceptibilities cannot decide it. We are to believe what he says, though it may appear impossible to us.
3. The theories of authors however good, or however learned, are not infallible.

With these out of the way, I present the following considerations:

First. An argument from the personality of Christ. Who was He? Where does personality reside? He was the Son of God. At his baptism it is said, "And lo, a voice from heaven, saying, 'This is my beloved son, in whom I am well pleased.'" Matt. iii. 17. At his transfiguration it is said, "And there came a voice out of the cloud, saying 'This is my beloved son; hear him.'"

Here we have the very Christ visible, in his humanity, baptized by John, and yet acknowledged to be the Son of God. But the Son of God was the second person in the Trinity—as it is said, Father, Son and Holy Spirit. Is it more mysterious that the Son should suffer than that he should be baptized? But we have his united character, in suffering, expressly presented in the following passage: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Here we have the Son of Man and the Son of God in unity. He who suffers is he who saves.

But it is admitted that personality resides in the Divine nature of the Savior. For some admissions important to this discussion, I am greatly indebted to Bro. Shaver, editor of the *Index*. As my own library was burned by Sherman's forces, Bro. S. will not take exceptions to the use of his library, so far as the teachings of his books have been exposed to the public:

Let it be remembered (as expressed by the more than one hundred baptized congregations of England and Wales, in the confession of 1689) that the two whole, perfect and distinct natures of Christ were inseparably joined together in one person, without conversion, composition, or confusion. *Index, Feb. 11.*

In this admission we have the two whole, perfect and distinct natures not only joined, but inseparably joined in one person. That person was the Divine Savior—in his whole, his perfect, his entire being, "without conversion or confusion." Then why disjoin, convert and confuse, in his inexpressible sufferings for the sins of his people, the greatest of all recorded works?

"Twas great to speak a world from naught, 'Twas greater to redeem."

How, separate from his personality, could he suffer? The admission is strengthened by its repetition in the *Index, Feb. 25th*, as follows:

We avowed, some weeks since, our agreement with the English Baptists of 1689, and the great body of Christian believers, through all ages, in their acceptance of the truth, that the two whole, perfect and distinct natures were inseparably joined together in one person, without conversion, composition or confusion, which person is very God and very man, yet one Christ, the only Mediator between God and man.

Now this is precisely what is claimed in the argument which I present, and formerly urged in the essay of January 16th. Here we have the admission of more than one hundred baptized congregations of English Baptists and Christian believers, through all ages, that the Divine and human natures constitute the one Christ. If the Scriptures do not represent this one Christ in his own proper person, as suffering for his people, I am unable to understand plain Latin, plain Greek and plain English.

Gill says, "The human nature of Christ never had a subsistence of itself; but from the moment of its conception, formation and creation, it subsisted in the person of the Son of God; and hence the human nature of Christ is not a person." Hopkins says, "The personality of Jesus Christ is in his Divine nature. He existed a distinct, Divine person from eternity, the second person in the adorable Trinity." In substance, so say Liddon, Ridgeley, Hill and Dr. Hornely. *Index, Feb. 25.*

The editor, who, by no means, in my estimation, is inferior in claims as a writer, says:

There is, then, one and only one person in Christ—that which existed from eternity in his Divine nature, and gathered up his human nature into itself. Our position is, that the human nature of Christ does not subsist in itself, but in the person of the Son of God. It follows, then, that the properties of both his natures are properties of his person, and the acts of both his natures are the acts of his person. So that therefore the acts and properties of both natures may be ascribed indifferently.

Yet some of these authors say that Christ's humanity only suffered. How is this? It has no subsistence in itself (by these admissions), but subsisted in the person of the Son of God—the human gathered up in the Divine—the properties and acts of both natures are properties and acts of his person, and that person is the Son of God, the second person in the adorable Trinity, and yet his Divine nature does not participate in his sufferings! Now, since feeling, sympathy and suffering are human properties and acts, they belong to the Divine person, by the logic of this admission; and since infinite wisdom, infinite love, infinite compassion and infinite verity and faithfulness, are clearly Divine, by putting these properties together, we have the infinite Christ of the Bible, who bore our sins in his own body on the tree. Who denies that there were feelings, action and suffering upon the cross such as the universe has witnessed but once? His body, soul, if you please, his entire being baptized in woe, in his real character, in his own person. Upon this admission—all other arguments failing—I would risk the proposition that the divinity participated in his sufferings, as well as risk my plea against "blaspheming and scoffing."

**QUERY.**—What should the church do with a brother who bankrupts? Please give us your views on the above query if you think it prudent, as it is being excited in the churches in this locality. Yours in Christ,

R. W. THOMPSON.

**ANSWER.**—If the brother fails in business, or is so ruined by the war that he cannot pay his honest debts, he is to be pitied, and aided by all to recover; but if he goes into bankruptcy and makes safe his property by false swearing, he should be excluded *instantly*. (Quoted in *Index*.)

**QUERY 1.**—In the reception and dismissal of members, should a majority govern, or should unanimity be required in one or both cases?

**ANSWER 1.**—The majority, unless the minority can show good cause for rejection.

**QUERY 2.**—What course should a church pursue with her clerk who positively refuses to record one of her acts?

**ANSWER 2.**—Dismiss him from the office at once.

## MASONRY AGAIN.

BY J. M. FENLEYTON.

I have seen, within the last few days, several articles in THE BAPTIST concerning a former piece of mine headed, "Masonry Run Mad." Perhaps my caption was not sufficiently courteous, but I employed it chiefly because an advocate of Masonry had claimed for the institution an equality with religion in the matter of inspiration. I thought the time had come to use plain, strong words; and I wished to bear my testimony against a glorification of Masonry at the laying of a corner-stone of a Baptist meeting house.

Of the communications which my article has called forth, I notice the one only which appears in connection with the writer's name. That is to say, I reply to Bro. W. E. Paxton. I have my reasons for not replying to articles over fictitious signatures or initials that I do not recognize as the exponent of a name. It is proper to say that I did not regularly receive the paper containing Bro. Paxton's article, and I suppose I would not have seen it at all had I not written for back numbers of the paper which had failed to reach me. This explains why my reply has been deferred till now.

I am glad Bro. P. has nothing to say in advocacy of some things which I had condemned. Most sincerely do I agree with him when he says:

"I dare say the extravagant pretensions of many Masons often make the institution appear ridiculous in the eyes of the world, and certainly Masonic ceremonies are not necessary to the erection of Christian edifices."

In this view Bro. P. and myself are together. He, however, objects to the language I had used as follows:

"If men of the world wish to join Masonic lodges, I have nothing to say. I do say, however, that when Christians join them they discredit Christianity. It is their business to do all the good they can as Christians. How then are they to do good as Masons? They cannot, unless they ignore their Christian obligations. Whatever good they do as Masons is abstracted from the good they are sacredly and solemnly bound to do in their Christian character. If I cannot prove this, should it become necessary, nothing can be proved."

Whether these views are correct or otherwise, they are in perfect accordance with what I had published before in a note on page 163 of my "Church Manual." I there say:

"That a church with the New Testament for its charter of incorporation, is constitutionally a society, organized for the promotion of all Christian objects. These objects should be prosecuted so zealously by all church members as to make it apparent that no secular or secular association is needed to carry forward any benevolent or Christian work. And besides, whatever good church members do, should be done in their Christian character."

I have made this quotation from the "Church Manual" to show that the views to which Bro. P. objects were not improvised for the occasion that called forth my former article, and I am, of course, glad they have been given to the public with the sanction of the American Baptist Publication Society.

The important question, however, is whether my position is tenable. If it is not, it makes no difference as to its being new or old. I have been accustomed to think that Christians are under obligation to do all the good they can do in their Christian character. I have preached for more than the third of a century that Christian consecration to the service of God should be unreserved. This consecration, I supposed, includes the dedication to the Lord, of talent, time, influence, property, and everything. I have thought that in view of the infinite price paid for their redemption, Christians are wholly the Lord's. I have never imagined that they were partly his, partly their own, and partly the world's. As "the first and great commandment of the law" requires "all the strength" to be expended in the love and service of God, it has not entered into my mind that the gospel requires less. Are these things so? I have heard none of my brethren preach otherwise, whatever they and I may have practiced. This unreserved consecration is often explained and enforced in connection with the baptismal profession, which is pre-eminently the Christian profession. Now, if Christians are required to give themselves wholly to the Lord, and to do all they can do in their Christian character, what is left for them to do in some other character? Absolutely nothing. If, therefore, they do anything outside of their sphere of Christian action, it is because they neglect something inside of it; for all they can do is required within. Whatever they do without takes from what they ought to do within, and to this extent Christianity is disparaged and discredited. So it seems to me.

Bro. P. represents me as assuming "that there is a conflict between Christian and Masonic duty." I object to the term "duty" in this connection. Strictly speaking there cannot be a conflict between duties. I think there may be a conflict between Christian and Masonic requirements. I suppose Bro. P. does not. Hence, his illustration about Memphis, etc. He considers that "if Christian duty required a man to go from Mem-

phis to New Orleans," and "Masonic duty required him to go to Louisville at the same time," he "could not do both." (By way of parenthesis, I may say many Masons that I have known would go to Louisville.) But if "Masonic duty required him to go to Vicksburg, I cannot see how there would be any conflict, as both obligations lead in the same direction." This is Bro. P.'s illustration. I never knew a man to attempt a defense of Masonry who did not furnish me an argument against it. Now let us look at the illustration before us: If Christian duties conflict with Masonic requirements the latter must be disregarded. If Christianity requires a man to go to Orleans, he must not permit Masonry to carry him to Louisville. Very well. So far I agree with Bro. Paxton. We will both say that Masonry is not to be tolerated by Christians if it conflicts with Christianity. The only part of his illustration which remains pertains to Vicksburg. He thinks that if Christian obligation takes a man to Orleans, and Masonic obligation takes him to Vicksburg, there is no conflict of obligation, because the two lines of duty, as far as they run together, are substantially the same. Then, I say, the illustration shows that there is no necessity for Masonry. Christian duty, without any Masonic obligation, will take the man to Vicksburg. This is all that Masonry is supposed to do; but Christianity does this of itself. Why then throw around it any cumbersome impertinence to obscure its glory?

I am somewhat rusty in logic, but I will see if I can construct a dilemma: If Masonry operates outside of the sphere of Christianity (and therefore in conflict with it), it is wrong. If it operates inside of the sphere of Christianity, it is unnecessary. But it must either operate outside or inside of that sphere. Therefore, it is either wrong or unnecessary. Bro. P. must take one of these horns. In the spirit of his illustration he will be obliged to take the latter.

Here, as I have proved my point, I might lay down my pen; but as I do not expect it will be necessary for me to refer to Masonry again, I wish to say something more. I have intimated that Christian duties and Masonic requirements may interfere with one another, and that the practical preference may be given to the requirements. I write what I know. As pastor of a church many years ago, in which the Masonic influence was strong, I presented for consideration the case of a poor afflicted sister, in whose piety every body had perfect confidence. It was necessary for pecuniary assistance to be given to her to keep her from suffering. When a proposal was made to raise the money needed, there was no response. I was astounded and mortified. I did not understand the matter till the meeting was over. Then the senior deacon of the church—a good man, now in heaven, I doubt not—told me that he did not respond to my proposal, because the Masonic lodge was going to make an appropriation for the sister's benefit, and that his contribution would go in that way! What a state of case! That good brother was so fascinated with Masonry, that although he did not give the sister a dollar because she was a disciple of Christ, he contributed to her support because she was the wife of a worthless, drunken Mason. Will it be said that the deed performed was a good one? Admit it; but did it not "discredit Christianity?" The very thing I said in my former article. I have known church members to boast that there was more pecuniary liberality in Masonic lodges than in churches, and those very members chose to give through the lodges. They seemed to take pleasure in magnifying lodges and disparaging churches.

There are, no doubt, thousands of Christian men in Masonic lodges who have never thought of some very serious objections to Masonry. So there are hundreds of thousands among Episcopalians and others who repeat the "Apostles' Creed," so-called, every Sunday, and they think they believe it. They say they believe that Christ "was conceived by the Holy Ghost." Not one of them believes this statement. The Holy Spirit miraculously produced the body of Jesus, but the virgin Mary "conceived." If conception does not belong to the mother, we are out at sea, and there is nothing certain. I only refer to this to show how people often say what they do not believe or understand. They do not think. There is many a Christian man in a Masonic lodge who has never observed that the "prayers" are not presented in the name of Christ. It has to be so, to suit different classes represented in lodges—deists, Jews, Unitarians, etc. Christians have not thought of the matter aright. It must be thoughtlessness. Is there a Christian on earth who, if he would think, would dare to approach God except in the name of Christ? How could he, when Jesus says, "No man cometh to the Father but by me?" In the very "prayers" to which I refer, one of the fundamental facts of the gospel, if not falsified, is kept out of sight. It is kept out of sight when "should be made luminously prominent."

When a Christian man's attention is called to this matter, if he can still join in Masonic prayers, Masonry must have a bewitching influence over him. Alas, in many of the human organizations of this age, the name of Christ, the Mediator, is studiously excluded from the so-called prayers that are offered.

## Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND SELECTED.

No. 224.

## The Dog and the Empty Hole.

The first summer which we spent in Louisiana, we had along a very intelligent dog named Noble. He was learned in many things, and by his dog-like excited undying admiration of all the children. But there were some things which Noble could never learn. Having on one occasion seen a red squirrel run into a hole in a stone wall, he could not be persuaded that he was not there forevermore.

Several red squirrels lived close to the house and had become familiar but not tame. They kept up a regular romp with Noble. They would come down from the maple trees with smoking coolness; they would run along the fence almost within reach; they would cock their tails and sail across the road to the barn; and yet there was such a well-timed calculation about this apparent rashness, that Noble invariably arrived at the critical spot just as the squirrel left it.

On one occasion Noble was so close upon his red-backed friend that, unable to get up the maple tree, he dodged into a hole in the wall, ran through the chinks, emerged at a little distance, and sprang into the tree. The enthusiasm of the dog at that hole can hardly be described. He filed it full of barking. He pawed and scratched as if undermining a bastion. Standing off a little distance he would pierce the hole with a gaze as intense and fixed as if he were trying magnetism on it. Then, with tail extended, and every hair thereon electrified, he would rush at the empty hole with a prodigious onslaught.

This imaginary squirrel haunted Noble night and day. The very squirrel himself would run up before his face into the tree, and crouched in a crotch, would sit silently and watch the whole process of bombarding the empty hole, with great sobriety and relish. But Noble would allow of no doubts. The conviction that that hole had a squirrel in it continued unshaken for six weeks. When all other occupations failed the hole remained to him. When there were no more chickens to worry, no pigs to bite, no cattle to chase, no children to romp with, no expeditions to make with the grown folks, and when he had slept all that his dog-skin could hold, he would walk out of the yard, yawn and stretch himself, and then look wistfully at the hole, as if thinking to himself, "Well, as there is nothing else to do I may as well try that hole again."

In some respects, however, the dog had had advantage. Sometimes he thought that he really believed that there was a squirrel there. But at other times he apparently had an inkling of the ridiculousness of his conduct, for he would drop his tail, and walk toward us with his tongue out and his eyes a little askant, seeming to say, "My dear sir, you don't understand a dog's feeling. I should of course much prefer a squirrel, but if I can't have that, an empty hole is better than nothing. I imagine how I would catch him if he was there. Besides, people who pass by don't know the facts. They think that I have got something. It is needful to keep up my reputation for sagacity. Besides, to tell the truth, I have looked into that hole so long that I have half persuaded myself that there is a squirrel there, or will be, if I keep on."—H. W. Beecher.

This story of Noble, by Henry Ward Beecher, forever puts in mind of Pedobaptist editors and authors; when urged to find Scripture authority for infant baptism, they pitch at the covenant of circumcision. Like the dog Noble they have opened upon this hole in the wall, and can never be done barking at it. Year after year they resort to this empty hole. When everything else fails them, this resource remains. They are there indefinitely.

So with the advocates for infant baptism, they must needs be at something, and that empty hole is better than nothing. Besides they know they can by their continual assertions make thousands of unthinking people think they have something in it! It is needful to keep up a reputation for sagacity. Besides, like Noble, they have looked into that hole so long, many have more than half persuaded themselves that there is baptism in there, or there will be if they keep on.

## Gems of Thought.

**LIVE FOR OTHERS.**—God has written upon the flower that sweetens the air, upon the breeze that rocks the flower upon its stem, upon the rain-drops that swell the mighty river, upon the dew-drop that refreshes the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its channel, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in its light—upon all he has written, "None of us liveth to himself."

Live as near to Jesus as you possibly can, but die to self. It is a daily work. Self is like a mountain. Jesus is a sun that shines on the other side of the mountain, and now and then a sunbeam comes over the top; we get a glimpse, a sort of twilight apprehension of the brightness of the sun, but self must be much more subdued, before we can bask in the beams of the ever blessed Jesus, or say in everything, "Thy will be done."

## Item

**DENOMINATIONAL** The *Free Christian* concerning to the difficulty of private name for "the" whose "scheme" eschewed rather accepts a new utterance of its regret that Dr. Robt. already conferred the class of Presbyterians, creature that ever hope branch, and always as the last branch it seized would so aptly describe of this day as his tit *arians*." But that boy what would you think once classic and approved so many *alliance*—*Pol*

**EPISCOPAL** IMMERSIO The *Pentecost of Covington Journal and Memoir*

"During the past twofirstery has been twice *lian* clergy men to inundate their communion. witness these things. hands of men who 'can mode, i. e., action of U do for the color of the seems out of place; a half so strange that a P immerse a candidate rat as that man who is so he will not submit to nance of 'sprinkling, dampening of the fore go into an organization all its power and infl the truth he holds sacred church is no home for

## Secul

**A WHOLESALE SWIN** ber of the St. Louis exposes the "milk in relation to the late Pas ale. This *expose* shot profits which are made schemes." Says the *Ja*

"Judge Knight yeste opinion in the case of Alex. Kelsey and other the 'Paschall House As having been one of the considering that a fair profits had not been court to appoint a charge of the effects of his petition Mr. King al 15th February, 1868, h say, Bart and Dan. Abl and W. P. Billings, a partnership known as the Association, for the pur of certain real estate perty by lot or raffle.

estate were put into the lot of jewelry, pianos, and spoons. That he house and lot on Chesne valuation, while all the was greatly overvalued articles of agreement that King, Kelsey and be a revisory committee and direct Lanham, the ager, but that Kelsey consulted him, and pr his advice. That the value of the real est and the schedule value a gross profit to the A 000. That 70,000 tick \$-50,000. That the advertising, etc., did not than \$60,000, leaving \$200,000. The jewelry profit of \$2,500. It is five defendants received account of the entire claims as his due a bal

**FULL DRESS** in A describes the costume King Diops in the fo

"The King wore a nothing else; his first shirt without sleeves—his second minister we nothing else; the third a hat—and nothing el varied the fashion by brella—and nothing els

An officer who w company one morning, whose shirt was sadl rick O'Flinn!" called "Here, yer honor!" pr Patrick, with hand to long do you wear a the officer. "Twen

**WOMEN, WOMEN,** you be the motto of every year 1869. Work in the Sabbath-school. the circulation of our circulating tracts. W We were created in good works and good

**AN EXCLUDED ADVER** TISE.—We are asked ister, if a white man w cluded from a Baptist minister—has any right















