CERS CAN BE CURED.

JANUARY, (formerly of Murfreshore, Tena.) cated permanently in TRENTON, TENN, for and CANCERS, FISTULA, PILES, and MASSIES, and CHRONIC DISEASES. Solics, and CHRONIC DISEASES, in thought, by physicians generally, that is the correct They have treated it with the confess that the knife is speedy death to the confess that the knife is speedy death to the confess that the diseases is the correct confess that the corr

tician in Tennessee can say this of his teat-fever or munice? Yet medical schools deay itary case of Cancer was ever cured! Are they s convenced? I offer the following

NGE TO ANY MEDICAL SCHOOL GE 10 And the United States and me a

ted; or,
If of any medical college, or any respective
may send me ten cases of confessed "man, and
to cure nine out of ten-quite as laras physicians cure of the simplest forms of the

on the medical schools especially to put my trestment of the Cancer to the most rigid be sases which I except in the above chaitmen. in the mouth or threat. ocated where it cannot be reached by my rea the patient is afflicted with another disease ses. I have had patients sent manufactured. The Cancer was cured

tilent shall not be so call or weakly that come count vitality left to produce granulation after as taxen out:

a stall not have been of so long standing a clived some vital part,

as a result for the standard results from the standard results from the cure Cancers under and and malignant Seres and other distincts.

I have successfully treated patients from 70 to

no medicines out of my office, nor shall to in future sacept those who put themselve conal treatment, and consent to remain with normal curious of incharged by me.

REFERENCES.

M. Fort. ... MaLemoreaville, Tenn. Dillard, D. D. Lexington, E.y., cared in Frederick-burg, Va. r W. C. Buck, Wacu, Texas, fool Berry, Missis, 1997. r W. C. Buck. Wacu, Texas.

Joel Berry, Mississippi.

Norflect, M. D., Port Hoyal, Tenn
Sayles, M. D., Ridgely, Mo.
Dillard, M. D. Chicago, 111.

rson Tanner, Athems, Ala.

J. Graves, Memphis, Tenn.

John McGee, Dalton, Gs.

G. McDowell, M. D., Helena, Ky.

is the proposition made to the medical schools and the Scuth by my father, R. W. January, school of thirteen years; and so manifest was that no school ever accepted it. I no

erviel my country as a soldier through the less with others, had all, i new devote meself to the of (ancer especially, and to the other abso-

Smorred to Trenton, Tenn., on the line of the Ohito Radirosal, and easy of access from all acts and wast. It is a plenant town, very articleap, and society good. My residence is the country, and office in town. Patients as added with loard in private houses in the line town.

induced with loard in private homes in the in town, as they may prefer. This arrange preferable to a large infirmary crowded with a loath-so me disease.

Will vary according to the character of the discreasonable. Payments must be main discharged. When no benefit is not demanded.

The Baptist," has my father's practice for many year, me to refer to him.

J. O. JANUARY, M. D., TRESTON, TENN.

of the Eye and Ear.



-ars I have given special attention b of the Eye and Ear. ctics and experience of that period,

ictice and experience of that period, I that of day after day following and ractice of the leading physicians and surgrat Hospitals and Infirmaries of New sule myself practically conversant with the discoveries and improvements in treatment one of Europe and America.

Activated to Medicine have such improvements to years, as in discover of the Eye and test useful vision and hearing, periesaly blind and deaf.

It is made miserable by sore eyes and cured in a short time, AND AT SMALL.

am the only regular practicing physician gives special attention to diseases of t

u gives special attention to discuss of the re-thereby having greatly the advantage of e simply "reculate and arrists," for discussion ire for their successful treatment comdita-

tion in any of the cities, sailed to all points by railroad, we shan ell the want suchal all many a ROSS-EYE RELIEVED BY A HT OPERATION. y permission. The old physicians and citis and vicinity, where I have resided for

S. W. CALDWELL, M. D..

ok Agents Wanted.

farmers' sous, ministers, school teachers, selimen granually, who wish honorable and remaphoratent, should take the agency of ring 800 barrs, over 100 engravings, t historian of the age. Agents report from i of agente. Address HARTFURD PUP. P. O. Box 1134, Indian-polis. In

GOLDEN PEN.

for Georgesen's Celeanated Georges Pess, of them to the public as the best curatry. They are flexible, darable, darable, if kinds of pennanahip. Bank accessions of achools and colleges, are them in the highest terms or proceed. And ornamental pennanahip. The prices—and total account of the convinced. The convinced of the convin

ASES OF THE EYE

DR. J. G. LOWBEY, CULIST,

Editoriai Contributora.

BAPTIST DOCTRINES. PRINCIPLES AND PACTS. SIX IMPORTANT DOCTRISES.

1. One Lord, one Faith, one Immersion, Eps. iv: 5. That an immersion is the profession of that one faith in the burnel and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; in its conclusions in regard to the nature 1 Cor. xv: 29; 1 Peter mi: 21.

Hope and Faith in Christ, the only medium of

3. The Word of God the Instrument, and the to the simple views and conclusions of Spirit of God the Agent in the regeneration of the most uneducated Christian, that it is adults.

4. Each visible Church of Christ is a company believers and their enconcerted children and seekers on probation,) associated by voluntary covenant Christ, having the same organization, doctrines, and rendered nearer perfect each sucmitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5; Acts ii: 41, 42; Matt. xviii: 20-23-28; 2 Cor. vii: 6-19;

Rev. ii: 23: Phillip. xxvi: 27; 1 Cor. v 12, 13. 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 scree in faith and practice. The members of one church (though of the same faith and order) can come to the commanion of another only by an act of courtest and not by right, for each church is independent, being made the guardian of the putity of the sacred feast, is invested with the authority to gives the right.

6. Christian Baptism is the immersion of believer in water by a qualified administrator, in the name of the Trinity, in representation of afflicted in this life, in the life to come the burial and resurrection of Christ, and pro- all would be joy and peace and happiconsecration to his service. Cas mode only, Socrates knew nothing. 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: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: to the close; Rom. vi: 4, 5; Cel. ii: 12; Gal iir 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. with human devices or tradition, is, and ever Mediator between himself and God. has been, the religion of Baptists.

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

2. To divide the positive requirements of 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 practic in the Church, not expressly commanded or exampled, is positively forbidden, since the specification of are all human inventions and traditions, as infast baptism, sprinkling, pouring, etc., now practieed for religious rites, for which no scriptural warrant can be found, and ore, therefore, sinful.

6. Christ gave no Laz, society or church the the authority to traffic with the ordinance or organization ct his Church or Kingdom, as to if in truth he be anything distinct from make er 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 com-

SIX IMPORTANT FACTS. 1. All scholars, critics and lexicographers, of any note, menimously declare that the primary (that is, first) and leading signification of "Baptizo," is to dip or immerse, while some of the very best schelars of any age, affirm that it has no other

-[Liddell and Scott. Carson, Anthon, &c I Standard historians moremonthy agree that wemiter and apostolic baptism was administered by the memersion of believers in water, in the name of the Trinity.-[Stnart, Rahinson and Wall, 3. Nearly all standard Pedobaptist commentators

admit that the Bible does not furnish one plans remained for, or example of infant baptim, and transcending the bounds of their nature. there is the nimost disagreement and contradic-Son among them on what grounds or for 'vhst 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 er membership,) and all the churches independent republics. All religious societies have legislative power to take his own life." powers, and clerical or cristocratical governments, tenance, or republican freezum ought to support;

4. Protestant historians frankly admit that his Creator and Redeemer.

THE BAPTIST,

J. B. GRAVES, Editor and Proprietor.

TERMS 44 PER ANNUM, IN ADVANCE.

Uld. J. T. FREEWAY, Miss. Kid. E. L. Compens, Ark.

The Editor will be assisted by a number of our ablest writers in the South; the number will be increased as the circulation of the paper is extended. Prizes will be offered upon the best Reay written upon ten given subjects during this volume. See "Prospectus."

REASON AND REVELATION.

Vol. II.

BY HOWARD FORD. Reason, without the light of revelation, n its strivings after truth, in its inquiries concerning the ultimate fate of man, and of the Supreme Being (as may be seen 2. The Grace of God, the only foundation of by perusing the works of the ancient

at once wonderful and instructive. Christianity is not something which of scripturally immersed believers only, (not of has sprung into existence by the aid of man's intellect, and which, like philosoto obey and execute all the commandments of phy, may be improved by discoveries. officers, and ordinances of the Church at Jeru- ceeding year. It was given to man by salem, and independent of all others, acknowl- direct revelation, and must ever remain edging no lawgiver in Zion but Christ, and sub- the same, unaltered. It is the light shed

5. The "Lord's Supper" is a positive and begun to shed their light upon the world commemorative ordinance to be observed only the patriarch of Arabia, in the midst of by a Church of Christ as such, (that is, in church his troubles, the loss of his property, the capacity), not as a test of Christian fellowship or 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 saving 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 foundqnothi seauton, "know thyself." Of God he knew nothing, and thought it vain to strive to know anything. Job had posidiscipline those whose relationship ordinarily tive knowledge of the existence of the Redeemer of mankind, and rejoiced in the assurance that however much he was fession of a death to sin, union with Christ, and ness through that Redeemer. Of this

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, he considers inevitable, and finally un-1. The Bible, and the Bible alone, unalloyed murmuringly lays down his life, with no

Christ into essentials and non-essentials, is to decide played in his works. But with the feelble chasm. He thought himself too insignificant to be especially noticed by Divinity, that prayer was useless, it could God's prerogative, the forgiveness of sins! one thing is the prohibition of every other. These not alter the unchangeable laws of an endless cycle. Death, to the Christian, eternal annihilation.

"All religion is the offspring of necessity, weakness, and fear. What God is, 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

For the conviction that they are the second come when all our persons will entire the bland banch,

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.

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

No. 42.

THE PAPAOY IN EUROPE.

philosophers), presents such a contrast he will see here the great threatening power. The evil never dies out utterly. was beautiful and inspiring in life, and own yows and efforts, trusting in them

upon the eye, the dew distilled upon the fast chained to the Papal See, and it approud self-gratulations of him whose good people are not alike in the lesson ness and doubt begin to prey upon the

with assured confidence toward England. She seems to be all at once wonderfully hated, as the filth and wickedness of the fatal power .- Ez. 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 Englandis making with what used to be reckoned the purity and simplicity of that

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 Clovver Convent, where the confessions are contradictory to man's nature, to what 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 The elder Pliny, while contemplating the purpose of "infecting the rising generation description: "Death, the stern messenthe wonders and beauties of nature, is with the Popish heresy," there are Oratories ger and dread king of terrors, has been profession of faith in Christ, and many struck with the wisdom and power of a and Confessionals. In the oratory of this in our midst, and, with invisible wing, were dragged into the churches in order creative spirit, beyond the comprehen-school, which is furnished with altar, paintings, has snatched away one of the fairest to be baptized." sion of the human mind, everywhere disduct the seven daily Romish offices of Prime, ings of admiration and wonder, there where not only the Sisters, governess, pupils, was no emotion of love awakened within and servants attend for confession, but many his breast. Between himself and that ladies, the wives, daughters, and sisters of great Being existed, to him, an impassa- 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 "penance," and assumes to himself

Another English writer says:

the threshold of life, was to him complete, continually joining its ranks, while, worst of Many, especially of the higher classes, are all, the so-called Catholic party are with the most daring effrontery, preaching every Romish tenet and introducing every Romish practice into the services of the Church of England. The church stems not to have the power to keep them in cheek. They openly avow that their object is she abjured at the Reformation.

proud waves be stayed." ultra of all ultra devotees of the Papal taken for granted, when the contrary is Baptism was administered to such as to be induced, can you conceive of any Church, has been snapping its chains and not stated? The village, county and after a long course of trial and prepara- situation on earth more favorable for casting them away, and Spain, heaving State, all written out in full, are seldom Man is full of desires and wants, that with the throes of a great political revo-necessary to identify and locate the dead. reach to infinity, and can never be satis- lution, is now ready to set at naught the The Mrs. is expletive, for it is immedified. His nature is a lie—uniting the terrors of the priesthood which have held ately added that she was the wife of J. greatest poverty with the greatest pride. it in subjection. The Bible has gone Jones, Esq., (as well leave out the Esq., Among these so great evils, the best into the land, and there as elsewhere it is in such cases), and this affords another thing God has bestowed on man is the found that "the entrance of Thy Word convenient abbreviation - "Mary A., giveth light." It has sent some bright wife of J. Jones." If her name had and was performed by immersion of the is something to teach such that the Let us now turn aside from Pliny, the rays into the dark places of the Papacy, been sent through the postoffice, or writ-(that is, in the hands of the elergy or a few as great philosopher, the learned historian, and poured some luminous beams on its ten without any reference to her husband, who was everywhere known and redark practices. And men are beginning then it might have been proper to write ent—each governed by its own rulers grant; that you are the advocates and spected for his high mental endowments, to talk, no longer with bated breath, in it in full, with the Mrs. prefixed. That and laws; no right to enact laws from defenders of their liberty; and that there and you are illegal and cushs not to be ignorother churches, no traces from which is no power on the earth which may insigniar bodies are illegal, and ought not to be received by its nor should such societies be, in any way, recognized as scriptural churches, or their many may, recognized as scriptural churches, or the hero of Christianity, the champion secret lurking places, but with nplifted voice, out in the broad daylight, in her councils and metropolitans derive their lawfully deprive them of that free gift which heaven has bestowed upon each and all. Be sure of this: there are the Baptist Church is the parent of demohouse of this tabernacle were dissolved, along her railways, about the place which most people who can read can cipher out The flatter was not a dark into the same thing are equal to the same thing areal equal to the same thing are equal to the same thing are equal forever in mansions of eternal bliss with thy rebuke they fled; at the voice of Without putting further specimens The assembly of the people chose their are all resting under the accumulated

There is one lesson which we may learn in each place, etc. But all the emigrations penitent—in a word, exercised all that It is interesting to stand afar off and from the fluctuations of Papacy, and in and immigrations so minutely specified authority which belongs to such as are watch the varying phases of the great the learning of that lesson find a great are of no interest at all in nine-tenths of invested with the sovereign power. religious movements which are now in rest for our spirit in the stormy day when obituary notices. The dead, of blessed progress in Europe. The surface of evil seems to triumph, and great stimulus memory, were well known to their comsociety is constantly agitated, like the to our zeal in the more calm season, when munity of personal friends. They filled bosom of the broad, restless ocean. If it seems to be smitten by the hand of that circle well, but notoriety was no true method of grace, a simple daily one fixes his eye on the papal movement the Lord and suddenly shorn of its former part of their character. That which faith in Christ, and rely largely on their wave heaved up, as though it were about Its extinction total and final, is reserved character in death, and may be useful to rather than in the help which comes only to carry everything before it, while yon- for a future day-a day of the full reve- others, lies in a different direction. The from the Lord Jesus. We find in an exder the white-crested billow is sinking lation of the glory and might of the number of children left, and such like change some good counsel: down, soon to give place to a deep hol- promised King. On the other hand it items, are also well known to the neighlow, where the waters seem to sleep never fully and finally prevails, for from bors and family; and others, who might think about making progress in the divine quietly amid the surrounding tumult. his seat on high, at the right hand of draw instruction from them, as fellow mor- life, and to take measures for our sancti-It is only a few short years since men Majesty, the King who is to come watches tals and Christians, in what is common fication, we are very apt to resort to some were accustomed, when they wished to all the movements of the Evil One, and to all, take no interest in these details. point out a spot where Popery in its all the changes of his fortunes; and, Besides condensation, characterization life was begun with us. When our worst form was to be seen, to bid us look calm in the consciousness of his own should be studied in this line of composi- depravity lowers, when we have lost our at Austria or Spain. They both seemed power, he laughs at the futile efforts and tion. Though agreeing at all vital points sense of communion with God, and dark-

ages. On the other hand, when the eye the course of events, to be calm in try- one that he died peacefully and trium- process of sanctification. As the first sought for a land which was anti-papal to ing times, and hopeful still; and to be phantly!. To us, this is confused, if not thing, we almost always resort to resothe very core, whose people by ancestral watchful and zealous and full of earnest contradictory. Peace in death is vouch- lutions, or to a solemn covenant, written right hated Popery, and by irresistible prayer, when the work of the Lord seems safed to many of God's people; triumph out and prayed over. Surprised that instinct would spurn it and all of its to move forward with most steady pro- to but few. Let us avoid all cant and this does not bring relief, we resort to gaudy trappings, it turned lovingly and gress and most irresistible power.

In England, Austria and Spain it is the emn a scene. But now England seems to be losing part of those who have the Lord's comsight of the teachings of her dark cen- mission to preach the gospel. If Popery turies-she seems ready to forget the is rampant in England, preach the gospel burnings which once lit up her lurid as the best barrier to the incoming wave. sky, and sent sorrow into her homes. If Popery is waning in Austria and Spain, preach the gospel as the only means of smitten with the charms of that painted preventing the now subsiding wave from Jezebel, whom their fathers loathed and rolling back again with new and more

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 Bishop." made in it."

Thus complains and requests one whose contributions to the obituary department erty." 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 rulers and ministers truly deplorable." writes.

He begins with an apostrophe to death, Blood of Christ." In all schools carried on for in prose, or poetry; or an essay-like aid of Pepin, the French monarch." Every editor ought to be a king of terrors to such writers, and run his stern pen in the midst of such fustian.

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 rived from above. native State was-"

Stop there. Can't those sentences be

said in half the words and better style? be promoted—errors in religion were issuing streams." to lead England back, nationally, to the tenets "Departed this life." Does the Bible, punishable with civil penalties and corin all its records of mortality, use such poreal tortures." The wave is rising, and with its white a roundabout expression? Adam did crest threatens to sweep all before it in not depart this life; he died. Besides England—that is, all that still clings to improving the style, there is economy in a miraculous appearance of a cross, which dicted from reading the Scriptures and the English Established Church. There this brevity. It substitutes one word is, however, One who sits aloft, and who for three. In setting up "departed this says even to the most lofty and threaten- life," the printer dips his fingers into the ing wave of evil, "Thus far shalt thou type sixteen times for letters, to say nothcome and no farther, and here shall thy ing of spaces; in setting np "died," only porch of each church. Those who had and argument with such promises but four times. Why say "at the residence not received the sacrament of baptism, little. But if prejudice is ever to be On the other hand, Austria, the most of her husband," when that is always were not admitted to the Holy Supper. overcome, if intelligent judgment is ever

Reptite that historians freally admit that the contracts between unaided up by the mountains; they go down by the mountains; they go down by the mountains; they go down by the well enough to state how many the valleys, unto the place which thou might be well enough to state how many times he moved. and how long he stayed cated unworthy members, restored the accessible to our persuasion. deposed by the expression, "if ye know pent awisward to I do a normal Pent and the form of the sound of the expression of the land of the sound of t

which their lives teach, or their deaths, soul, then, unless we have been taught bondage would endure for long, hopeless In a word, we may learn, as we watch How often, for instance, it is written of better, we are apt to set about our own

EXCERPTS FROM MOSHEIM.

BY A. SHERWOOD, 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 Ad-

"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

"The ancient Britons and Scots per sisted in maintaining their religious lib "The Waldenses, or Vaudois, had al-

ready retired into the valleys of Piedmont." "Progress of vice and immorality in

"In 755 the Roman Bishop is raised to the rank of a temporal prince through the "Jews compelled to make a feigned

612. "Rise of Mohammed in Arabia." "Fourth century, Constantine assumed power over the church, and right to mod ify its government. Bishops made innovation, and excluded the people from all share in the church matters, and even the be saved.' The young Christian burstpresbyters from any authority. Only a ing into the light and liberty of the shadow of the ancient government re-

mained 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 de-

"Two maxims of the Monks were-it was an act of virtue to deceive and lie condensed so as to express everything when the interests of the church might

"About 313 Constantine embraced Christianity, in consequence it is said, of a religious faith that they are internever been satisfactorily settled."

tion, offered themselves.

whole body in the baptismal font.

Rates of Advertising.

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GROWTH IN GRACE.

Many Christians lose sight of the only

extravagance in the presence of so sol- something else, and go the round of strugglings, fastings, prayers, mortifications; and yet unblest, we plunge into work of various kinds; and yet all this activity is but walking about in our sleep. There is no liberty in it, no relish. It is simply by the iron constraint of conscience; it is pursuing a mistaken view of the way of holiness. Now, all this is sincerely done. It is not intended as a merit, and yet it is nothing less than a little piece of Popery in our experience. We make these resolutions, and selfdenials, and labors for our Savior, and actually, with our hatred to the papacy, we are found doing penance-offering so much of work for so much of grace. We act in a manner which, if it were not so solemn a business, would be ludicrous indeed.

"Quite likely, while in this very state, we may meet a convicted sinner, and finding him making good resolves, leaving off some of his sins, and doing some good things, thinking thereby to make himself fit to receive the blessings of forgiveness, we take hold of him, and try to shake him off from all these human reliances for justification, and say to him, Why, here, you are making a Savior of these good deeds; you never can find pardon in this way; you must simply cast yourself on Jesus.' And yet, in order to have the work of sanctification carried on within us, we turn to do the same things. The direction is, Believe on the Lord Jesus Christ, and thou shalt gospel, exclaims, 'How easy! how simple the way!' And so the older Christian coming by the same way up to a higher grade of spiritual life, cries out, 'How easy the process of sanctifying grace! A very simple lesson when learned, but one of the hardest we ever do learnthat having Christ we have salvation also. Having the fountain, we have its

YOUR OWN HOUSEHOLDS. - Some in-

mates of your own families are of such appeared to him in the air. The question from family worship. In such cases whether he was a real Christian, has authority or compulsion will be of no avail. Ridicule of what is pnerile and Baptismal fonts were erected in the superstitious will accomplish no good, such than that which they now occupy In the second century, those to be bap- in the very bosom of a kind, Christian tized, repeated the creed, confessed and household? Be not repelled by ignorrenounced their sins, and were immersed ance and superstition and prejudice, but abound in that gentle, patient disposi-Baptism was administered in this (1st tion toward well-doing, which will make century) without the public assemblies, you wise in winning souls to Christ. It Bible is their property; that the right The churches were entirely independ- to read it belongs to them by a Divine

defines principles and this pol-

melitisvicA to mais?

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 effectually by example than by precept—therefore, s 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 those teachers to occupy them when we dained, and especially since they claim to his authority, or manifestly limited. be, and construe the action on our part into a recognition of their claims, and thna confirm their followers in error.

4. Nothing can be more inconsistent 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 composing them.

an independent body, no one church can dience. 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 becomes 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.

or council, is a "court of appeal," or has any authority over the churches, but is simply an advisory conneil; therefore, it has no right to dictate to the churches, or only recommend, advise, and urge to performance of duty in subservience to the great Christian voluntary principle.

internal regulation.

11. We regard Protestantism, as well as the Reformation of 1827, as based on the assumption that the prophecies and and the Holy Ghost was afterward to be The law is nowhere repealed, nowhere sing, for time and for eternity? and can declarations of Christ toucning his church given, to take of the things of Christ enforced by an example. Will any say the terms therefore be properly used interare false, thus making Christ an imposter, and shew it unto them; and this was one it need not be obeyed? Will those sub- changeably as synonymous? 1. The unimmersed bodies of Christians

Pedobaptist denominations are only religious societies.

2. That baptism and an official relation dained, although immersed ministry, 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 ar-

6. An unconstitutional or disorderly

majority cannot exclude a member of an acknowledged constitutional church.

7. No church should receive the letters

BAPTIST POLICY. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.

2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth while Paul tells the Corinthian Church a shout from the tomb, and we have an the men and women spoken of in the All Baptist ministers ought to bear a with them and bless them in their labor against every system of error, and those that it was to be gathered together for epitome of the gospel of Christ inscribed same connection, in the city of Samaria, part in this glorious work. Great good of love. May it be said of them, "Bewno originate or advocate them; and the observance of the Supper, he declares in living characters upon living ordi- who, under the preaching of Philip, be- could be speedily accomplished, if every hold, how good and how pleasant it is ognize, aid or abet those who teach error, or to confirm those who are in error.

nomination for the conversion of sinners trayal, for the example that was to be nected with the Lord's Supper, either by thing written in my article to justify director. Please send me ten dollars worth of tracts: I will dispose of them through the most effectual means and agencies, not incompatible with the Word of God.

4. To occupy every village and city in he world with a suitably qualified, ful, energetic and devoted minister. To turnish a pastor to every church

the whole heaven, and to sustain them.

6. The commission to evangelize the nations having been given to the church

Correspondence.

FEET-WASHING AN ORDINANCE OF THE CHURCH. BY GEO. M. BREWER.

L Its perpetuity.

II. The character of the duty.

Is the duty of a private character, say an act of hospitality performed in a spirit of kindness and humility? We answer no, and give the following reasons:

1. There is no place in the Tew Testament where one Christian is required to do that for another which he can as readily do for himself. Wherever offices of brotherly kindness are required, it is where a necessity exists. The hungry 8. That no association, or convention, that are to be fed, are those who cannot feed themselves; the naked to be clad, those who cannot clothe themselves, etc.

2. In every Bible example where feet to demand support for any project or were washed as an act of hospitality, the scheme which it may originate, but may host furnished the facilities and the parties washed their own feet.

3. The language of the Savior forbids 9. When any church departs from the the thought of a mere cleansing, or a les-faith, or violates the order of the gospel son of humility, when he says to Peter, m the judgment of the association, it can "What I do thou knowest not now, but and should withdraw its tellowship from shalt know hereafter," as well as the quespents. This is no interference with her tion addressed to the twelve after the ceremony was ended, "Knowest thou they never had any ecclesiastical connectexplained the spirit of humility required tion with the Papacy, they are now, and have been the repudiators of the princihave been the repudiators of the principles and practices of Papary, whether the table in their midst, as well as upon are governed is found in the 18th of The plain, simple question involved in found in Roine er in the Protestant sects other occasions, never once intimating Matthew. It does not appear to be adhis and my former articles, is this: do spiritual things are spiritually discerned, term "thee" is used all the way through. imply and secure the same identical bles-

4. The example set was not analogous. are not churches, nor are any privileged companies of them the church; hence all upon this occasion, but with them as a guest. He was as much wearied as they

for the following reasons:

were all together upon the occasion.

all together, is cited to Christ's 'example ing the wisdom of the way by which the of, or the members baptized by, a disor- by himself, and commanded to do as he offending and offended are brought toderly church. Nor should it admit to its had done, with only this difference, that gether by the introduction of a Mediator habits of sorcery, and some say, finally for the advancement of the Redeemer's praiseworthy. It is an important point, communion the members of such a church, they were to wash one another's feet. possessing an affinity for both; the disorder; it should keep no company with Can any brother say from his heart that strength by which the penalty of a Will friend R. take all the positions of the God speed in this laudable work fore went to work in good earnest, and pitality? If so, the wafer broken in the the sufferer comes forth a glorious, tri- all this flourish of trumpets? Who can try can render you some assist they have built them a good house, per priest is a fulfillment of the requisition immortality with which he is arrayed, and view? Is it because the inspired penman enterprise; and every Baptist ought to prospects are very encouraging. made on the night of betrayal. For arrays his followers, as he comes up with says he (Simon) believed also, as well as do it, despite all secular surroundings. May the great Head of the church be terms carries them back to the institution 3. To employ all the energies of the de- in the guest chamber on the night of bethere entered upon the Divine code.

Let us now consider objections.

2. The second is, that it does not repoportunity to betray Christ. This the same condition as this vile sorcerer. disposition to read the great standard of the presumption is quite in a different the Baptists in the Southwest. May the Bro. Borum reports a good state of the Church. To the steadfast and uncompromising denced by the expression, "If ye know pear awkward in John's account. For direction, viz: that they all had "believed time soon come when all our pastors will religious feeling with the Elam Church,

The authenticity of the 13th chapter of dently mean a private duty. No more truths inscribed upon them. John is not questioned. In this it is re- so than that babies must have been bap- There is another line of argument I rist, testify of me? Is there anything corded that Christ washed the feet of the tized because households were, or that would like to pursue, but your prescribed savoring of ambiguity in my writings? than to admit those preachers into our disciples, and concluded the scene by say- many received of the apostles sprinkling limit forbids, and I rest the argument pulpits who hold and teach doctrines, on ing, "If I, your Lord and Master, have for baptism, because the Scriptures do here. account of which we would exclude both washed your feet, ye ought also to wash not say they went into the water and one another's feet. For I have given were dipped, and the circumstances were you an example that ye should do as I unfavorable for immersion. Baptists have done to you." An obligation ex- know how to treat such arguments in pressed, "ye ought." An example laid, connection with baptism. Use similar "I have given you an example." A com- artillery on this fortification in which you mand enforcing, "that ye should do as I have sheltered yourself from a plain have done." Not one word in the whole duty, and soon the clumsy fabric will fall connection showing a limitation of the around you. Paul says not one word as duty to the twelve, or to the days of to how the saints' feet were to be washed. wearing sandals. There is no subsequent | He shows that they are to be washed. repeal. There can be but one conclu- He tells us he had his instructions from 6. That since each church of Christ is sion: the obligation still remains for obe- Christ. We have Christ's recorded example, and the only one. The objection only proves to me that Paul was a footwashing Baptist, and as he wrote enjoining the duty, although appearing as one born out of due time, all the others engaged in the duty with the Savior, and as the Captain of our salvation led the way in this as in all things, that he might have the pre-eminence, I am satisfied. The same night the Savior washed the disciples' feet, and preceding his act to them, Mary washed the Master's feet with tears, and wiped them with her hair, and anointed them with ointment. Strong authority for feet-washing.

4. There was no repetition of the command or example. If this is valid, it headed "Faith and Belief Again." will destroy much to which we cling. I and the reformers, and not Christ, the of the things evidently designed to be lime and soul-satisfying discourses of our In his article he took the negative; I

pear not in other books? himself of no reputation, and took upon my point with unerring 'moral certainty,' which the churches were to be gathered, in the likeness of men, and being found verity. or, to change the figure, were the found in fashion as a man, he became obedient raignment or trial brought and conducted ation upon which the superstructure was unto death." In any part of the world suming to know all about the positions in violation of the laws of Christ. Each to be raised. They constituted the visione disciple bowed at and washing the of the preacher," (whom he was combatto put into operation an object designed On Sunday morning the doctor and the ble organization during Christ's personal feet of another, would be regarded as in ing in regard to faith and belief), is to facilitate the distribution of denomi- other brother, whose name I have for-5. Since right only, not might, is right, presence upon earth, and received laws, the attitude of a servant, and would type wholly gratuitous. I made no such asnational books, tracts, etc. I allude to gotten, were immersed by Bro. Ross. s. Since right only, not might, is right, presence upon carring, and received mans, and received mans, and received mans, and there existed no need for it. the "Great Self-acting Voluntary Tract Before baptism, Bro. R. made this adredeem them that were under the law.

2. The church as it then existed being Take the three ordinances, represent-

III. The time of observance. of the passover, at the time the devil put baptized Simon, decide his case on the stances will justify. I rejoice at the ex-1. It is said that it cannot be an ordi- it into the heart of Judas to betray him. spot, when he discovered "his heart was tensive circulation The Barrist is now tists in these parts are on that nance, because the idea of utility may By comparing the four Gospels, we find not right in the sight of God"—that he commanding. It shows that we now ground, while Pedoes are almost design. be associated with it. That which proves that they all fix the colfusion between was "in the gall of bitterness and bond have on this continent more genuine have killed themselves by trying to and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and if valid against feet-wash-our the night the Savior and the disciples the whole heaven, and to sustain the whole heaven and to sustain the whole heaven, and to sustain the whole heaven and to sustai ing, is equally destructive to the two ad were the guests of Simon of Bethany, sown among the wheat, discovered and of in bygone days, for common sense Tennessee, will not have the opposite tions having been given to the church through the apostles, the current delegate is as necessary as that of the reev; and churches should select, send for and sustain missionaries of the Cross.

To the steadfast and to evangelize the national delegate through the apostles, the current of the church through the apostles, the current of the church through the apostles, the current of the reev; and the constructive to the two additional were the guests of Simon of Bethany, two days before the passover, and extended the passover, and extended the church through the apostles, the current of the church through the passover, and extended through the current of the current of the church through the current of the current

strike baptism from the list, for the arisen from the table; and then in a run- God himself could place them, this side principles believed and taught by us as a baptizing him, says, "Thus it becometh colloquy arising from the announcement The intimation by Mr. Dacus, that I of the Master, "That one of them should may have Roman Catholic or Campbellite 3. The washing was not practiced in betray him," again in an attitude which proclivities about me, is profoundly ridithe apostolic day. I demand the proof was occupied early in the paschal supper. culous! For more than half a century affiliate with those who, in the face of Whatever Christ or the apostles (acting on this point. I will admit the Scriptures The parenthesis, "The devil having now I have spoken and written against the light and reason, ignore the fundamental under inspiration) commanded, is of bind- furnish no recorded instance after the put it into the heart of Judas Iscariot to former heresy, and its symbolizer, Camping obligation during this dispensation, first, but deny that this is proof against betray him," makes all plain. The feet bellism, ever since its birth-for I was unless proof exists that it was limited to its observance. They are equally silent were washed at Simon's house, two days near forty years old when it was born! based. as to any personal observance by the before the Lord's Supper was instituted. If I have not fairly and fully succeeded What Christ taught to or enjoined upon apostles. Will any one say they will- As they were not linked by the Master, in showing the antichristian features of the twelve was, through them, taught to fully disobeyed the plain and solemn inand enjoined upon those who should come junction of Christ? Others may; I will they were both enjoined by the Master, more for the want of brain than zeal or know they are neither baptized nor or after, unless subsequently repealed by not. But, says one, Paul alludes to it in let the servants obey, and permit them fidelity. What do my articles now and

GO AHEAD! . Never doubt a righteous cause; Go ahead! Throw yourself completely in, Conscience shaping all your course; Manfully, through thick and thin,

Go ahead!

Do not ask who'll with you go; Go shead ! Numbers? Spurn the coward's plea; If there be but one or two, Single-handed though it be, Go ahead!

Though before you mountains rise, Go ahead! Scale them? Certainly you can; Let them proudly dare the skies, What is a mountain to a man? Go ahead

Though fierce waters round you dash, Go ahead! Let no hardships baffle you; Though the heavens war and flash, Still, undaunted, firm and true, Go ahead!

> FAITH AND BELIEF, BY STEPHEN RAY.

article from the pen of J. A. Dacus.

I feel sorry, heartily sorry, that after will give an instance. A well ordered so long delay, he has at length "hastily Baptist church will not proceed to dis- snatched time from more important mat cipline in cases of private offense until ters to notice Bro. R.'s strictures;" beprescribed steps have been taken in pri- cause, instead of shedding light on the vate by the parties. For refusal to resubject, (which I think is a very plain quire such preliminaries, eminent and one) he has made so many points, and pious brethren have withdrawn their fel- introduced so much foreign and irrelevant lowship from churches, and have been matter, as to mystify the question at 10. Baptists are not Protestants. Since what I have done to you?" He had fully best men. Yet where do we find an ex-

that they could not understand it. But dressed to the body, but to one, for the the terms faith and believing in Christ

Lord Jesus Christ, contained nowhere followed, and assumed the affirmative. but in John, be rejected because they ap- My article was published in THE BAPTIST of the 23d of January last. I think I 5. This objection is, that it does not made the proof very clear, by various typify Christ. In baptism Christ's bur- quotations from the Scriptures, that were, for he had traveled as far. It is a ial and resurrection is set forth; and in believing in Christ, with the heart, the to a church are prerequisite to a regular violent presumption to suppose that they communion his sufferings and death. affections of the soul, secures the same gospel ministry; hence, all erdinances adhad so far neglected Jewish customs and Could he have suffered and died, have extent of blessing, as faith in him does. habits as to pass to a festival occasion been buried and resurrected without his The reader will please turn to and read humiliation? "He thought it not rob- my former article; and I venture to as-We claim it to be a church ordinance bery to be equal with God; but made sert he will find that I have established 1. The twelve were the nucleus around him the form of a servant, and was made a certainty bordering on mathematical

What Mr. Dacus says about my "as-

then, of course, that Simon Magus was a tions in Memphis. Believing that a gene- water no better than others; but they regenerate man-notwithstanding it is ral circulation of Baptist books and tracts love Christ, and are willing to obey his related in very ancient and credible his- will tend to promote the interest of our commands." ended his career by committing suicide. cause with great success, I bid you which, doubtless, they saw. They there preacher referred to?" No! no! Why Certainly, every Baptist in our coun- in the midst of the hardness of the times, see the point—the end or object had in ance in this noble and praiseworthy haps the best in Rhea county. Their lieved in Christ and were baptized? I pastor in the South would join the so- for brethren to dwell together in unity. did not "assume that Simon Magus was ciety, even as an annual member. I would To God be all the glory. The observance does not stand con- a regenerate man;" nor was there any respectfully ask to be enrolled as a life

This proves too much also, and would passover; the Supper was ended; he had were therefore in as safe a condition as contending for the promotion of those cently.

such a way in Timothy that it must evi- to teach the sublime and soul-saving for months past, in course of weekly publication in the columns of THE BAP-Do I ever cause "the trumpet to give an uncertain sound?"

My learned Brother D. made such a display of Greek in his article, that on the first reading I felt rather alarmed. The old homely adage runs thus: "Once a man and twice a child." In a few weeks I shall be eighty-one years old; therefore, that I have a sprinkling of the timidity incident to age, need not be thought surprising.

I make no pretensions to a knowledge of the Greek language, but happening to have Greenfield's Greek Lexicon by me, I turned to the word pistis, and found the definition to be-"faith, i. e., belief, firm persuasion of the truth and veracity of any one."

Then I felt strengthened and confirmed, for I saw at once, that if I had made a mistake in asserting that faith and belief are convertible and synonymous terms, so had the learned Greenfield also. But, as my querulous Bro. D. referred to Liddell and Scott, and more particularly to Robinson's New Testament Greek Lexicon, as favoring his what shall I do to be saved?" Finally bor, Bro. Maple, pastor of our church, I see in THE BAPTIST of March 13, an and borrowed those Lexicons. I copy from them, thus:

Liddell and Scott: "Pistis-faith or belief in a higher power."

Robinson : "Pistis-faith, belief, trust, firm persuasion, confiding belief in truth. veracity, reality of any person or thing."

Greek authors afford any "aid or com- to eye, and speak the same things. fort" to Bro. Dacus in support of his notions; particularly in regard to the word trust, which he seems to be disposed per than believing in Christ. My intel- few facts to the readers of THE BAPTET, priety in the various tests of trust which On the 20th of March a meeting was

It appears to my mind, that the word county, Tenn., for the purpose of constitrust is away behind faith and belief, as tuting a Baptist Church, which, after the what flows from, or is a sequence of them. | necessary examination, was done by the Therefore, trust cannot be exactly synony. following named brethren: Elders Z. mous with faith and belief. Why then Rose, A. Newport, J. B. Meallon, Ja. should Bro. D. be disposed to thrust it Johnson, A. King and Jos. Janewsy. on me? I think the unlearned, as well The church was composed of twenty-one as learned, can understand me.

In conclusion, permit me to express the hope that Bro. Dacus will live long lishment of Baptist-Bible-principles enough to learn that I have not the least about Sulphur Springs. This fact was possible inkling toward either Bethany very clearly shown by the principles upon

P. S.—If I were to assert and teach were drawn up by Bro. Rose. The that the word believe is not equal to church called Bro. Rose to the Moderafaith, I think I should thereby be guilty torship for the time. An opportunity of impugning the wisdom of Christ, for was given for persons to join. Two came using the word believe irstead of faith, forward: Dr. John C. Abernathy, who in giving the commission.

THE TRACT SOCIETY.

BRO. GRAVES:--I learn from a recent nathy has a large circle of friends, and issue of your paper, that you are about an extensive practice in his profession. Mr. Dacus says of me: "contending, Society," soon to commence its opera- dress to the people, "The Baptists love worth of tracts: I will dispose of them subject by saying it was before the feast Did not, Philip the Evangelist, who and remit the money as soon as circum. East Tennessee, writes:

denomination. Whenever they do this our church will be thoroughly indoctrinated, and we will have Baptists who are supports upon which the true, real and immediate doctrines of Christianity are

Kellis' Store, Miss., March 22, 1869.

Religious Intelligence.

[We earnestly request all pastors, and our brethren generally, to communicate revival in telligence and all matters of religious interest n their respective churches and community If all who take or see our paper will render the tittle aid, they will add great value and interest to THE BAPTIST. Short and frequent articles is

BRO. GRAVES :- Again the good Lord has been pleased to graciously revive his work in this section of country in two protracted meetings which were recently held with the Baptist Church at Fall Branch and Harmony, conducted by their pastor, W. T. Fleenor, assisted occasionally by Elders E. A. Leonard, W. C. Newel, Eli Rattliff, Wm. Crouch, and the writer of this report.

The first was held with the church at Fall Branch, which resulted in twenty. nine conversions and twenty-seven additions to the church. The second, at Harmony, resulted in the hopeful conversion of eighteen precious souls, and twentyfive additions to the church. This was a remarkable victory gained over the enemies of Jesus. At the commencement of the meeting one gentleman in the vicinity of the meeting house, being of Pedo proclivities, declared he would whip his daughters if they attended the Baptist anxious seat. But soon he was I saw him and two of his daughters buried with Christ in baptism.

During the two meetings above named, thirteen were converted from the error of Pedoism to the faith which was once delivered to the saints, which is another evidence of the certain prevalence of truth over error when rightly proclaimed I cannot discover that these latter God speed the day when all shall see eye

> J. F. D. Sneppy, Jonesboro, Tenn., March 13, 1869.

Bro. Graves :- Permit me to give a

he has applied to my several questions, appointed at Sulphur Springs, Rhes Bro. Rose is doing much for the estab-

which the church was organized, which had been raised under Methodist inflaence, but, by honest examination, became satisfied of the correctness of the Baptist faith and practice. Bro. Aber-

ENCOURAGING.—Bro. J. F. Denton, of

advocacy of these principles and this polities, that they are yet five do them." he says it was before the feast of the with the heart unto righteousness," and be able to see the necessity of boldly having baptized five persons there it.

Constitution of the Bap guished from that of

The church of Christ is stitution is divine-sect wise and perfect in it injure it; but it is more wisdom, to interfere Popery began. Church cumed new powers: ne new rules laid down; received, the ungodly will was exalted, G Change followed change and at length the Man o on his throne. 1 Galiv 2 Thess. ii: 3, 4; 2 Ti The question, therefo

importance: What con to His churches? It is views on this subject, differ in their constit churches. The points or them, and their reasons follow :-

I. The Baptist church will, that all church a perted persons. When it himself to the disciples" clined to receive him, I not that he was a discipl ascertained this, from seen the Lord in the w boldly at Damascus,' the to be "With them, comit Jerusalem."—Acts ix: bers, also, of the first amte.-Rom. i: 7; 1 Cor. But in Pedobaptist cl

are members who are n In the Episcopal and who have seceded from received to full communic their conversion; and tional Pedobaptista requ before receiving persons to full membership, they and unconverted person members of inferior deg Confession of Faith, while Presbyterians, and of me on this subject, says that are themselves members; Bome Independents diffe very many of them regain unconverted, when bapt some degree, with the c Dr. Wardiaw and Dr. Car Baptist churches, on the members, those only who of their conversion; the

either infants, or the-u any visible connection wit -Acts ii: 47; 1 Cor. iii: II. Baptist churches (gard it as Christ's w received to membership The New Testament chur of baptized believers. Per the day of Pentecost, of you," and they " 88-41; sec. also, x: 48. churches of God," as fis and His apostles.-1 The But in doing so the churches; from the Qua-tism, from the Pedobapti other rite for the immea from all open communions or Pedobaptima, who ad being baptized at all; in the apostics and first believers should be bar ceived to memberahip == has given to Ilis churche set aside His laws; no ky new ones; but has enjoine all things whatsoever" He xxvin: 20); and, if eye

His laws, "to obey Go Acts v: 29. III. Baptist churches will that all church memb members; that none shou either against their w knewledge. God is a worship Him must dos (John iv; 24); their ser love, faith and obedience. xiv: 23; Rom. xvi: 26, selves unto God, as those dead."—Rom. vi: 13, 12 service, they must have (2 Cor. viii: 12): must fir the Lord, and then to the God.-2 Cer. viii: 6.

But this columnary ine compulsion used by many as and to the fines, imprison ties, by which membersh it is equally opposed to the scious infants by bantism IV. Baptest churches requires holy activity in

members are spoken of in

stones," forming part of which is devoted to Go The young are to be in the naruly warned, the fe the weak supported, (1 who rejoice, rejoiced will sympathired with; those i ited.—Jan. i: 27. To the to be made known, (1 Th done to all men. -Gal. vi: these labors all the member can engage. But the destablishments cannot, nor of any Pedobaptist chure no part nor lot in the mat V. Baptist churches be will, that what is spent in given with ready will, and i ber, who is able, shoul making a collection for th salem, the apostle says to the churches of Galatia. the first day of the week lay by him in store, as Gr -1 Cor. zvi: 1, 2. This it is the duty of every ohu bute as God enables him.
"If there be first a will according to that a man h able to God. Church mei in this grace" of rich and

cause of Christ -2 Cor.

fants cannot them give; an pulsion, as in State Chure at all.—2 Cor. viii: 4.

VI. Baptist churches : will, that all his churches distinct from the world and er the world."-John xv: 19. only who have been baptize on a profession of faith, m bis distinction between world; but infant ____ from this rule, blends the together. The baptism of converied, connects the m those who are still member the apostle says, "What with darkness? and what with Belial?-Wherefore, them and be ye squarete, touch not the naclean thin you," etc.-2 Cer. vi: 6, 1 It is clear that seem the mign of Christianity the church to those who to that extent, also oblite

tween the church and the Baptiet churches can re-lied apostle. To assert the apostle, "Ye as a self printed house, a companie and assertings, acceptable

believed and taught by us se tion. Whenever they do this th will be thoroughly indoctrinwe will have Baptists who are principle, who will scorn to h those who, in the face of on, ignore the fundamental n which the true, real, and octrines of Christianity are

Miss., March 22, 1869.

DITTAR BHY

ous Intelligence.

request all pastors, and my, to communicate revival in. all matters of religious interest pective churches and communities ake or see our paper will render an ey will aid great value and interest r. Short and frequent articles is

ES:-Again the good Lord sed to graciously revive his his section of country in two etings which were recently e Baptist Church at Fall Harmony, conducted by their T. Fleenor, assisted occasion-Ilders E. A. Leonard, W. C. Rattliff, Wm. Crouch, and

of this report. was held with the church at h, which resulted in twentysions and twenty-seven addichurch. The second, at Harited in the hopeful conversion precious souls, and twentyns to the church. This was a victory gained over the enesus. At the commencement ting one gentleman in the the meeting house, being of livities, declared he would aughters if they attended the lious seat. But soon he was ry out, "Men and brethren, I do to be saved?" Finally nd two of his daughters bur-

arist in baptism. he two meetings above named, re converted from the errors to the faith which was once the saints, which is another of the certain prevalence of error when rightly proclaimed. the day when all shall see eye speak the same things. J. F. D. SHEPPY.

Tenn., March 13, 1869.

ves :- Permit me to give s the readers of THE BAPTIST. be of some interest.

oth of March a meeting was s Salphur Springs, Rhea nn., for the purpose of constiptist Church, which, after the vamination, was done by the named brethren: Elders Z. lewport, J. B. Meailon, Jas. King and Jos. Janewsy. was composed of twenty-one

is doing much for the estab-Baptiet-Bible-principles our Springs. This fact was shown by the principles upou hurch was organized, which up by Bro. Rose. The Bro. Rose to the Modersthe time. An opportunity r persons to join. Two came John C. Abernathy, who ised under Methodist influby houest examination, beed of the correctness of the and practice. Bro. Aberlarge circle of friends, and e practice in his profession. forming the doctor and the r, whose name I have forimmersed by Bro. Rose. sm, Bro. R. made this adpeople, "The Baptists love tter than others; but they and are willing to obey his

ists of Sulphur Springs are It is an important point, les, they saw. They therework in good earnest, and of the hardness of the times, nit them a good house, perst m Rhea county. Their very encouraging. rest Head of the church be

d bless them in their labor by it be said of them, "Beood and how pleasant it is to dwell together in unity." the glory.

JOSEPH JANEWAY.

Bro. J. F. Denton, of ee, writes :

py to say in truth that Bare parts are on the rising Pedoes are almost descemselves by trying to kee I think that the day it. at when Baptists, even in vill not have the or in third ad in former years. Great has been our progress since

u reports a good state of ling with the Elam Church, ized five persons there reConstitution of the Baptist Church, as Distinguished from that of all other Churches.

The church of Christ is His king lom; its constitution is divine-sacred in its suihority-allwise and perfect in its plan. To aiter, 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 nnconverted 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 threne. 1 Galiv: 10-20; 1 Cor. v: 1-13: 2 Thess. ii: 3, 4; 2 Tim. ii; 17, 18; Rev. xiii:

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

I. The Baptist churches regard it as Christ's will, that all church members should be converted persons. When Saul "essayed 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 Damascua,' that they permitted him to be "With them, coming in and going out, at Jerusalem."-Acts ix: 26-28. All the members, also, of the first church, are addressed as smits.—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 run 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 ars themselves members; born within the church Some Independents differ from this view, but very many of them regard both infants and the unconverted, when baptized, as connected, in some degree, with the church of Christ —(See

Dr. 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 On Dabney's Review of "Theodosia Ernest. any visible connection with the church of Christ.

-Acts ii: 47; 1 Cor. ui: 16, 17. II. Baptist churches (strictly so called) re-The New Testament churches consisted wholly of haptized believers. Peter said to believers on and His apostles.—1 Thess. ii: 14.

But in doing so they differ from all other other rite for the immersion of believers, and has given to His churches no dispensing power to 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."-

will that all church members should be voluntary divines. seniors; 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.—I Cor. xiii: 1; Rom. xiv: 23; Rom. xvi: 26. They must "yield themselves unto God, as those who are alive from the dead."—Rom. vi: IS. 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 Cer. viii: o. But this voluntary membership is opposed to the lnon used by many national establishments. and to the fines, imprisonment, or worse penalit is equally opposed to the initiation of uncon-scious infants by hantism; 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 "lively stones," farming part of "a spiritual house," which is devoted to God.—I Pet ii: 5. The The young are to be instructed, (Eph. vi: 4); the unruly warned, the feeble-minded comferted the weak supported, (1 Thess. v: 14); those who rejoice, rejoiced with; those who weep, sympathized with; those who are bereaved, vis ited.—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 grace with ready will, and that every church mem-ter, who is able, should thus give. When making a collection for the poor saints at Jeruaslem, the apostle save "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." bute as God enables him. And the apostle says, shle to God. Church numbers are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-15. But infants cannot thus give; and payments by com-pulsion, 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 sparate and the world." John xv: 19. The reception of those only who have been baptised at their own desire, on a profession of faith, makes a real and visi-ble distinction between the church and the world; but infant membership, by departing from this rule, blends the church and the world together. The baptism of infants, and the unconverted, connects the members of Christ with them and be ye separate, saith the Lord, and tousen not the unclean thing; and I will receive yea," etc.—2 Cer. vi: 6, 14-18.

cluter of during that destructions are as a set and medical content of the state of the set of the

The Baptist.

THE STREAM OF DEATH. There is a stream whose narrow tide The known and unknown worlds divide. Where all must go; Its waveless waters dark and deep, 'Mid sullen silence downward sweep, With moanless flow.

I saw where at that dreary flood A smiling infant prattling stood, Whose hour was come: Untaught of ill it neared the tide, Sunk, as to cradled rest, and died, Like going home.

Followed with languid eye anon, A youth, diseased, and pale, and wan; And there alone. He gazed upon the leaden stream, And feared to plunge -I heard a scream And he was gone.

And then a form in manhood's strength Came bustling on till there at length He saw life's bound; He shrunk and raised the bitter prayer Too late-his shriek of wild despair

The waters drowned.

Next stood upon that surgeless shore, A being bowed with many a score Of toilsome years; Earth-bound and sad he left the bank, Back turned his dimming eye, and sank, Ah! full of years.

How bitter must thy waters be, O Death! How hard a thing, ah me! It is to die! I mused-when to that stream again. Another child of mortal man With smiles drew nigh.

"'Tis the last pang," he calmly said, "To me, O death! thou hast no dread-Savior, I come! Spread but thine arms on yonder shore-I see !- ye waters bear me o'er: There is my home!"

STRIOTURES, NO. 1.

DR. DARNEY: - I have "attentively and solid" Review of Theodosia Ernest, from all open communionists, whether Baptists, have read Miller on Presbyterianism. Summers' remarkable work, as my sense and solid discussion" of Presbyterian

requisitions. without your consent, to set forth their the subject. it is the duty of every church member to contrihas no other belief ever been advocated alf there be first a willing mind, it is accepted thus? Have no other parables, dramas,

cast, there, he instante four two lands of the very "canes" cash a process of the lands and the lands of the

stell sit the view gooddays, and harden the an aboli shares to depose while small saget or of some a very son their

The to purely formed have been been been been been been all to now years, a contract to best weaking and the contract of the c

descend from their scholastic hights and jects. Let these facts be admitted, and the church to know that he - the

want of beauty in the picture of Theo. are organized in this country, would perdosia; I regret that ber face is not as secute the Baptists, but I do believe that New Testament applied to the church in tenacity," self-conceit and coarseness. I the last thirty years too), would be witconfess honestly I have seen much prettier faces, but I cannot perceive the qualities which in your opinion, are so firmly written on her countenance. Theodosia proved herself a heroine of faith by doing what she conceived to be her duty, regardless of results extremely painful to herself, and I opine that to do one's themselves on the subject. I hasten to we would say: "We give an opportunity great favor on two aged and infirm people, by ing, constitutes one a heroine, however mistaken may be one's idea of obligation. She held as her rule of faith the great command, "If ye love me keep my commandments." Is there any "impiety" in that? And yet you say that "this is the first foretaste of the impieties with which the reader will be nauseated as he pro Here let me ask you who ridicule the

water-gospel" of immersion, and others

who object to it with the sneer that it is

indelicate and indecent, one serious

question. Do you believe immersion is baptism? Do you believe it is one of the "modes" Christ commanded? If so, how dare you ridicule it? Do you reply that we ridicule baby-sprinkling? We do it believing that it is a human addition to God's requirements, and in nowise acceptable unto him; if we thought he would receive it as an obedience to his great command, if we received members received to membership should be first baptized and dispassionately" read your "scholarly into our churches with no other baptism point selected by him, shows the disinthan this, we would consider it little the day of Pentecost, "Be baptized every one of you" and they "were baptized."—Acts ii: material" from which to make a Presbyword against it. I repeat my question; churches are, in this respect, "followers of the terian, as I never could comprehend the as long as the Presbyterian and Methchnrehes of God," as first founded by Christ mysteries of the "Abrahamic Covenant," odist churches receive members who have as enlarged and modified to contain been immersed from other churches, and churches; from the Quakers, who reject bap- Gentile babies, male and female. I even immerse those who join you from tism, from the Pedobaptists, who substitute anywigh to state in the beginning attack the world how dare you spect at the wish to state in the beginning, that I the world, how dare you sneer at this "water-gospel which is so dear to the selfcr Painter on Tready Criminal, as the serious without being baptized at all; instead of requiring, as the aposites and first churches did, that all Campbell, Hodges on Infant Baptism, sert that the "public baptism of females "That baptism, and not fellowship, is the belisvers should be baptized before being re"Theophilus Walton," and as much of with all the delicacy and care which can door into the church." For the first oil Put on Banning's Lung and Should be baptized before being redoor into the church." For the first oil Put on Banning's Lung and Should be baptized before being redoor into the church." For the first oil Put on Banning's Lung and Should be baptized before being redoor into the church." set aside His laws; no legislative power to make of the ludicrous would permit. I men- thousands attest, a practice little in keep- for the public eye on this important sub- der Brace and exercise daily in the open It—expands and enlarges the Lungs; tion this fact only to show that those ing with those religious feelings and im- ject, if you will be kind enough to allow air-walking is the best. Stand erect; It-renders Breathing free and easy; who read and enjoy Theodosia Ernest, pressions with which it is desirable that me the space in the columns of your exdo not entirely neglect the "scholastic every Christian solemnity should be at-cellent journal. tended?" (Page 82 Inf. Bap). With reference to the mode of procedure cus-My object in addressing you, is not tomary in Presbyterian churches where to set forth my views on the subjects of members have joined other churches, I precisely what the church is. THE BAPdispute between the Presbyterian and know nothing. Dr. Dayton was for years TIST says, "It consists of a number of of flax seed, simmer together in one It—relieves when all other means fail; Baptist denominations, but simply to de a member of the Presbyterian Church, baptized believers." I grant it. Then quart of water until the strength is enfend a dear personal friend from the at- and I suppose familiar with their mode how can baptism be its door? The visi- tirely extracted. Strain carefully; add tacks made upon him in your Review. of discipline; as I would be far from the bility of the church consists in these bapone pint of best molasses, and half a Had you confined yourself simply to discourtesy of charging you with misrefutation of his arguments, I should representation, I will simply say that never have taken up my pen in his de- perhaps in matters of discipline Presbyfense; but the charge of unfairness, of terians differ somewhat, or perhaps you bers, and all members of the same body. misrepresentation and falsifying author- may be mistaken, or it may be Dr. Day- The body, or church, in its organized caities, if left unanswered, might injure the ton, in writing, had the impression that reputation of Dr. A. C. Dayton. It has that course was customary in the church been well known for years, that Dr. which he had left, instead of in the one he is a law. Hence, God gave to his people, Dayton was the author of Theodosia; had recently joined. I certainly know under the old dispensation, ordinances. at least it has been well known in this Dr. Dayton did not intend to "slander" State—and there can be no reason for the Presbyterian Church by his asser- them. At the head of that people, or concealment—so you can complain no tions; in fact, I think a member who organization, stood Abraham. longer that no one is responsible for this would publicly join one church while "Baptist Novel" Dr. Dayton has gone a member of another, without withdrawto his reward, but I fear not to assert ing, or intimating such intention to the ration. Under the new dispensation that all his brother ministers in Middle church left, deserves to be expelled for Tennessee will willingly offer themselves treating the church so discourteously and ing to the laws of regeneration; and as "god-fathers" for his book. I hope disrespectfully. I regret that this should hence, sustain vital relations to Christ, you will consider them sufficient in num- seem "intolerance" in your eyes, for I ber to make Theodosia a "responsible very much incline to the belief that a tion was a legal one, the latter a spiritual work;" if not, I can doubtless procure a little further examination of your church one. Now, the question is: How do pernumber large enough to satisfy your records will prove to you that your sons get into the church? Into the church has sometimes been guilty of just | Church? I regret exceedingly that Baptists such "intolerance," though, as I said be-

uation should have been made that Pres- again, or regenerated; thus becoming seconding to that a man hath;" showing that a or novels, ever been written to advance willing mind is needful to make such aid acceptable to advance willing mind is needful to make such aid acceptable to advance willing mind is needful to make such aid acceptable to advance willing mind is needful to make such aid acceptable to advance willing mind is needful to make such aid acceptable to advance willing mind in possession of the advance will not to call in question the body of Christ—being in possession of byterians in America would persecute the vitally related to Christ, the church's you are careful not to call in question the body of Christ-being in possession of and Grace Truman? Will the Yorkshire fact stated, that whenever Pedoes have the ordinances, here comes an applicant schoolmasters, the parish beadles, the had the power they have persecuted our for membership. He declares a work of chancery judges, the keepers of private luckless people, and you will notice that grace upon his heart-professes faith in asylums, complain of the unfairness of Dr. D. does not assert that the Presby- Christ—then the church, in obedience to Dickens, etc., because they attacked them terians would persecute us had they an the great command of Jesus Christ, bapby fiction instead of "manly, straight opportunity. Far be it from me to say tizes the believer in "the name of the forward" petition to Parliament? Shall they would. May I be allowed to hint Father, and of the Son, and of the Holy T. S. Arthur burn his Temperance Tales that, as we have no way of judging the Spirit," and he is thereby added to the and confine himself to sermons and tracts future but by the past, I hope they will church. According to the language used because the dram-sellers object to fiction? never have the power? To make your in Acts ii. 41, "They were added to them." Don't you think in this day and genera- inference with regard to us as strong As many as gladly received Peter's words these who are still members of the world. But tion, when even science is sometimes as the one that naturally arises from were baptized. Again, Acts v. 14: "Bethe aposile says, "What communion hath light with distinct with the light with distinct with light the least judicious, who, where the lievers were added to the Lord." Also, our are generally the least judicious, who, where the lievers were added to the Lord." Also, our are generally the least judicious, who, will be finding to recommend themselves, will be finding fault with others. No which agitates mankind has not been should run thus: The Munster difficul- It is the prerogative of God to add to

indulge in fiction? Would you advise every one will instantly conclude that the applicant—has passed from death unto Protestants to stop the publication of Baptists in America would be turbulent, life. We can know this only from the

Your eye is pained, it seems, by the not believe, that the Pedobaptists, as they she has none. And if the word door, or beantiful as you could desire; but you if a national church was established, and its organized form, I have not been able know tastes differ, Dr. Dabney; and children sprinkled in infancy who made to find it. The word door is often used moreover, the ringlets of the heroine no pretensions to piety were considered "limp or stiff" are of small matter after and treated as members in full, as they all, except to afford you an opportunity to are in the Lutheran Church in Germany, relieve your pent up feelings by such that the old scenes enacted in New Engepithets as "brazen pertness," "vixenish land, in Virginia, in Germany (and within nessed again.

TO J. T. F.

BY S. G. MULLINS. from Bro. J. T. Freeman, in regard to a Minister's Institute for Mississippi, in as join means to add to. I think the was sent from Tupelo in 1862, to Lauderdale which he asks the brethren to express language would be more appropriate, if indorse the suggestion, and give my to join the church." hearty approval of it in toto. I approve of it most cordially, because I think in addition to the positive and direct instruction many of us will receive from such a some differences. It will promote greater intimacy, and thus beget more sympathy and confidence among us, and greatly aid in "keeping the unity of the Spirit in the bonds of peace."

Clinton, in Hinds county, is the place for holding the meetings, for reasons so obvious that they need not be mentioned. And I am particularly glad that Bro. F. suggested Clinton, as it shows in him a liberality of feeling (characteristic of the have come out boldly on the side of man, it is true), too seldom found among truth. us. We generally want everything of this kind brought as near to us as possiterestedness of his choice.

So far as I can learn, the suggestion meets the unqualified approbation of the brethren, and I hope it may be so gene rally throughout the State.

Crystal Springs, April 14, 1869.

DOOR OR NO DOOR. BY ELDER J. W. BROOKS, ASHLEY, ILL.

Entron Baptist: - In your issue of Janpossibly be employed, is certainly, as time I venture to write a few thoughts oil. Put on Banning's Lung and Shoul-

> In order that we arrive at proper conclusions as to what the door of the a stranger to your household. church is, it is necessary to understand of Christ. It is a body of many mempacity, has committed to its charge the ordinances of the Lord. An ordinance In their organized capacity, they kept

God's people under that order of things, increased according to the laws of gene-God has a people who propagate accordtheir living Head. The former organiza-

The use of the term into seems inapshould have roused your ire by daring, fore, I have no positive information on propriate. It often begets perplexities. We are brought into relationship You also wax indignant that the insin- with the church by being begotten

which agitates mankind has not been the size of Christianity and of initiation into the church is the church in the church and the world. None that extent also obliterate the distinction between the church and the world. None that extent also obliterate the distinction between the church and the world. None that extent also obliterate the distinction between the church and the world. None that the statement of the church world in the guise of fiction—that you were rather hasty in the statement have been made to deliver packtreen the church who has a complaining against Immersionist novels part the statement have been made to deliver packtreen the church, which he did daily. Well, if baptism is not the door, what is it? Not fellowship, because it is obtained upon gaged in it (don't you think it would be the ground of the relation of the work of grace upon the heart. It is this evidence born of the love of God shed by Baptista? Or do Pedoes sometimes have been turbulent, riotous, lawless sub-become like divided armies.

The street is all of the fellowship, because it is obtained upon gaged in it (don't you think it would be the ground of the relation of the work of grace upon the heart. It is this evidence born of the love of God shed by Baptista? Or do Pedoes sometimes have been turbulent, riotous, lawless sub-become like divided armies.

The street is in the cruel into the did ally. Well, if baptism is not the door, what is it? Not fellowship, because it is obtained upon gaged in it (don't you think it would be the ground of the relation of the work of an evil is a sectarian gaged in it (don't you think it would be the ground of the relation of the work of garden properties. Beating, Chestrylla, Dardanella, Bussellyille, Bothsylla, Dardanella, Bussellyille,

these works because Catholics complain riotous and lawless, if they had the love manifested toward the brethren. of the unfairness of thus answering their power!

"scholarly and solid discussions?"

Now I do not mean to assert, for I do not believe, that the Pedobaptists, as they

"scholarly and solid discussions?"

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Now I do not mean to assert, for I do not believe, that the Pedobaptists, as they

"scholarly and solid discussions?"

Now I do not mean to assert, for I do not believe, that the Pedobaptists, as they in the New Testament to signify an op- ministers wanting field of labor, churches wantportunity. Paul says, 2d Cor. ii. 12: ing pastors, teachers schools, and trustees teach-"A door was opened to me to preach ers; all who wish to rent, sell, or buy, or leasa Christ's gospel at Troas;" and in Acts farms; all who wish situations as clerks, or xiv. 27, "The door of faith was opened employment, and all wanting our assistance, to the Gentiles;" and again, 1st Cor. xvi. their wants known through this Bureau cash accom-9, "A great door and effectual was panying the advertisement.] opened" to Paul. In this sense, the church might with a very small degree

MY EXPERIENCE.

BY A. J. MILLER. DEAR BAPTIST:—I told you sometime reunion, it will tend greatly to harmonize ago that I was converted (from "pulpit the views of our brethren on points open communion"). Well, perhaps you about which at present there may be would not object to hearing a little bit of my experience. With your permis- pastor and an able preacher, whom we can most sion then, I will proceed.

Commencing with the beginning of my ministry, I find that up to the time I quit the sin of pulpit affiliation, one out of English branches, would like to obtain a situaevery four persons whose profession of tion as teacher, either in a family or school. conversion I witnessed, was lost to us- Address the editor of this paper. did not join the church. But since my conversion from that practice, at least twenty-four out of every twenty-five

It may be well for me to state that since I have quit pulpit affiliation with ble, and Bro. F.'s remoteness from the the unbaptized, I have been much more It—supports the Abdomen

Hebbardsville, Ky., March 9, 1869.

CURE FOR CONSUMPTION.—Fat is al that the appetite requires, of the most nourishing food, such as fresh beef, lamb, It—prevents Piles; oysters, raw eggs, fruit, vegetables, and three times a day drink a glass of eggnog, made as rich as the patient can bear. Avoid all alcoholic drinks. Bathe It-increases the Breathing Capacity; twice a week in water made agreeably It—gives Strength to the Body; warm, and in a warm room. After bathexercise the lungs and arms freely, keep the mind cheerful, take freely of the best It—is the only Scientific Shoulder Brace; cough medicine, and consumption will be It-is used by Lawyers

For making the best cough syrup take one ounce of thoroughwort, one ounce tized believers organized together, and pound of loaf sugar; simmer them well thus organized, they constitute the body together; when cold, bottle tight. It is the cheapest, best and safest medicine for coughs now or ever used. A few doses of one table-spoonful at a time, will alleviate the most distressing cough of the lungs, soothes and allays irritation, and if continued subdues any tendency to consumption; breaks up entirely the whooping cough, and no better remedy can be found for croup, asthma, bronchitis, and all affections of the lungs and throat. Thousands of precious lives might be saved every year, by this cheap and simple remedy, as well as thousands both useless and dangerous.

> It is a fact that not a word is said of infant baptism, nor an allusion made to it, within the lids of the Bible; while lished in the first volume of Prize Exegeses and the Bible, by its many plain and positive Essays, where they will be duly credited to the teachings that believers only were, in author. It is designed to issue a series of volthe primitive times, baptized, and that nmes that will be regarded standard and valuonly such are now proper subjects of able contributions to Baptist literature. the ordinances, virtually prohibits the baptism of infants. Matt. xxviii. 19: Mark xvi. 16; Matt. iii. 7, 8; Atis viii. 37; Hebrews viii. 8-11.—G. J. Johnson.

It is a fact that, simultaneously with sprinkling and pouring, and infant bap- Man-stealer? tism, arose other corruptions in the ordinances—as the consecration of baptismal water, the use of sponsors, the imposition of hands at baptism, the use of material unction, offering prayers and oblations to the dead, and particularly infant com-

See any standard ecclesiastical history for proof.—G. J. Johnson.

ous are generally the least judicious, who, pensably necessary that all agents report. man envies the merits of another who has enough of his own.

James Bradley, whom we have anthorized to sanvass for tail paper, will report at each at this office. Will any one call his attention to this notice?

Statement of a second of the s

Business Department.

LOCAL AGENTS.

Every responsible minister in the South: BUREAU OF WANTS.

[Advertisements under this head will be isserted at \$2 per square each insertion cash. All in corresponding for and with them, must make

Wanted-To know the whereabouts of Wm. I see in the last Baptist a suggestion of propriety say: "We open the door," T. Flatt, who was a member of Jones' Battery, to give an opportunity to persons to join; Confederate Army. The last heard of him, he Springs hospital. If any person knows of his writing to John Flatt, Purdy, McNairy county, Tenn. Mississippi and Arkausas papers, willing to do a charity, will please copy a few times.

April 4, 1869. The address of the Baptist minister from the lowlands of Carolina is wanted. Address Editor BAPTIST.

A Church, or two churches, wishing to obtain the services of a thoroughly qualified cordially commend, will address the editor of

A Southern Lady, who has had some six or seven years experience in teaching the

BANNING'S

LUNG AND BODY BRACE

It--supports the Back;

It-supports the Stomach;

It—supports the Lungs It-prevents Lassitude:

It—prevents Hoarseness;

It-prevents Hernia;

It-prevents Consumption.

It-permanently increases the Vital Pow-

It—is used by Ministers:

It—is used by Laborers; It—has never yet failed to give satis-

It—will last a lifetime.

Send measure around the abdomen and \$20 to J. R. Graves, Memphis, Tenn., the sole agent for its sale in the Southwest.

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\$20 Prize Essays. We offer \$20 for the best exegesis of the following passages of Scripture, or essay upen the of dollars which would otherwise be spent subjects appended, suited to the columns of TH in the purchase of nostrums, which are Baprist—the matter not to exceed twenty pages of foolscap-ten pages or less preferred. COMMITTEE OF ARBITERS: THE ORDAIN-

ED MINISTERS OF THIS CITY. The exegesis obtaining the prize to be the property of the editor of this paper, to be pu PASSAGES PROPOSED.

For May-1 Peter in. 18-20-"He west and preached to the spirits in prison." For June-Acts ii. 88-" Repent and be

baptised * * for the remission of sime." For July-Asprarodistes, what is its primary and usual signification-Man-dealer or

For August-Matt. xxiv. 84-The meening "generation" in this passage. For September-Rev. xx. 12-15-Shall

the righteous be jadged at this the final judgment? For October-2 Thea. ii. 8, 4-The Mas of Sin. Is be a person? Has he appeared?

A REQUEST.

Eld. H. L. Pettas will please to report the monies he has collected up to data for Graves. Jones & Co. We have written several times, but our letters must have miscarried. We are now closing up all old asceunts, and it is indis-

THE BAPTIST, MEMPHIS, MAY I, 1800.

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 5. There is no obedience that is not vol

6. There is no obedience that is not prompted by love, and accompanied by

7. Every act of obedience is like baptism the answer of a good conscience toward

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 by them; nor can infants exercise volition. love or faith; nor have they a good conscience to be answered by paptism. Infimt baptism, then, not only is destructive of the fundamental principle of Christian- opportunity. ity-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 nnregenerate and non-believers into the churchif these societies that sprinkle infants could be regarded as churches-working ruin to their souls if they believe they

1. Is Christian baptism a personal duty -i. e., enjoined upon parents, as was cir cumcision, or to be administered to their children?

were regenerated by it.

2. Is Christian baptism the personal this. 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 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

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

churches of Christ, or they are false.

3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to

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 ad-

ministered by Baptists is Scriptural, then

meet these dilemmas, they rest impaled would not be necessarily changed. The upon the third-"we cannot tell"-and SIMILAR CREEDS.

EPISCOPAL —Every person confirmed is required to answer these questions: "What is your name?"

A. "N. or M." Q. "Who gave you this name ?" A. "My sponsors in bantism; wherein I was made a member of Christ, the child

METHODIST. - What are the benefits we receive by baptism? "And the first of these is the washing to us. away the guilt of original sin by the ap-

plication of Christ's death." "By baptism we are admitted into the

church, and consequently are made members of Christ, its head." "By baptism we who were by nature

the children of wrath are made the chil-"In all ages the outward baptism is

means of the inward." regenerated or born again."

248, 247, 248, 249, 250, 251.

Here we have the very Christ visible, and that upon the best evidence in the in his humanity, baptized by John, and brother who bankrupts? Please give us your fact and submission to one institution ex- But the Son of God was the second dent, as it is being excited in the churches in 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 be-

elieved is the testimony of twelve men, confirmed by prophecy, miracles, and

the name of the Father, and of the Son, Here we have the Son of Man and the son is a disciple in the fullest sense of the word, the manner he has believed this But it is admitted that personality of the son is a disciple in the fullest sense of the who saves.

But it is admitted that personality of the son is a disciple in the fullest sense of the who saves. one fact, upon the above evidence, and

The Baptist.

"THE TRUTH IN LOVE."

MEMPHIS, TENN., MAY 1, 1869.

TERMS TILL THE DEBATE [No Additional Premiums.] For Twelve Months. . . . \$3.00

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 personal faith in him; no justifying faith but an act of obedience. There is no law for that which works by love and purifies the it: and if so, the law could not be known heart; no love to Christ which does not include uine love to his people that does not influence a man to do good to them, as he has ability and J. R. GRAVES.

> DID THE DIVINITY OF OHRIST PAR-TICIPATE IN HIS SUFFERINGS? No. 1.

BY ELDER J. M. WOOD.

Christ was both human and Divineand his perfectly human and his perfectly dex, Feb. 25th, as follows: Divine natures were perfectly united;

Having said in a previous article about

all I wished to say in answer to Brother the only Mediator between God and man. Renfroe, I propose another article to susinfant baptism thus effectually destroys tain the affirmative of the above proposition, by a different course of argumentation from that employed in the cssay. 16th. Here we have the admission of I have admitted that the perfect humanity of Christ included body, soul and mind, because I believed that truth tian believers, through all ages, that the required the admission. But I freely Divine and human natures constitute the confess, that so far as the admission refers one Christ. If the Scriptures do not to the human soul, the conclusion is the Bantists have no authority to baptize. rather by implication or speculation, than by clear revelation. We believe the I am unable to understand plain Latin, 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, it subsisted in the person of the Son of God; and, to my mind, by no means important and hence the human nature of Christ is not a to the main question of the essay. All person." Hopkins says, "The personality of

who have written upon the subject recently, have admitted the union of the Christ, some holding that his humanity Dr. Horsely .- Index, Feb. 25. only suffered, while the essay claimed and null and void, because they do not natures. This is The Issue. So that, if says: practice it. But if the baptisms of Bap- it should be proven, beyond a doubt, sign, then are all Campbellites unbaptized, because Mr. Campbell and the first be proven, beyond a doubt, that he had a human soul, or 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 a human soul, or 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 a human soul, or if it should be cause Mr. Campbell and the first be proven, beyond a doubt, that he had a human soul, or if it should be cause Mr. Campbell and the first be proven, beyond a doubt, that he had a human soul, or if it should be done in necessary for pecuniary assistance to be given to her to keep her from suffering the first beautiful assistance of the had a human soul, or if it should be done in the had a hu If Protestants and Campbellites cannot without it, the issue which I present

this makes a "Trilemma," a three-horned essay claims, with emphasis, that the properties of his person, and the acts of both to which Bro. P. objects were not imdifficulty. [See little book entitled "Tri- human and Divine suffered upon the his natures are the acts of his person. So that provised for the occasion that called forth understand the matter till the meeting how I would catch him if he was there. Besides, lemma" for the history and argument - cross. The subject is so dear and so full therefore the acts and properties of both natures my former article, and I am, of course, of interest, is the apology for being thus CATHOLIC.— If any man shall say that particular in defining my position; and baptism is not essential to salvation, let should be a holy reason why all writers Christ's humanity only suffered. How tist Publication Society. him be accursed. In baptism, not only are should prayerfully seek to know the is this? It has no subsistence in itself The important question, however, is

tion. It is above metaphysics.

the following considerations:

First. An argument from the personaway by baptism."—Doctrinal Tracts, pp. came a voice out of the cloud, saying well as risk my plea against "blasphem-This is my beloved son; hear him."

pressive of it, is all that is required of person in the Trinity—as it is said, this lecality. Yours in Christ, Father, Son and Holy Spirit. Is it more mysterious that the Son should suffer The evidence upon which it is to be have eternal life. For God so loved the believeth in him should not perish, but the state of the world that he gave his only begotten son, that whosoever believeth in him should The one institution is baptism into not perish, but have everlasting life."

But it is admitted that personality of her acts? has submitted to the above mentioned resides in the Divine nature of the Answer 2. — Dismiss him from the Savior. For some admissions important office at once.

to this discussion, I am greatly indebted to Bro. Shaver, editor of the Index. As my own library was burned by Sherman's

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 to- ter of inspiration. I thought the time never knew a man to attempt a defense For Six Months, 2.00 gether in one person, without conversion, com- had come to use plain, strong words; of Masonry who did not furnish me an osition, or confusion .- Index, Feb. 11.

whole, perfect and distinct natures not laying of a corner-stone of a Baptist duties conflict with Masonic requirements only joined, but inseparably joined in meeting house. one person. That person was the Divine 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 In-

We avowed, some weeks since, our agreement and he-just as he was-really, positively, with the English Baptists of 1689, and the suffered and died and rose again as the great body of Christian believers, through all Savior of his people; and no truth in ages, in their acceptance of the truth, that the the Bible is more clearly revealed than 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,

> Now this is precisely what is claimed n the argument which I present, and formerly urged in the essay of January more than one hundred baptized congregations of English Baptists and Chrisrepresent this one Christ in his own proper person, as suffering for his people, 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, Jesus Christ is in his Divine nature. lie existed a distinct, Divine person from eternity, the second person in the adorable Trinity." In perfect humanity and perfect divinity of substance, so say Liddon. Ridgeley, Hill and

are the baptisms of Campbellites invalid, that Christ suffered in his perfectly united estimation, is inferior in claims as a writer, The editor, who, by no means, in my

> in the person of the Son of God. It follows, then, that the properties of both his natures are may be ascribed indifferently.

R. W. THOMPSON.

Answer.-If the brother fails in busiproposition—that Jesus the Nazarone Son of Man be lifted up; that whosoever should be excluded instanters qualities !

> 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.

> 2. What course should a church pursue with her clerk who positively refuses to record one

MASONBY AGAIN. BY J. M. PENDLEYON.

tion an equality with religion in the mat- tion." This is Bro. P.'s illustration. I and I wished to bear my testimony argument against it. Now let us look at In this admission we have the two against a glorification of Masonry at the the illustration before us: If Christian

Of the communications which my arti- tianity requires a man to go to Orleans, Savior—in his whole, his perfect, his on- cle has called forth, I notice the one only he must not permit Masonry to carry him ble. He was learned in many things, and by love to his people, his example, his precepts tire being, "without conversion or con- which appears in connection with the to Louisville. Very well. So far I his dog-love excited the undying admiration of and testify itself to the world by implicit and fusion." Then why disjoin, convert and writer's name. That is to say, I reply to agree with Bro. Paxton. We will both confuse, in his inexpressible sufferings for Bro. W. E. Paxton. I have my reasons for say that Masonry is not to be tolerated the sins of his people, the greatest of all not replying to articles over fictitious sig. by Christians if it conflicts with Chrisnatures or initials that I do not recognize tianity. The only part of his illustration as the exponent of a name. It is proper which remains pertains to Vicksburg. to say that I did not regularly receive He thinks that if Christian obligation and had become familiar but not tame. They the paper containing Bro. Paxton's arti- takes a man to Orleans, and Masonic ob- kept up a regular romp with Noble. Trey cle, and I suppose I would not have seen ligation takes him to Vicksburg, there is it at all had I not written for back num- no conflict of obligation, because the two bers of the paper which had failed to lines of duty, as far as they run together, reach me. This explains why my reply are substantially the same. Then, I say, has been deferred till now.

I am glad Bro. P. has nothing to say cessity for Masonry. Christian duty, in advocacy of some things which I had without any Masonic obligation, will take condemned. Most sincerely do I agree the man to Vicksburg. This is all that with him when he says:

many Masons often make the institution appear throw around it any cumbersome imperridiculous in the eyes of the world, and cer- tinence to obscure its glory? tainly Masonic ceremonies are not necessary to the erection of Christian edifices."

Iu this view Bro. P. and myself are to- Masonry operates outside of the sphere gether. He, however, objects to the lan- of Christianity (and therefore in conflict, guage 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 it is either wrong or unnecessary. Bro. are they to do good as Masons? They cannot, P. must take one of these horns. In the unless they ignore their Christian obligations. spirit of his illustration he will be obliged Whatever good they do as Masons is abstracted to take the latter. 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 mated that Christian duties and Ma- ditions to make with the grown folks, and when note on page 163 of my "Church Manual." I there say:

charter of incorporation, is constitutionally a so- ments. I write what I know. As pastor ing else to do I may as well try that hole again." ciety, organized for the promotion of all Chris- of a church many years ago, in which In some respects, however, the dog had the: tian objects. These objects should be prose- the Masonic influence was strong, I pre- advantage. Sometimes he thought that he cuted so zealously by all church members as to sented for consideration the case of a really believed that there was a squirrel there. There is, then, one and only one person in ciation is needed to carry forward any benevo-

I have made this quotation from the Yet some of these authors say that with the sanction of the American Bap-

our sins remitted, but also the punishment truth, the whole truth, and nothing but (by these admissions), but subsisted in whether my position is tenable. If it is priation for the sister's benefit, and that on."—H. W. Beecher. of sins is graciously pardoned of God. the truth—and all of us should be ready the person of the Son of God—the hunot, it makes no difference as to its being his contribution would go in that way! Baptism opens to every one of us the gate to lay down our errors at the wonderful man gathered up in the Divine—the new or old. I have been accustomed to What a state of case! That good brown of heaven, which before through sin, was properties and acts of both natures are think that Christians are under obligather was so fascinated with Masonry, that baptist editors and authors; when urged In the farther presentation of my properties and acts of his person, and tion to do all the good they can do in their although he did not give the sister a to find Scripture authority for infant bapviews, there are some things which I that person is the Son of God, the sec- Christian character. I have preached dollar because she was a disciple of tism, they pitch at the covenant of cirond person in the adorable Trinity, and for more than the third of a century that Christ, he contributed to her support cumcision. Like the dog Noble they 1. Metaphysics cannot settle this ques- yet his Divine nature does not participate Christian consecration to the service of because she was the wife of a worthless, have opened upon this hole in the wall, in his sufferings! Now, since feeling; God should be unreserved. This conse. drunken Mason. Will it be said that the and can never be done barking at it. 2. Our preconceived and crude ideas sympathy and suffering are human pro- cration, I supposed, includes the dedicaof God, and an inheritor of the kingdom of God and his susceptibilities cannot perfies and acts, they belong to the Divine tion to the Lord, of talent, time, influence, it; but did it not "discredit Christianperson, by the logic of this admission; property, and everything. I have ity?" the very thing I said in my former this resource remains. They are there says, though it may appear impossible and since infinite wisdom, infinite love, thought that in view of the infinite price article. I have known church members indefatigably. infinite compassion and infinite verity paid for their redemption, Christians are to boast that there was more pecuniary 3. The theories, of authors however and faithfulness, are clearly Divine, by wholly the Lord's. I have never imagiliberality in Masonic lodges than in tism, they must needs be at something. good, or however learned, are not infal- putting these properties together, we ined that they were partly his, partly churches, and those very members chose and that empty hole is better than noth have the infinite Christ of the Bible, who their own, and partly the world's. As to give through the lodger. They seemed ing. Besides they know they can by With these out of the way, I present bore our sins in his own body on the "the first and great commandment of to take pleasure in magnifying lodges their continual assertions make thousands" tree. Who denies that there were feel- the law" requires "all the strength" to and disparaging churches. ings, action and suffering upon the cross be expended in the love and service of There are, no doubt, thousands of ality of Christ. Who was He? Where such as the universe has witnessed but God, it has not entered into my mind Christian men in Masonic lodges who like Noble, they have looked into that does, personality reside? He was the once? His body, soul, if you please, his that the gospel requires less. Are these have never thought of some very serious hole so long, many have more than half "By water, then, as a means, we are Son of God. At his baptism it is said, entire being baptized in woe, in his real things so? I have heard none of my objections to Masonry. So there are persuaded themselves that there is bap-"And lo, a voice from heaven, saying, character, in his own person. Upon this brethren preach otherwise, whatever they hundreds of thousands among Episcopa-If infants are guilty of original sin, This is my beloved son, in whom I am admission—all other arguments failing—and I may have practiced. This unrelians and others who repeat the "Aposthen they are proper subjects of bap-well pleased." Matt. iii. 17. At his I would risk the proposition that the served consecration is often explained and tles' Creed," so-called, every Sunday, cannot be saved unless this be washed transfiguration it is said, "And there divinity participated in his sufferings, as enforced in connection with the bap- and they think they believe it. They tismal profession, which is pre-eminently say they believe that Christ "was conthe Christian profession. Now, if Chris- ceived by the Holy Ghost." Not one of upon the flower that sweetens the sir, tians are required to give themselves them believes this statement. The Holy upon the breeze that rocks the flower wholly to the Lord, and to do all they Spirit miraculously produced the body upon its stem, upon the rain-drops that can do in their Christian character, what of Jesus, but the virgin Mary "con- swell the mighty river, upon the dewis left for them to do in some other charceived." If conception does not belong drop that refreshes the smallest sprig of acter? Absolutely nothing. If, there to the mother, we are ont at sea, and moss that rears its head in the desert, fore, they do anything outside of their there is nothing certain. I only refer upon the ocean that rocks every swintsphere of Christian action, it is because to this to show how people often say mer in its channel, upon every pencilcal than that he should be baptized? But ness, or is so ruined by the war that he they neglect something inside of it; for what they do not believe or understand, shell that sleeps in the caverns of the lieves this one fact, and has submitted to we have his united character, in suffering, cannot pay his honest debts, he is to be all they can do is required within. Whatone institution, and whose deportment expressly presented in the following pasting the great Prophet.

Cannot pay his honest deportment expressly presented in the following pastified, and aided by ail to recover; but ever they do without takes from what the great Prophet.

Christian man in a Masonic lodge who which warms and cheers the millions the great Prophet.

Christian man in a Masonic lodge who which warms and cheers the millions they ought to do within, and to this extent has never observed that the "prayers" of creatures that live in its light—upon of many and the great Prophet. The one fact is expressed in a sin- pent in the wilderness, even so must the safe his property by false swearing, he Christianity is disparaged and discred- are not presented in the name of Christ. all he has written, "None of the

requirements. I suppose Bro. P. does "No man cometh to the Father but by ness of the sun, but self must be much not. Hence, his illustration about Mem- me?" In the very "prayers" to which more subdued, before we can bask in the

phis to New Orleans," and "Masonic sight. It is kept out of sight when me duty required him to go to Louisville at should be made luminously prominent. I have seen, within the last few days, the same time," he "could not do both." forces, Bro. S. will not take exceptions to several articles in The Baptist concern- (By way of parenthesis, I may say many called to this matter, if he can still join ing a former piece of mine headed, "Ma. Masons that I have known would go to in Masonic prayers, Masorry must have ings of his books have been exposed to sonry Run Mad." Perhaps my caption Louisville). But if "Masonic duty re- a bewitching influence over him. Alas, was not sufficiently courteous, but I em- quired him to go to Vicksburg, I cannot in many of the human organizations of ployed it chiefly because an advocate see how there would be any conflict, as this age, the name of Christ, the Media. of Masonry had claimed for the institu- both obligations lead in the same direc-

> the latter must be disregarded. If Christhe illustration shows that there is no ne- der all this apparent rashness, that Noble int Masonry is supposed to do; but Chris ple tree, he dodged into a hole in the wall, ras "I dare say the extravagant pretensions of tianity does this of itself. Why then through the chinks, emerged at a little distance.

I am somewhat rusty in logic, but I will see if I can construct a dilemma: If with it), it is wrong. If it operates inside of the sphere of Christianity, it is unnecessary. But it must either operate out- onslaught. side or inside of that sphere. Therefore,

do not expect it will be necessary for hole remained to him. When there were no me to refer to Masonry again, I wish more chickens to worry, no pigs to bite, no catsonic requirements may interfere with he had slept all that his dog-skin could hold, he one another, and that the practical pro- would walk out of the yard, yawn and stretch "That a church with the New Testament for its ference may be given to the require- if thinking to himself, "Well, as there is nothpoor afflicted sister, in whose piety every But at other times he apparently had an inkling given to her to keep her from suffering, seeming to say, "My dear sir, you don't under-When a proposal was made to raise the stand a dog's feeling. I should of course much "Church Manual" to show that the views money needed, there was no response. I prefer a squirrel, but if I can't have that, an was over. Then the senior deacon of the people who pass by don't know the facts. They glad they have been given to the public church—a good man, now in heaven, I to keep up my reputation for sagacity. Besides, doubt not-told me that he did not to tell the truth, I have looked into that hole respond to my proposal, because the Ma- so long that I have half persaaded myself that sonic lodge was going to make an appro- there is a squirrel there, or will be, if I keep deed performed was a good one? Admit | Year after year they resort to this empty

ited. So it seems to me. It has to be so, to suit different classes liveth to himself." Bro. P. represents me as assuming represented in lodges—deists, Jews, Uni- Live as near to Jesus as you possibly "that there is a conflict! between Christians, etc. Christians have not thought can, but die to self. It is a daily work tian and Masonic duty." I object to the of the matter aright. It must be thought- Self is like a mountain. Jesus is a spin term "duty" in this connection. Strictly lessness. Is there a Christian on earth that shines on the other side of the mount speaking there cannot be a conflict be- who, if he would think, would dare to tam, and now and then a simbeam comtween duties. I think there may be a approach God except in the name of over the top; we get a gimpse, a sort conflict between Christlan and Masonie Christ? How could he, when Jesus says of twilight apprehension of the bright

and the state Ha to sold most labeling

tor, is studiously excluded from the so. called prayers that are offered.

Illustrations.

FOR THE PULPIT AND THE LECTURE—ORIGINAL AND RELE No. 224.

The Dog and the Empty Hole. The first summer which we spent in Lemma all the children. But there were some thiam 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 would come down from the maple trees with brevoking 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 unvariably 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 maand sprung into the tree. The enthusiasm of the dog at that hole can hardly be described. He filled 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 en it. Then, with tail extended, and every hair thereon electrified, he would rush at the empty hole with a prodigious

This imaginary squirrel haunted Noble night and day. The very squirrel himself would runup 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 al-Here, as I have proved my point, I low of no doubts. The conviction that that hele might lay down my pen; but as. I had a squirrel in it continued unshaken for six to say something more. I have inti- tle to chase, no children to romp with, no expe-

This story of Noble, by Henry Ward Beccher, forever puts us in mind of Pedo-

So with the advocates for infant bapof unthinking people think they have something in it! It is needful to keep tism in there, or there will be if they

Gems of Thought.

LIVE FOR OTHERS.—God has written

phis, etc. He considers that "if Christian I refer, one of the fundamental facts of beams of the ever blessed Jesus, or say duty required a man to go from Mem- the gospel, if not falsified, is kept out of in everything, "Thy will be done."

Item DENOMINATIONAL TI

the Free Christian Co ring to the difficulty of priate name for "t whose "scheme esche rather accepts a new new atterance of its regret that Dr. Robit already conferred the class of Presbyterians, creature that ever hope branch, and always a the last branch it seize would so aptly describe of this day as his tit erians? But that bei what would you think once classic and approp so many aliases-Pol EPISCOPAL IMMERSIC

Pentecost of Covington Journal and Messen "During the past two tistery has been twice lian elergymen to imme ing their communion. witness these things. hands of men who 'car mode, i. c., action of b do for the color of the seems out of place; half so strange that a l' immerse a candidate rat as that man who is so he will not submit to nance of 'sprinkling, dampening of the forel go into an organization all its power and infli the truth he holds sacred

Secul

A WHOLESALE SWINT ber of the St. Louis exposes the "milk in relation to the late Pass dle. This expose show profits which are made schemes." Says the R "Judge Knight yester

opinion in the case of

Alex. Kelsey and other

the 'Paschall House Ass

having been one of the

church is no home for

considering that a fair profits had not been court to appoint a charge of the effects of his petition Mr. King 15th February, 1868, h sey, Bart and Dan. Abl and W. P. Billings, e partnership known as th Association, for the pur of certain real estate a 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 estat and the schedule value a gross profit to the Ass 000. That 70,000 ticke \$..50,000. That the w advertising, etc., did not than \$60,000, leaving

claims as his due a bals FULL DRESS in Ar describes the costume King Diops in the fol "The King wore a d nothing else; his first shirt without eleeveshis second minister we nothing else; thethird a hat-and nothing el varied the fashion by

*290,000. The jewelry.

profit of \$2,500. It is

five defendants received

account of the enter

brella-and nothing els An officer who was company one morning, whose shirt was sadly b rick O'Fhon!" called "Here, yer honor!" pr Patrick, with hand to long do you wear a si the officer. " Twenty

WORK, WORK FOR be the motto of every year 1869. Work in th in the Sabbath-school. the circulation of your circulating tracts. W We were created in it good works and good w

AN EXCLUDED ADMIN TISM.-We are asked b ister, if a white man w cluded from a Baptist minister-has any right

HER HEROES.

Take heart, be not dismayed:

By hopes that fired you then,

No holiday parade:

Die with the bravest men!

Ilustrations.

ID THE LECTURE—ORIGINAL AND SELF No. 224. Dog and the Empty Hole. mmer which we spent in Lengy a very intelligent dog named No. learned in many things, and by cited the undying admiration of m. But there were some things ould never learn. Having on one a red squirrel run into a hole in he could not be persuaded that he farevermore.

squirrels lived close to the house ome familiar but not tame. They egular romp with Noble. They wn from the maple trees with proha; they would run along the fence reach; they would cock their bacross the road to the barn; and such a well-timed calculation onrent rashness, that Noble int al at the critical spot just as the

ion Noble was so close upon his nel that, unable to get up the malged into a hole in the wall, ran inhs, emerged at a little distance. Ita the tree. The enthusiaem of pat note can hardly be described. all of barking. He pawed and undermining a bastion. Standlistanes he would pierce the hole ntense and fixed as if he were m on it. Theu, with tail exery hair thereon electrified, he he empty hole with a prodigious

ry squirrel haunted Noble night ery squirrel himself would run into the tree, and crouched in eit silently and watch the whole barding the empty hole, with and relish. But Noble would al-. The conviction that that hole in it continued unshaken for six all other occupations failed the to him. When there were no worry, no pigs to bite, no catlehildren to romp with, no expewith the grown folks, and when that his dog-skin could hold, he of the yard, yawn and stretch look wistfully at the hole, as imself, " Well, as there is nothmay as well try that hole again." te, however, the dog had the stimes he thought that he at there was a squirrel there. er he apparently had an inkling ess of his conduct for ail, and walk toward us with and his eyes a little aslant, "My dear air, you don't underling. I should of course much Il but if I can't have that, an etter than nothing. I imagina di him if he was there. Besides. by don't know the facts. They got something. It is needful mitation for sagucity. Besides, I have looked into that hale ave half persuaded myself that el there, or will be, if I keep

Noble, by Henry Ward er puts us in mind of Pedoand authors; when urged re authority for infant bap-The at the covenant of cirlike the dog Noble they npon this hole in the wall, er be done barking at it. ir they resort to this empty everything else fails them, remains. They are there

lvocates for infant bapneeds be at something, hole is better than noththey know they can by assertions make thousands people think they have ! Is is needful to keep n for sagacity. Besides, name have more than half or there will be if they

of Thought.

HERL-God has written that sweetens the air, that rocks the flower upon the rain-drops that y river, upon the dewhes the smallest sprig of its head in the desert, that rocks every swimrel, upon every penciled in the caverns of the s upon the mighty sun and cheers the millions all live in its light-upon witten, "None of us,

to Jesus as you possibly HE a Is is a daily work cuntain. Jesus is a sun other side of the mount ni: then g mubeam comes e get a glimpse, a sort henaion of the bright but self must be much efore we can bask in the blessed Jesus, or say "Thy will be done."-

Items. DENOMINATIONAL TITLE—A writer in the Free Christian Commonwealth, referring to the difficulty of finding an appropriate name for "the Campbellites," a minister without a church cannot ordain a minister, much less one excluded man appropriate name for "the Campbellites," a minister, much less one excluded man appropriate name for "the Campbellites," a minister, much less one excluded man appropriate name for "the Campbellites," a minister, much less one excluded man appropriate name for "the Campbellites," a minister, much less one excluded man appropriate name for "the Campbellites," a minister and one member can ordain a minister. We answer, no; one hundred minister without a church cannot ordain a minister without a church cannot ordain a minister, much less one excluded man appropriate name for "the Campbellites," a minister without a church cannot ordain a minister without a church cannot ordain

once classic and appropriate to a sect of

EPISCOPAL IMMERSION. - Rev. G. F.

"During the past two weeks our bap-

tistery has been twice used by Episcopa-

lian clergymen to immerse persons join-

ing their communion. It is singular to

witness these things. Baptism at the

hands of men who 'care no more for the

mode, i. e., action of baptism, than they

do for the color of the candidate's hair,'

seems out of place; and yet it is not

half so strange that a Pedobaptist should

immerse a candidate rather than lose him,

as that man who is so conscientious that

he will not submit to the human ordi-

nance of 'sprinkling, or wetting' 'or

dampening of the forehead,' should yet

go into an organization that is exerting

all its power and influence to destroy

the truth he holds sacred. 'A Pedobaptist

Secular.

A WHOLESALE SWINDLE .- A late num-

ber of the St. Louis Republican thus

exposes the "milk in the cocoanut" in

relation to the late Paschall House swin-

dle. This expose shows the enormous

opinion in the case of John King vs.

lot of jewelry, pianos, sewing machines

that King, Kelsey and B. Able, should

and direct Lanham, the agent and man-

a gross profit to the Association of \$282,

000. That 70,000 tickets were sold for

\$350,000. That the whole expense of

than \$60,000, leaving a net profit of

claims as his due a balance of \$75,000."

An officer who was inspecting his

company one morning, spied one private

whose shirt was sadly begrimed. "Pat-

schemes." Says the Republican:

church is no home for a Baptist."

so many aliases-Polynominarians?"

new utterance of its speakers," says, "I be silenced.

regret that Dr. Robinson should have already conferred the title on a certain branch, and always assumes the hue of Maine to Bro. Jeter, from which we give such preaching is what we want. the last branch it seizes. For what title this paragraph:

Boston on Thursday, March 25th, for the way is God. just prepared here for a great ingathering of Pentecost of Covington, Ky., writes to the souls. I trust the work will go on after my de-Journal and Messenger, Cincinnati: parture. Many calls come in for such meetings

churches, but one or more Baptist churches, and every human society in and near the place, united in preaching the gospel, about which no two of them agree-each destructive of the othersand yet recognizing each other as the veritable churches of Christ. What denominational influence did that church in Maine have left after that meeting was over? It had indorsed the gospel character, and consequently the doctrines and ordinances, of all those organized bodies that are arrayed in deadly opposition to her. What is left now to do and be consistent?—evidently unite them to her communion, or teach her members to commune with them, when invited. We regard such a meeting a calamity to a church, and we regret to learn the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him, lie in the fact that our leading churches are the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact that our leading churches in the South are to hold them, inviting him. He in the fact th and yet recognizing each other as the profits which are made from such "little nation in California, and he will upon the Winchester, Tenn., Feb. 8. 1869.

"Judge Knight yesterday delivered his Alex Kelsey and other parties composing the 'Paschall House Association.' King, have three small children. My church having been one of the Association, and considering that a fair division of the profits had not been made, asked the court to appoint a receiver to take charge of the effects of the concern. In his petition Mr. King alleged that on the 15th February, 1868, he and Alex. Kellost February, 1868, he and Alex. Kellost February, 1868, he and Alex. Kellost February and Dan Able Charles Leeds.

M. W. Philips & Co., 361 Main street, Memphis, Tenn.

361 Main street, Memphis, Tenn.

362 Main street, Memphis, Tenn.

363 Main street, Memphis, Tenn.

364 Memphis, Tenn.

365 Mr. A. F. Dix, Midway, Ala., paid...

Wm Tucker Ga.

366 Miller, Carrolton, Mo., paid...

S. H. Miller, Carrolton, Mo., paid...

Mr. A. F. Dix, Midway, Ala., paid...

S. J. Higgenbotham Miss.

Mr. A. F. Dix, Midway, Ala., paid...

S. J. Higgenbotham Miss.

On M. W. Philips & Co.,

S. J. Higgenbotham Miss.

On M. Jones Miss.

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S. J. Higgenbotham Miss.

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S. J. Higgenbotham Miss.

On M. Jones Miss.

On M. W. Whitesides, Green of Ed.,

Joab Payne Miss.

On M. W. Whitesides, Green of Ed.,

Joab Payne Miss.

Joab Payne Miss.

Joab Payne Miss.

Miss J. L. Henderson, Pontotoc, Miss..... sey, Bart and Dan. Able, Charles Leeds, and to his family. It is one of the J. M. Peay, South Carrolton, Ky. 41-2t

estate were put into the concern, and a ceipt of two articles on the great Sufferer, Yes, Christ was the Son of God in very be a revisory committee to consult with deed, and not a myth, and I will so write it, and so proclaim it while life lasts, and ager, but that Kelsey and Able never then, when life is over, I will join with the consulted him, and proceeded without millions 'over the river,' in strains of his advice. That the aggregate real praise to him who loved us, and washed value of the real estate was \$173,000, us in his own blood." and the schedule value \$455,000, leaving

SOUTHERN BAPTIST SUNDAY-SCHOOL INSTITUTE. PROGRAMME OF EXERCISES.

The Sunday-school Board of the South-Sunday-school Institute, to be held on \$290,000. The jewelry, etc., produced a the Tuesday preceding the Southern Bapprofit of \$2,500. It is alleged that the tist Convention, and has selected the cure. account of the enterprise, and King hoping that the programme will meet with their and the denomination's ap-FULL DRESS in Applica. DuChaillu proval, and trusting in God that it will describes the costume of the Court of be the opening of a new era in our Sun-King Diops in the following manner: day-school work.

nothing else; his first minister wore a and subjects suggested: shirt without sleeves-and nothing else; I. E. D. Jones, of Mo.-Subject of his his second minister wore a necktie—and own selection.

own selection.

2. Ryland, of Va.—On "Country Sunnothing else; the third was adorned with a hat and nothing else; but the Queen day-schools." varied the fashion by wearing an nm- and How to Teach it." 3. Hiden, of N. C .- "What to Teach brella-and nothing else," - one

4. Weaver, of Kv.—"On Library." 5. Boykin, of Ala.—" Qualifications of Superintendents and Teachers." 6. J. T. Freeman, of Miss.-" Denominational Sunday-schools." nek O'Flinn!" called out the Captain. 7. Howard, of Texas.-"The Church

"Here, yer honor i" promptly responded and the Sunday-school." Patrick, with hand to his cap. "How I S. Dargan, of S. C.—"The duty of and Bockport. Inner will also receive long do you wear a shirt?" thundered Tarents Toward Sunday-schools."

Camden, Princeton, Washington, Arkadelphia, Z T Haley Miss.

Z T Haley Miss.

Wm McCullongh Miss. long do you wear a shirt?" thundered 3 9. E. Osborne, of Tenn.—"The need of the officer. " Ticenty-eight inches long." Sunday-schools in the West." 10. Geo. C. Connor, of Ga.-" Object Teaching in Sunday-schools."

Work WORK FOR TESUS Let this be the motto of every Baptist for the 11. Mayfield of Ark.—" On the converyear 1869. Work in the church. Work sion of Children,"

good works and good workings. Parker, and the writer, constituted a church at Bluffton, Early county, Ga., on AN EXCLUDED ADMINISTRATOR OF BAP the 3d day of April, 1869.

answer, none whatever; and no church, one of much value to the denomination. NEW AND RENEWED PATRONS. black or white, should receive such bap- There are intelligent, pious, working Mrs D D Eddleman Miss paid to Vol 3, No 39

whose "scheme eschews all creeds, or a minister, much less one excluded man W. A. MONTGOMERY Writes from Leads Mrs II E Frazer Tex.
T J Thornton Miss. rather accepts a new creed with every without a church. Such ministers should vale, East Tennessee, that he recently R B McLanchin Miss......

would so aptly describe the Campbellism I have been here nine days. Nine churches no place where you cannot ask God to Archy Clark Mo.... of this day as his title, The-Tree-toadof course are large, and yet more interest was
what would you think of the title—at
what would you think of the title—at

of this day as his title, The-Tree-toadare united in this meeting. Our congregations go with you. Second. Engage in no
business which you cannot ask God to
where you cannot ask God to
business which you cannot ask God to
where you cannot ask God

LOCAL ADVERTISEMENTS.

taining are those from Norfolk, Va., Nashville,
Tenn., Montgomery, Ala., and Lynchburg.

Wine church in the city of Macon, Ga., commencing on Thursday before the second Lord's day in May,

White church in the city of Macon, Ga., commencing on Thursday before the second Lord's day in May,

Thursday before t "Nine churches"-not nine Baptist (the 6th day), 1869, at 103 o'clock, A. M.

> A. P. ABELL, A. FULLER CRANE, 3 Secs.

William Howard, of Texas, alternate.

mation in California, and he will upon the South.

South.

Dolbear's Commercial College, 230 Main street, open day and night. New pupils can begin any day in writing, book-teeping arithmetic etc.

Winchester, Tenn., Feb. 8. 1869.

Mrs L A Miller Tex.

W J F Allen Tenn.

I L Beasley Tenn.

TM Belcher Ark.

TM Belcher Ark.

TM Belcher Ark.

TM Belcher Ark.

TM Tedwell Ga.

Belder S. B. McJunkin, Texas, pand.

W. N. Wallace, Murfreesboro, Tenn.,

B. M. Parks, Elm Grove, paid.

TM Belcher Ark.

TM Belcher Ark.

TM Belcher Ark.

TM Belcher Ark.

TM Tedwell Ga.

TM Tedwell Ga.

TM Tedwell Ga.

partnership known as the Paschall House Association, for the purpose of disposing of certain real estate and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle. The prices of real and personal property by lot or raffle and personal property by lot or raffle. The prices of real and personal property by lot or raffle and personal property by lot or raffle. The prices of real and personal property by lot or raffle and personal property by lot or raffle. The prices of real and personal property by lot or raffle and personal property by lot or raffle. The prices of real and personal property by lot or raffle and personal property CHRIST NOT A MYTH.—We are in receipt of two articles on the great Sufferer,
to ensuare them. The sole privilege of pub
into a intrining and romantic story of labor and love: showing the dangers to which young pastors are exposed, and the many arts practiced to ensuare them. The sole privilege of pub
into a intrining and romantic story of labor and labor and love: showing the dangers to which young pastors are exposed, and the many arts practiced to ensuare them. The sole privilege of pub
into a intrining and romantic story of labor and labor was greatly overvalued. That by the articles of agreement it was provided cited my heart with wonder and love.

So long engaged my thoughts, and expectation which was provided cited my heart with wonder and love.

So long engaged my thoughts, and expectation with second chapters, on the 7th of April, and be TA Manor Miss.

TA Manor Miss.

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So long engaged my thoughts, and expectation with second chapters, and the 7th of April, and the 7th of

worth \$25 or \$30, will be sent to any one who J K Cartwright Tenn..... per year. Seven or eight have already won John Revell Fla.

to act as agent for the Southern Farmer, which S C Revell Fla...... 40 us of dearly loved ones, whose absence we

and pays up. tf M. W. Philips & Co.

To Consamptives.—The advertiser Eld W D Johnson Tex.

having been restored to health in a few weeks, Mrs Bartie Cowen Tex. advertising, etc., did not amount to more ern Baptist Convention has appointed a by a very simple remedy, after having suffered Mrs Polk Johnson Tex. several years with a severe lung affection, and Jas Crawford Tex..... that dread disease, consumption—is anxious to James Smith Tex..... make known to his fellow-sufferers the means of Jasper Langley Tex...... 40

T M Gatlin La..... 28 prescription used (free of charge), with the di- Eld A Pitzgerald Tex..... advertiser in sending the prescription is to ben- Mrs M Quarles Tex..... efit the afflicted, and spread information which W W. Perkins Tex..... every sufferer will try his remedy, as it will cost | Sam'l Lindsey Ark them nothing, and may prove a blessing. | W W Atkinson Ark.....

Parties wishing the prescription, will please Eld Jos Downs Ark.... 40 address REV. EDWARD A. WILSON, Williamsburg, Kings county, New York.

James Bradley's Authority to act

Benj F Smith Ga....

Lewisburg, Clarksville, Dardanelle, Russellville, J C Moulagree Ky...... delivery in Memphia. 11-8-tf E C Andrews Miss.

J W McDonald Tenn.

LOOK AT THIS. TO

year 1869. Work in the church. Work in the Sabbath-school. Work to increase the circulation of your paper. Work in circulating tracts. Work work, work We were created in Christ Jesus unto

minister—has any right to baptize. We ganization will soon be a large one, and rate sheet, and addressed in like manner.

and so I cut on a covernor. You I am found even begans a prayer; but three her this date is furnished in Com. xo. STATE BAPTIST: MEMPHIS, MAY 1, 1869. TRUTH HATH HER BATTLES AND My brother! O my brother! This is no mimic warfare, By memories of the morning. Fight till the battle closes, Eld W M Gordon Miss..... Mrs M A Hix Ark. 39

Who knows? Perhaps hereafter, When honor calls her roll, You, all your life a "private," May find upon that scroll Your name has long been graven; And oh, how green the palm Which Truth will give her heroes In Heaven's eternal calm! ere you die circulate one million of pages, and eternity alone will show what good "THE BAPTIST" TRACT SOCIETY. The terms of membership in this Society are bers wanted at once. LIFE DIRECTORS.

2 is paid for at the rate of ten cents for every eight words.

> Mound Bluff Ohurch Bereaved. Death, has been in our midst and deprived whose voices still ring in sweet accents in our 40 ears, and whose places can never be filled. Yes! 40 tender heart-strings have been snapped asunder, and caused to bleed drops of mortal anguish, which time, the soother of all pain, seems in-40 adequate to the task of healing. Yet,

"There is an hour of peaceful rest To mourning wanderers given ; There is a joy for sonls distressed,

A balm for every wounded breast; "Tis found alone in Heaven." 40 frail form was soon crushed in his icy grasp; 40 daughter of J. B. and M. J. Hartsook, aged sixteen years and ten days-dying on the 19th Novem-40 tiring, she did not give to the world that evidence of being a "chosen vessel" that she did to the loved ones at kome. She was satisfac-16 torily converted, and joined the church three years before her death, and lived a consistent at Hot Springs, Benton, Fort Smith, Van Buren, SO Mitchell Ky 40 Christian life, and died in the triumphs of the 40 Christian's faith, expressing but one regret, and 40 that was that she had not studied her Bible as she 50 ought to have done, (a regret many of ns will county, near Concord Church, on the evening have). At home she was almost an augel of of the 7th of April, 1869, Deacon J. W. Thompmercy, her tender heart being ever open to the son. The deceased was remarkable for his name of the "peace maker." It is not astonish- versally on hand, and to use a favorite expresing then, that this sweet young peace maker sion of his "and in the harness." On less 36 should so soon fall in with the terms of the Sabbath his face was missed from the congressgreat Peace Maker between God and man; but tion, and making inquiry I found Bro. Thompresliving the medessity for a reconciliation be-sea was very sick; As soon as I entered I was tween her Gorl and herself, she sought the in-terference of Jesus Christ, and as none seek in son was one of the Christians who waited ast. business, inclose a postoffice stamp. The Williams Ohio.

84 vain, she found pence at the foot of the cross. for the bed of death to make preparation to business, inclose a postoffice stamp. The Williams Ohio.

85 vain, she found pence at the foot of the cross. for the bed of death to make preparation to

brother, with a host of friends to grieve over her early death. It is the sincere desire of the writer, that this affliction may be sanctified to the spiritual good of them all.

Father, you can scarcely realize that "Sis" is gone, yet you miss her from your family circle. Would you see her again? Then prepare to follow her. Time has forrowed your brow, and I doubt not your heart too, and silvered over your hair, bringing to your remembrance its rapid flight, bidding you in no silent tono to prepare. Faithful mother, "Mattie" can again be pressed to your aching bosom as an angel of the Lord beyond the skies. Sisters, and Jimmie, you are young now, and can scarcely realize "Sis" is gone; but in after years should your eyes see this short sketch, remember where she is, and try to go there too. And now, until we shall meet where partings are no more, farewell!

anxious looks, around the sick bed of Mrs. Flavia A. Long. Observation and experience soon told us she was to follow "Mattie" to a byville, Tennessee, April 5th, 1829. Her father, Elder D. B. Crawford, moved to Mississippi when she was quite a child. She professed her Savior, and was baptized into this church when she was fourteen years of age. She was mar-several days perfectly unconscious, and died on the morning of 20th January, 1869.

While she was lingering on the verge of the grave, her eldest daughter, Miss Harriet Elizabeth Hueston, aged thirteen years, was taken sick and died a few hours before her mother. It was a sad scene to see mother and daughter corpses in the same room, and four helpless orphans, and a heart-stricken husband weeping around them-one, time will never efface from the memory of those present. Sister Long was a consistent Christian, and a power in the church. Many will be the days that will pass ere her presence and influence in the charch can be supplied.

Although a kind mother and an affectionate and attentive wife, she did not allow the time she gave to her husband and children to interfere with her religious duties. While her loves ones feel her loss deeply, more so than the many kind friends she possessed, yet her paster misses that face from the congregation which was so regularly upturned to his as he attempted to preach the truth. From a conversation had with her husband when first taken sick, it was evident she felt she was going to die. She expressed herself willing to die, relying alone upon the merits of Jesus Christ. She gave him some directions about her babe, and very soon became unconscious, in which condition she continued till her death, which occurred ca the morning of the 20th of January last.

A grief-stricken husband, with his little gire, and four orphans by her first husband, are lest to deplore her loss. She was the connecting link in the family, for as soon as her death cocurred, in the providence of God, the little household was broken up and scattered. May those who now have the care of those lonely orphass remember that "pure religion before God and the Father is to visit the widows and orghans in their afflictions," etc. May God 'temper the wind to the shorn lambs," and console the heart of him who feels her loss most Miss Isa Crawford went home from her nunts,

Mrs. Long, on the 22d January, and on the of the 24th she too was a corpse. She was a daughter of Dr. Claiborne Crawford, and grand daughter of Eld. D. B. Crawford. She was a consistent member of Mound Bluff Church, from a conversation had with her around the death bed of Mrs. Long, the writer is confident that death only tore from her eyes the veil that rence. No obitnary notice of more than one hundred and Shall not hear that gentle voice again - chall not feel the magnetism her presence created for the astonished people in the neighborhood of Vernon. Miss., on the evening of the 24th January, when this pure, aweet creature, after an illection of two days, breathed her last. Such. too, week the exclamations that followed this sad nouncement, falling alike from the lips of relations and friends. A doting mother, a femil sister, her pastor, and numerous friends watched her last moments, and saw her heave her last sigh, as her spirit took its flight home to God. She was amiable and geatle in her dispesition, attracting all toward her with an irresistible trasence. "None knew her but to love her." Just so she was in death. We could acareely tell when the breath left the body. It was very affecting to see two old negro women, attendants of the family for nearly a quarter ur a century, lingering around the death-bed, viene even with the mother in the intensity of their grief, thereby leaving a lasting testimony of her goodness. She left a mother, two sietes, many relatives, and a great many friends to deplore her loss. It is consoling to them, however, to think that while their hearts are filled with sadness, her's is rejoicing in the presence of God: Let those who were intimately connected with her, both as relatives and friends, take wacung at her sudden departure, and be prepared to ge. "How blest are they whose transient years

Pass like an evening meteor's flight! Not dark with guilt, nor dim with tears: Whose course is short, unclouded, bright." is turned the may beer po-

THOMPSON .- Died, at his residence in Yame

THE WORLD OF CHANCE.

At the foot of a noble mountain in Asia, a beautiful cottage. Around it most puts it out." water walks, and shades, and fruits, such were nowhere else to be found. The

attroyed, and the mountain stream had all a work of chance. are dried up. The wife of his youth "This," said the guide, "is a choice not reign? He looked up, and then and in all that province.

sick fever followed; and Hafed saw chance world." "I hope not," said Hafed. he daily knelt in prayer, than the fact she must die. His son and daughter Just as they were leaving the premises, that he lived in a world where God ruled; and poison kills.

that the laws which he had established a week old. all wrong, useless, and worse

= leantiful palm-tree. Under this Hafed [I should rather," said Hafed. sitting, the second evening after he thoughts of God.

As the night deepened, Hafed, as he mought, fell asleep with a heavy heart. Then he supposed he awoke, it was on a apot. All around him was new. As he saw that it was a creature some-

are came up and walked around Hafed. m I he were a superior being, exclaiming, "Beantiful, beautiful creature!" "Shame, since on thee!" said Hafed, "dost thou a stranger thus with insults? Leave thy jests, and tell me where I am and I eame here?" "I do not know how came here, but here you are, in onr which we call chance-world, beexerything happens here by

Ah! is it so? This must be delightmake laws and govern as he sees fit?"

were mingled together; and on the whole tore out, and were coming off. The night was very painful.

the chance had been at work. On a one had a different kind of food, and no Be looking apple tree, he saw no fruit, two could eat out of the same dish. He Backlarge, source cucumbers. A small was told that it so happened that the tree was breaking down under its food which one could cat, was poison to another, and what was agreeable to one, with their tops downward, and the was nauseating to another, branching out into the open air, "I suppose that to be coffee," said Ha-

ertainty about these trees, and that the pieces, about as large as pigeon-shot. you could never tell what fruit a tree "Do you call ice-water coffee here?" happen to bear. The tree which said Hafed, pressing his hand upon his year bears cucumbers, may bear po- cheek, while his tooth was dancing with makes next year, and perhaps you will pain. "That is just as it happens. We han to dig twenty feet for every potato put water over the fire, and sometimes it

he had lost his sight.

and so I put on a covering. Yet I am and even began a prayer; but then he this date is furnished in Gen. x. 25. as well off as others. My brother has one recollected that there was no God here; Peleg was the fifth from Noah, and stood good eye on the top of his head, but it nothing to direct events; nothing but central between Noah and Abraham.

They stopped to look at some "chance to sleep. cattle" in a yard. Some had but three When Hafed again awoke, he was sit- He lived two hundred and thirty-nine shone upon no spot more beautiful legs; some had the head on the wrong ting under his palm-tree, in his own beau- years, and "in his days was the earth extraint. It was the home of Hafed, part of the body; some covered with tiful garden. It was morning. At the divided." Assuming the division to have aged and prosperous. He reared the wool, under which they were sweltering appointed moment, the glorious sun rose occurred about the middle of his life, its in a climate always tropical. Cows had up in the east; the fields were all green date would be two hundred and twenty more than fourscore years, he lived young camels following them instead of and fresh, the trees were all right end years after the flood. calves. Young elephants were there upward, and covered with blossoms, and During all this time, the sun had never with flocks of sheep; horses with claws the songsters were uttering their morngotten to visit him daily; the harvest like a lion, and geese clamping round ing songs. Hafed arose, recalled that The never failed, the pestilence had never the yard with hoofs like horses. It was ugly dream, and then wept for joy. Was

lived to cheer him; and his son and collection of cattle. You never saw the turned to the God of heaven, the God of described were such as were not to be like before." "That is true, truth itself," laws and of order, and gave him the Not "Brandreth's"—not "Ayer's"—not "Wrights," cried Hafed. "Ah! but the owner has glory, and confessed that his ways, to us But who can insure earthly happiness? been at great pains and expense to col- unsearchable, are full of wisdom. He Sone short week, Hafed was stripped of lect them. I don't believe there is an was a new man ever afterward; nothing his joys. His wife took cold, and a other such collection anywhere in all this gave him greater cause of gratitude, as

The returned from the burial of their the owner came out to admire, and show, and ruled by laws, fixed, wise, and mermother, fatigued and sick. The nurse and talk over his treasures. He wanted ciful. zere them, as she thought, a simple med- to gaze at Hafed; but his head happened In a few hours, it was found to be near the ground, between his feet, poison. Hafed saw that they must so that he had to mount upon a wall, =; for the laws of nature are fixed, before he could get a fair view of the stranger. "Don't you think I am a happy He buried them in one wide, deep man," said he, "in having so many grave, and it seemed as if in that grave he and such perfect animals? Alas! even Beried his reason and religion. He tore in this perfect and happy world, there but warm water, instead of milk; and is described below: ment over this world, declaring her calf, poor thing, died before it was

"Some of them are stone blind, some was no God to fix unalterable laws. of them. I sometimes feel as if I would In the center of Hafed's garden stood almost as soon be a poor man." "I think

While they were talking, in an instant cheed the grave over his children. Be they were in midnight darkness. The him lay the beautiful country, and sun was gone, and Hafed could not for what has might moon just pushing up her modest happened?" said he. "O! nothing un-But Hafed looked upon all this, common," said the guide. "The sun grief swelled in his throat, his tongue happened to go down now. There is no mured; his heart was full of blasphe regular time for him to shine; but he goes and comes just as it happens, and leaves us suddenly, as you see."

"As I don't see," said Hafed; "but I hope he will come at the appointed time, at any rate." "That, sir, will be as it matced wondering where he was, he happens. Sometimes he is gone for a creature approach him, which apmonths, and sometimes for weeks, and from which an observer could survey sometimes for only a few minutes. Just the palaces and gardens of the town, as it happens. We may not see him but could also extend his view beyond plainest to the most claborate. We also work, and keep

As the guide was proceeding, to the inexpressible joy of all, the sun at once The lateral thrust of these arches was broke. The light was so sudden, that resisted by a solid wall twenty-two feet Hafed at first thought he must be struck thick, which bounded and inclosed the with lightning, and actually put his hands structure on every side. The platforms to his eyes to see if they were safe. He covering the arches, and forming the terthen clapped his hands to his eyes, till he races, were constructed of immense flat could gradually bear the light. There blocks of stone, cemented at the joints was a splendor about the sun which he with bitumeu. Above this pavement had never before seen; and it was intolerably hot. The air seemed like a furnace.

"Ah," said the owner of the cattle, This is just the world for me. O! "we must now scorch for it. My poor I always lived here, my beautiful wool ox must die at once! Bad luck and then would not have died under a bad luck to us! The sun has come back fish and inexorable law! Come, show nearer than he was before. But we hope this world, for I long to see it. But he will happen to go away again soon, Bire ye really no God, nor any one to and then happen to come back further off the next time."

"I don't know what you mean by God; The sun was now pouring down his heat where nothing of that kind here; noth- so intensely, that they were glad to go but chance; but go with me, and into the house for shelter; a miserable will understand all about it." As looking place indeed. Hafed could not proceeded, Hafed noticed that every- but compare it with his own beautiful cotlooked queer and odd. Some of tage. Some timbers were rotten; for gress was green, some red, some the tree was not, as it happened, the same in all its parts. Some of the boards with the top downward; all kinds happened to be like paper, and the nails

They invited Hafed to eat. On sitting He stopped to examine an orchard; down at the table, he noticed that each

me and there were great holes dug, by fed, "and I will thank you for a cup." somebody had tried to get down It was handed him. He had been and thirty feet, in order to get troubled with the toothache for some hours, and how did he quail when, on fill-The guide told Hafed that there was ing his mouth he found it was ice, in lit-

freezes it. It is all chance work." They soon met another of the "chance Hafed rose from the table in anguish His legs were very unequal in of spirit. He remembered the world length; one had no knee; and the other where he had lived, and all that was past. His ears were set upon his He desired to live in a world where alcolders, and around his head was a there was no God, where all was govblack bandage. He came groping erned by chance. Here he was, and here -y, and Hafed asked him how long he must live. He threw himself on a "There not lost it," said he; "but when world where he once lived; his ingrated at was considered, by common endured it was considered, by common bed, and recalled the past; the beautiful born, my eyeball happened to turn itude; his murmnrings against the wisstead of out, and the back parts being dom and goodness of God. He wept world.

outward, are very painful in the light, like infancy. He would have prayed, DATE OF THE DISPERSION.—A clue to

he again in the world where chance does

Nebuchadnezzar's Hanging Garden. Mr. Jacob Abbott contributes an interesting Memoir of Babylon to the last number of Harper. Nebuchadnezzar, the ruler of that famous city, had a wife who came from a mountain district, and who was dissatisfied with the level prospect everywhere about her as she looked forth costar's Bed Bug Exterminators. Costar's (only pure) Insect Powder. By gray hair; he cursed the light of day, are always drawbacks. That fine-look- from the palace of her husband. In order wished the moon turned dark. Hear- ing cow yonder happens to give nothing to gratify her he reared the garden that

The vast structure built by Nebuchadnezzar which has been celebrated in all the none. He wished the world were can not live in the light, and few of them under the name of the Hanging Gardens governed by chance, or at least, that at can hear. No two of them eat the same of Babylon, was, really an artificial mountain-or meant to be such. It was built to gratify the desire of the wife of Nebuchadnezzar named Amytis, who, having been native of a mountainous country toward the north, soon grew tired, when she ALEX. RUSSELL. came to Babylon, of the level monotony of the country there, and, as young brides on the Western prairies of America often do at the present day, when they remember the green declivities and summits, Doors, Sash, Blinds, Patent Weatherand the secluded and romantic dells of the native New England, she said to her husband that she longed for the sight of a hill. Her husband therefore undertook to build her one.

The structure consisted of a series of platforms or terraces supported on arches And all work pertaining to the internal and external what resembling a man, but every way ill- again for months, but perhaps he will the walls, and survey the whole surround. on hand for sale, all articles in our line. ing country. The several terraces were supported on immense arches of masonry. was a layer of reeds, and then another of bitumen, upon which, at the top of all of bitumen, upon which, at the top of an was a flooring of brick which formed the upper surface of the platforms. On the foundation was laid a thick stratum of garden-mold, deep enough to afford support and nourishment for large trees.

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sores, scrothia, etc.

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looks directly upward, and the sun al- chance. He shed many and bitter tears By the statement of ages given, Gen. xi. of repentance. At last he wept himself 10-18, we find that Peleg was born one

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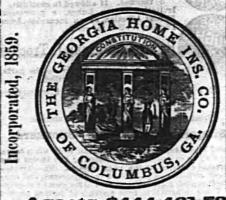
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> DIVORUE. BY REV. A SDERWOOD, D. D.

The religious press has been too long silent in regard to this growing evil. It is among the crying sins of the land, and is increasing in an alarming degree. Not By a short residence in Indiana, persons can easily obtain a divorce. New Eng- the nation, let us do what we can. hand is following hard on the French fashion, and is granting per annum ten strong arm? - Central Baptist. fold more divorces than formerly. There is but one State, so far as we know, which refuses this class of petitioners.

The decision of the Savior in Matthew 19, on this question, cannot be set aside by arguments or reasons, without conring contempt upon the inspired volume. It is not a debateable point on which chall put away his wife, except it be for fiercely. fornication, and shall marry another, committeth adultery." This language natured. Cold words freeze people, and dropped from the lips of the infallible hot words scorch them, and bitter words Redeemer; the same record is found also in the 5th chapter of the same Evangelist. The same truth is found in Romans, 7th chapter. "The woman that hath an hasband is bound by the law to her hasband as long as he liveth," but if her words, and idle words, and hasty words,

temper, are of no avail. The man and and noble action. - Morning Star. wife are united until death shall separate THE MOST PERVECT IRON TOXICof the philosopher excels that exhibited by all respectable druggistaunder the spirit of Christianity.

In the number of cases for divorce HOTEL REGISTERS, in best style, tagements to its teachings that religion BLANK BOOKS gotten up in the neatis disgraced by them. The inference is
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logical that the whole Christian world has greatly deteriorated and the Scriptures are held in very little estimation.

What shall be done to arrest this evil which, like a broad and rapid river, is growing deeper and wider every day Discoursing on the laxity of government in the family of Eli, the aged priest, whose sons had behaved wickedly in the sacred temple, a French preacher in rebuking his foolish indulgence toward the offenders claims, "he entreats, when he ought to have anathematized and thundered." So ought the press and the pulpit throughout the land in regard to this deadly, wide-spreading evil.

In the beginning, says the Savior, "it FEED-Corn, 721 to 75c; Oats, 70 to 72c; Bras, | was not so," divorce was not thought of until the wickedness of men had greatly increased. Moses, not the Great Jehovah, allowed this thing, and attempted to restrain the licentiousness of the age by statute, lest men should do something worse--put away their wives by assassination. The writing of the bill of divorcement might bring the husbands to serious reflection, and perhaps change their minds; the writing might prevent so serious a matter, and furnish time to hesitate in a wicked and hasty business.

Let us recur again to the original institution: God formed a male and female-no more than a single pair, one of male—no more than a single pair, one of each sex, whom he united in the bonds of make them waser and better while we make them merrier. marriage; this is the standard for all generations; and "these two shall be one flesh-not twain (two) but one flesh." This forbids polygamy, and exhibits divorce as impracticable, and cruel as to cleave asunder a human being.

For ourselves, we acknowledge that 'redeeming the time" that has been long since the papers reported some three lost, would be a very appropriate phrase hundred cases of divorce in one year in for the press to employ, which has slept a single city and surrounding region. too long over this evil. If we cannot redeem it and arouse the moral sense of

Will the pulpit lend the aid of its

KIND Wonds.—They never blister the tongue nor lips. And we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften onr own soul. men may argue and differ. "Whosoever wrath, and make them blaze the more Angry words are fuel to the flames of

> make them bitter, and wrathful words make them wrathful. There is such a rush of all other words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words,

hance among them. There are vain hance among them, but if her hands along as he livesth, but if her hands along as he livesth, but if her hands along as he livesth, but if her hands and led words, and all led words, and last words, and hasty words, hand because her sum of a spiteful words, and boisterous words, and spiteful words also produce her; "what God has joined to gether, let no man put assunder."

If heathen husbands or wives deserted their own image in men's souls. And a titier own image in men's souls. And a district of their companions because of their Christianity, the apostle informs us the deserted one is not under obligation to the other, for desertion would be almost an intervent of death. We can no more in validate this central truth of the inspired velume by argumentation, than that passage—"The soul that sinneth, it shall also be a source of the condition of stitution. The land was corrupted by us be engaged in a good cause, which unscriptural legislation. Such faults as stands upon its own merits, and whose the Rabbis named, ill looks and bad mherent value shall prompt us to earnest

them; for hardness of heart and corrupt HEGENAN'S FERRATED ELIXIE OF BARK. principles, divorces were allowed among A pleasant cordial prepared from Calithe Jews; but from the beginning, it says, Bark and Pyrophosphate of Iron, was not so. But it was your own bar- possessing the valuable properties of gain, and as you have to bear the conse- iron, phosphorus and calisaya, without quences m other matters, so you must in any mjurious ingredients. As a preventhis; bear in mind, that ill temper, in- tive to fever and agne, and as a tonic for tractable dispositions, may be found with patients recovering from fever or other spli-ly Pjulyl logus mailed. Warerooma, 481 Broadway, New York. hasbanda as well as wives. Where did sickness, it is recommended as unsurthere ever exist a woman of such temper passed by the most eminent physicians. as the wife of Socratea? yet that philoso- Physicians in prescribing, and the public pher, without any knowledge of the in purchasing, should be particular to Scriptures to guide and instruct him, bore specify HEGEMAN'S, as there are many all without mnrmuring. Shall the phi- inferior articles in the market, purportlearning of Greece surpass the influence mg to be of the same combination. Preef Christiamty and furnish truer evidence pared only by Hegeman & Co., Chemof a meek and quiet spirit? The patience ists and Druggists, New York, and sold

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Tar Editor will be assist wilters in the South: the the obsculation of the paper. Prixes will be offered up ten given enbjects during fi

BAPTIST DOCTRINES,

1. One Lord, one Fall 1v: 5. That an immer that one faith in the that one Lord. See Ro 1 Cor. xv: 29; 1 Peter 2. The Grace of God. Hope and Faith in Chi

Justification. 3. The Word of God 1 Spirit of God the Agent adults.

4. Each visible Churc of scripturally immerae believers and their imen on probation,) associate to obey and excents i Christ, having the same officers, and ordinances salem, and independent edging no lawgiver in ! mitting to no law he 'Rom. i: 7; 1 Cor. i: 2; Eph 41, 42; Matt. xviii: 20-] Rev. ii: 23; Phillip. xxv

5. The "Lord s Supp commemorative ordinan by a Church of Christ an capacity), not as n test of personal feeling of one another, as Pedobsptists only to show forth Chi again; and being a Chim dentally, a symbol of C sequently, only those ch in this ordinance that a the same faith and order and not by right, for each being made the guardia sacred feast, is invested discipline those whose gives the right.

6. Christian Baptism believer in water by a the burial and resurree fession of a death to sin, consecration to his ser fession of baptism canre except "the children of () 16 and xxviii: 17; Mark Acts viii: to the close; R Gal. iii: 26, 27, Burying in water of

only action; since the l the only "likeness" or a in the world, for it is call PIX INPORTANT 1. The Bible, and the with human devices or has been, the religion of 2. Positive laws (as be

of baptism, etc.) are not

un all cases require positivi or examples. 8. To divide the pos Christ into essentials and s how far Christ is to 1 points we may safely refuse to obey one of the requirements or to teach in the guilt of violating 4. Every positive law,

in the Church, not express pled, is positively forbidden one thing is the prohibition are all human inventions fant baptism, sprinkling, ticed for religious rites, warrant can be found, 5. Christ gave no men, the authority to traffic ; organisation of his Chr.

thing for another. To se 6. Principles can neithe promised. SIX IMPORTAL 1. All scholars, critics in note, monimously deslare: is, first) and leading signi is to dip or unserse, while

scholars of any age, aftir

meening .- [Liddell and S.

make or change his lat

2. Standard historians promities and epostolic bay the by the immersion of a of the Trinity.—[Stnart.] 2. Nearly all standard Ps admit that the Bible does command for, or example of there is the utmost disagration among them on what

purpose it is to be admis is 4. All standard hist that the government of the purely democratic, (that is, or membership,) and all republics. All religions at powers, and clerical or arise (that is, in the hands of a session,) are call script tyrannies which no (brist tenance, er rejublican ira consequently, all the acta; irregular bedies are illess received by us; nor she la any way, recognized as any way, recognized as a preachers se efficial.

Baptist Church i cratic and republican process.

E. He Seckety, or many the common three common three

cafered subjects—manner, can justly be called a perper Chrief, or a branch of the "things equal to the sums each ether."

6. Protestant beautiful and the chief churches are the or nities that have stood sines Christian societies, which the doctrine of the gospel the Trillemma, p. 16

rilamma, p. 86