

THE BAPTIST.
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No. 31.

THE BAPTIST.

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—Jeremiah.

Vol. III. MEMPHIS, TENN., SATURDAY, APRIL 2, 1870. No. 31.

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BAPTIST DOCTRINE, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

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

2. The Grace of God, the only foundation of Hope and Faith as Christ, the only medium of justification.

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

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and others on probation), associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church as Jerusalem, and independent of all others, acknowledging no law but the law of Christ, and submitting to no law he has not enacted. Rom. Rom. ii: 13; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5; Acts ii: 41, 42.

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

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, an answer to this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Mat. iii: 16 and xxxiii: 17; Mark xvi: 16; John iii: 2, 3; Acts vi: 8; Rom. vi: 4, 5; Gal. iii: 27; Gal. iii: 27, 27.

Burying in water of one dead to sin is the only "baptism" or representation of death in the world, for it is called the likeness of death.

SIX IMPORTANT PRINCIPLES.

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

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

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

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

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

6. Principles can neither be conceded nor compromised.

SIX IMPORTANT FACTS.

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

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

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

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership), and all the churches independent republics. All religious societies have legislative powers, and clerical or aristocratical governments, (that is, in the hands of the clergy or a few as a session), are unscriptural and unrepudiated tyrannies which no Christian can lawfully countenance, or republican freedom ought to support, consequently, all the acts and ordinances of such irregular bodies are illegal, and ought not to be received by us; nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democratic and republican government.

5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the ministry, or a different government, can be a church of Christ, or a branch of the church of Christ, for "things equal in the same thing are equal to each other."

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—[See Williams, p. 59.]

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BAPTIST COROLLARIES.

1. There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a Scriptural church.

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

3. Since nothing is more evident than the fact that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptized nor ordained, and especially since they claim to be—

4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any minister of our own denomination. Thus, 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.

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

7. Whenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testament, she 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.

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

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

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

11. We regard Protestantism, as well as the Reformation of 1827, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

- 1. The immersed bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.
2. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence, all ordinances administered by an unbaptized and unordained, 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 arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of his laws.
5. Since right only, not might, is right, a constitutional minority is in all cases the Scriptural church.
6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.
7. No church should receive the letters of, or the members baptized by, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.

BAPTIST POLICY.

- 1. 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 against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.
3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies; not incompatible with the Word of God.
4. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.
5. To furnish a pastor to every church, and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.
6. The commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a board outside of her. The churches should select, send for and sustain missionaries of the Cross.
7. To the steadfast and uncompromising advocacy of these principles and this policy, this paper is devoted.

From the States.

GEORGIA.

SPRINKLING CLEAN WATER.

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your iniquities, and from all your idols will I cleanse you." Ezekiel xxxvi. 25.

During a certain year of my ministry the church of which I was pastor enjoyed a precious revival, and quite a number of persons were hopefully converted. Among these was a young man of Baptist parentage. I conversed with him concerning his change, and asked him if he had decided with whom he would unite in church relation. He answered that he had not fully decided, and said that there were different teachings regarding baptism, and that a friend had referred him to Ezekiel xxxvi. 25. "Then will I sprinkle clean water upon you."

The next year his sister, a young lady of sixteen, professed conversion. Quite a number of ladies gave her close attention for several days and nights. One day she called at my house, and my wife asked her whether she had made up her mind as to which church she would join? She replied that she was in-doubt about baptism—that a lady friend had referred her to Ezekiel xxxvi. 25. "Then will I sprinkle clean water upon you." Soon after this I read an account of a baptism of freedmen at Huntsville, Ala., by an eye and ear witness. It was stated that the colored Baptist minister immersed a hundred subjects, or more; and then came the colored Pedo with four candidates, and made a speech about Paul and the apostles, professing not to know much about what they taught on the subject, but he knew that Ezekiel said "he would sprinkle you with clean water;" and if people did not repent they would die and go to hell!

What does all this mean? Is this the main proof text, so that it has become national and used by white and black, male and female, ministry and laity? Least some self-important immersionist should use this against our neighbors, and get advantage of me before the court, I enter a defense. Men are free to form an opinion of the teachings of Scripture upon the subject of baptism as upon other subjects. When that opinion is formed, they should be at liberty to give the best authority at their command. Now, if Christ and the apostles fail to teach sprinkling, either by example or precept, it is allowable to refer to Ezekiel, where the word sprinkling occurs without a shadow of doubt. If those who oppose say that the old dispensation is not the new, what matters that? Ezekiel was a prophet, and says, "Then will I sprinkle clean water upon you." Besides, if this does not teach sprinkling as baptism (immersion), there is no passage which does; and since Bible authority is demanded, would it not appear unfair to deny the privilege of quoting Ezekiel? In closing this defense I submit the following propositions:

- 1. There was no Christian church under the old dispensation.
2. And, therefore, no Christian ordinances.
3. Still the Old Testament is a part of the Bible.
4. As far as we know, prophets were as good as apostles.
5. Ezekiel was a prophet, and he said, "Then will I sprinkle clean water upon you." Therefore, baptism came in lieu of circumcision.

KENTUCKY.

PAUL ON OLOBE COMMUNION.

If the reader will be at the pains to read the eleventh chapter of 1 Corinthians, especially the 18th, 19th and 20th verses, he will find an argument in behalf of close communion laid down by the apostle in much stronger terms than even the "straitest of the sect" called Baptist are in the habit of putting the argument now to Pedobaptists and Campbellites.

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it." In the place of the word "divisions," we read in the margin, "schisms." Paul had heard of "schisms" in that church. These schisms involved differences of opinion on some points of doctrine. Accepting the rumor of the existence of these doctrinal diversities as probably correct, he proceeds to say, "there must be, also, heresies among you, that they which are approved may be made manifest among you;" and couples this affirmation with the fact previously reported. The word "heresies" is accepted in preference to the word "sects," found in the margin. Either reading will answer the purpose of this argument, though the term "sects" gives partisan character to the doctrinal differences previously supposed. When Paul says these "sects" "must needs be," he is far from falling in with the modern idea of the necessity of sects, or churches, so-called, of every conceivable character, to accommodate the diversity of preferences in society, but rather insists on the

necessity of sects to render manifest the true friends of Christ. As counterfeit currency serves to exhibit the genuine currency in its true character, so sects, among the professedly religious, serve to render more conspicuous the lustre of Christ's own true church, or to use Mr. Wesley's note on the passage, "In the ordinary course of things God permits them, that it may appear who among you are, and who are not, upright of heart." The Corinthian church was dreadfully sectarian. Paul, Apollos, Cephas, and Christ, each had their friends there. Adhering to their favorite teachers, and electing them as their leaders, constituted them sects. They were not organically sectarian, it is true, for we have no reason to suppose each party worshipped separately; but morally, the lines of separation were drawn, and each shade of opinion rallied to the leader that it supposed to be most in sympathy with itself, and we have here in embryo the foul spirit which now, in organic isolation, reigns in the "harlot daughters of the great whore of Babylon." Two points of difference appear in favor of the Corinthian sectarians, which do not materially affect our present line of argument. The first is, they were sects in the same visible organization. Secondly, they all followed inspired, or, at least, properly commissioned preachers. Modern sects are organically such, and their founders and leaders are uninspired and irregular leaders. But now to the conclusion. What effect had their sectarianism on their eucharistical privileges? The twentieth verse informs us, "When ye come together, therefore, into one place, this is not to eat the Lord's Supper," or as the margin has it, "Ye cannot eat the Lord's Supper." This sectarianism subverted the ordinance altogether. We learn from the argument, then, that sectarians cannot legitimately commune, either together or apart. When sectarianism exists even in the moral or spirit of it, though organic unity is undisturbed, it destroys the eucharistical character of the act. The form may be observed, but the spirit has departed. Now, let the sectarian spirit break the organic unity, and ally itself with sundry diverse organic forms, and then come into one place, and eat the bread and drink the wine, and call it the Lord's Supper, does that render possible what Paul declared to be impossible? It may be said, that these marginal readings are doubtful, but follow the common version, if you prefer, and is the argument not in effect the same? Dr. Clarke, a very able Methodist commentator, accepts the marginal readings in this paragraph. We throw out this line of argument for the consideration of the brethren, and will be gratified to receive instruction upon the subject, if wrong in our conception of the apostle's meaning. Owensboro, Kentucky.

REVIVAL IN HENDERSON, KY.

There is an extensive work of grace now in progress in the Baptist church in this city. An arrangement was made with Rev. Dr. Coleman some months ago to hold a meeting here this spring, but some three or four weeks ago the Pedobaptists agreed to hold a union meeting, and insisted upon the pastor of the Baptist church, Rev. Dr. Tolbird, uniting with them. He told them he was opposed to union meetings—did not think they usually resulted in much good—and that Dr. Coleman would be here in a short time to hold a meeting. The Pedobaptists insisted, however, that he should go in with them—that the Baptists ought not to stand in the way of a grand effort to convert the town. And finally, Dr. Tolbird agreed to unite with them, with the distinct and expressed understanding that the union meetings were to continue till Dr. Coleman's arrival, when they were to cease, and a Baptist meeting was to be held, in which all who wished to do so would be invited to take part. The union meetings had been in progress three weeks when Dr. C. arrived, and were being held at the time in the Baptist church. Dr. Tolbird told the Pedobaptists that the union meetings, according to agreement, should then expire, and that Dr. C. would begin his meeting at once. Dr. Coleman thereupon explained that he did not believe in union meetings, that he had never engaged in one, and that he could not conscientiously do so. He had come to hold a Baptist meeting, for Baptists; he did not hold any other kind of meetings; but he cordially invited all who felt disposed to do so to unite in the meeting. So the Baptist meeting was commenced, and notwithstanding the previous agreement the union meetings continued. The Baptist meeting has been in progress now about ten days, and already twenty accessions have been made to the church, and many are seeking the Savior. The congregations are larger, and the interest is deep and widespread in the community. At the urgent solicitation of Dr. Coleman and Tolbird, I came to their aid a few days ago, and am now assisting in the good work. Dr. Tolbird is doing a good work in this city. He is a man of

undoubted ability and a noble Christian gentleman, whose influences for good is felt throughout this city. Dr. Coleman is doing a great and good work as State Evangelist. He is a true Baptist, an able preacher, and a noble brother. His influence is immense, and is all being given to the cause of truth and righteousness. It is delightful to have such a co-laborer in the great work of State evangelization. Henderson, Ky., March 10, 1870.

THE LORD WILL PROVIDE.

It may not be my way, It may not be thy way; And yet in his own way "The Lord will provide."

At some time or other the Lord will provide: It may not be my time, It may not be thy time; And yet in his own time "The Lord will provide."

Despond, then, no longer, the Lord will provide; And this be the taken— No word he hath spoken Wee ever yet broken— "The Lord will provide."

March on then right boldly, the sea shall divide: Thy pathway made glorious, With shoutings victorious We'll join in the chorus, "The Lord will provide!"

THE CAROLINAS.

VOICELESS MUSIC.

"Their voice is not heard." David. How often have the poets—Nature's own animated High Priests—sung in flowing numbers the power of soul-stirring music! They beautifully exemplify one of the highest effects of the art they so much love, when they use its own sweetest melodies in singing praises to the Divinity of Song. A celebrated British poet gives us a fine illustration of this idea, when he writes of the power of music over the mind of Alexander. No wonder that

"With ravished ears The monarch hears, Assumes the god, Affects to nod, And seems to shake the spheres."

It may be one of our fancies, but we cannot help feeling that the power of poetry over the mind of the old Greek was beautifully and truthfully shown by the fact that, in his theology, the God who guided the sun in his course was the same who presided over the realm of music. The glorious soft of Tens, who sent the art of light and warmth to cheer the material world with his life-giving beams, also kindled the perpetual fires of genius on the altar of the poet's heart, and, with magic touch, called forth the enchanting harmonies of the musician's soul.

The most brilliant philosopher of this century has paid so beautiful a tribute to this wonder-working power, that we feel inclined to love him as we read his glowing words: "It excels in transporting to the feet of eternal mercy the soul trembling on the wings of repentance, hope and love. Happy are those who, at Rome, in the Vatican, during the solemnities of the Catholic worship, have heard the melodies of Leo, Durante, and Pergolesi, on the old consecrated text! They have entered heaven for a moment, and their souls have been able to ascend thither without distinction of rank, country, even belief, by those invisible and mysterious steps, composed, thus to speak, of all the simple, natural, universal sentiments that everywhere on earth draw from the bosom of the human creature a sigh toward another world."

But if such be the power of music over the mortal being, whose ear is deadened, and whose heart is hardened by the awful reign of sin, what must be the untold and inconceivable harmonies of that pure world, where no jarring discords are allowed to enter, and no untuned instrument is suffered to mar the melodies of the angelic choir!

We feel that we can answer the sneering question of the mathematician, who, after reading "Paradise Lost," asked contemptuously, "What does it prove?" It proves the power of poetry, and the sway of song; the harmony of heaven, and the horrors of hell; the grandeur of genius; and the glory of God.

Yet, far beyond even this wondrous power is that of the unheard melodies, of which the truly tender and sensitive soul will sometimes catch unwritten snatches. It is sad, yet sweet to remember, that the great composer, Bethoven, who enchanted the world with his glorious productions, was himself stone deaf; and when, in reading over his own grand pieces, his soul seemed ravished with delight, the untaught people, who witnessed the touching scene, wondered that he could appreciate the music.

They knew not the grand truth, that the fond mother, Genius, knows her offspring intuitively, and delights in the children of her own rearing in whatever manner they may be presented to her. She fondles them in her bosom, and presses them passionately to her own throbbing, swelling heart, with such delight as only the mother can know. If one door of her house is closed by the ruthless hand of misfortune, she hastens

to throw open another, through which her loved ones may gladly come in, and exult in the glowing tenderness of a fond mother's heart. The ear of Bethoven was closed forever, but his eye was still open, and through this window of the soul did his music float and stir his heart to its inmost depths.

Does any one say, "This is the very essence of your brain"—the dream of an untutored fancy? We might reply, in the language of a child of genius, that we are addressing "those who feel rather than those who think—the dreamers, and those who put faith in dreams, as in the only realities."

Yet, if we need witnesses to the glorious truth of unheard music, here they come trooping up almost unbidden. Here is Poe, with "thoughts that wander through eternity," telling us that, "The orchestra breathes fitfully The music of the spheres."

Thomas Carlyle, with his deep, majestic earnestness, testifies to the existence of "sphere harmonies." Higher still, Shakespeare wrote, "There's not the smallest orb which thou beholdest, But in his motion like an angel sings, Still quiring to the young-ey'd cherubim; Such harmony is in immortal souls; But, whilst this muddy vesture of decay Doth grossly close it in, we cannot hear it."

But, above all, Jehovah himself, speaking to old Job out of the whirlwind, speaks of the time

"When the morning stars sang together, And all the sons of God shouted for joy."

If these be fancies, then we are willing to take fancy for faith; and, with all reverence, we say, that we trust that heaven is full of such fancies realized, and that, when let loose from this tenement of clay, our spirit may forever revel in such dreams, as the lovely realities of the redeemed and purified soul.

Wilmington, N. C. J. C. HIBEN.

MISSISSIPPI.

BRO. GRAVES:—While I am a sort of gospel messenger and tract agent, I am also a tract reader, and I profit by it. I have at last obtained your "Lecture on Spiritism" and Slack's "Reasons for Becoming a Baptist." I found them hid in a brother's library, and have read them over and over. Slack's little book is a masterly work—a fountain of light; no clouds and fog about it. His reasoning flows easy, logical and convincing. He deals in facts all the time. But where is Dr. Slack? Is he dead, or is he hid in some great school or big library, that we hear and see no more from his pen? Such men should not be hid, nor their light put under a bushel. We have many such noble men among us, that should not conceal the loving kindness of the Lord, but like David and Jesus, preach righteousness in the great congregation. Such as do not preach should write for THE BAPTIST and other journals, and thus make the eloquence and power of the press be felt everywhere. Yours truly, J. M. THOMAS. Iuka, Miss., March 4, 1870.

OHIO ACTION.

The Baptist church of Christ at Louisville, Miss., adopted the following: Resolved, That we regard the baptism of all Pedobaptists and Campbellites as unscriptural and invalid, and are of opinion that all the churches of the Louisville Association are of one mind and one heart on this subject.

Resolved, That we esteem THE BAPTIST, published at Memphis, a faithful exponent of Baptist principles, and that we recommend it, as such, to the reading public, and earnestly invite our brethren to patronize it as our denominational organ.

Resolved, That these resolutions be sent to THE BAPTIST for publication, as we wish to record our vote on the side of truth against error. T. B. ALTON, Mod. C. H. CAGLE, Clerk. Louisville, Miss., March 7, 1870.

KANSAS.

The Baptist church of Christ at Mt. Pleasant, Leavenworth county, Kansas, after a thorough acquaintance with the candidate, E. H. Foster, and a due consideration of setting him apart to the great work of the gospel ministry, and with his consent the ordination was agreed upon, and the fourth Sabbath in February was designated as the day. Eld. W. Scott, of Leavenworth, Eld. I. T. Williams, of Kansas, Eld. J. G. Pratt, of Kansas, Eld. T. Montgomery, of Liberty, Mo., Eld. W. H. Robinson, of Leavenworth, and Bro. W. A. Clark, Colporteur of Kansas, were the council invited.

Sunday morning the members of the council were met by the church and many others anxious to witness the ordination of this gifted young preacher. Bro. Pratt was elected chairman, and W. H. Robinson secretary. After a thorough examination on all the principal doctrines of the Bible, and many of the distinguishing features of Baptist church polity, he was found strictly orthodox, and I am happy to say, a landmark. The ordination prayer was then offered by W. A. Clark, and imposition of hands by the presbytery, after which we had a very interesting sermon for the occasion

by Eld. W. Scott. A brief but comprehensive charge was then delivered by Eld. I. T. Williams, followed by the presentation of the Bible by the writer, with suitable remarks. The hand of fellowship was given by the council and church. Benediction by the candidate. The ordination papers are given in the name of the church. T. MONTGOMERY.

TENNESSEE.

WOUNDS FOR THE MAMMOTH.

I am more than pleased with the Mammoth. I think it quite a mammoth, strong enough. In my travels I fell in a country, or neighborhood rather, where it was said you would not answer Ariel. D. HARRIS. Trenton, Tenn.

I have received the Mammoth, ten copies, all right. To say that it is rich would not express my idea of it at all. It is rare, rich and peculiar, and well worthy of a place among the eclectic of Baptist literature. I am handing it around wherever I think it will do the most good. May God spare your life long, my dear brother, to send out such publications, eminently calculated in their nature to counteract the influence of affiliationists and Baptist Protestants, who are just at this time making a desperate effort in some localities, to break down old landmarkism. I am glad that we have one editor who will stand up for the truth and speak right out. H. MILLER. Milton, Tenn., March 4, 1870.

ABOUT MISSIONS.

Could not every member, rich and poor, give fifteen cents a week to Missions, five cents to each board per week, or two dollars and sixty cents for each board per year—in all, seven dollars and eighty cents? A PENNY in England is two cents. If every Baptist in the South will give a penny a week to each board, the three boards would each get every year one dollar and four cents, or three dollars and twelve cents in all. Springs make branches, creeks and rivers. WORK FOR LADIES. Let every lady, married and single, take an interest in Sabbath-schools and Missions. Let a married lady in each congregation raise by subscription five dollars for twenty copies of the Home and Foreign Journal, sent to one address, for the whole church and congregation. Send by postoffice order, registered letter, or by express, to Elder J. B. Taylor, Richmond, Va. The person to whom they are sent should be a public-spirited man, and a friend to missions. Let a single lady in each congregation raise by subscription five dollars, to send to S. C. Rogers, Memphis, for twenty copies of Auld Words, to be sent to one address, to a man friendly to Sabbath-schools. ALABAMA. BRO. GRAVES:—At one of our conferences a brother and his wife were arraigned for dancing. The brother rose and said that he was sorry he had violated the rules of the church in dancing, but was not sorry for the act, and would not promise the church that he would not repeat the act. His wife was not present, but he stated that her feelings in regard to the matter were the same as his. Their cases were postponed another month or two, when the brother's case was thrown out of conference, because he was only under our watch-care. The sister appeared, and after making an acknowledgment similar to that of her husband, she was received back into fellowship. Now, I ask, if such acknowledgments are received among Baptists, are they not licenses for all to dance? [We think so.—Ed.] And in case a person belonging to one church is received under the watch-care of another church, has the latter church the power to discipline such a member? If not, should the latter church not report any misdemeanor of a member to the former church? [Undoubtedly.—Ed.] INQUIRY. Barkeville, Ala. VIRGINIA. TRACTS—TESTIMONY OF A WORKER. BRO. GRAVES:—I have just sold the last of my tracts, and they are preaching all over my field. They are the best assortment of tracts I have ever seen, and I must have another package as soon as possible. Nearly everybody wants them. My brethren buy small packages of me, and put them into the hands of those who need instruction. You will find five dollars inclosed for those you sent. I know not the amount charged for them. Please put the amount on the next package, so I may know how to sell them. Send me another package, at least as many as before, and as soon as possible. Would it not be a good thing to give us some tracts on Romanism? It has occurred to my mind that if you would put the Catholic items published in THE BAPTIST into a tract, or if necessary, into a series of tracts, that they would do great good. A. ROUTT. Lebanon, Russell co., Va.

MEMPHIS, TENN., APRIL 2, 1870. For Twelve Months, \$3.00 For Six Months, 2.00

BAPTIST FAITH

There is an elevation but by the free mercy of God; as merry, but through the mediation of Christ; as interest in Christ, except by a personal faith in him; as justifying faith, but that which sanctifies and purifies the heart; no love to Christ, which does not lead the man to do good to them, as he has ability and opportunity.

The Relation of Baptists to Unscriptural Churches.

Now, if the bodies to which reference has been made are not scriptural churches, their ministers cannot be scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body whose act it is; and if that body is not a scriptural church, of course its ordination cannot confer scriptural authority.

In view of these considerations, it follows that scriptural churches should not recognize, in any way, these unscriptural organizations as scriptural—either by word or action, as to the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith as delivered in the New Testament. They may not fraternize with or connive at heresy. And the obligation thus resting on scriptural churches also upon every member and every officer of these churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, consistent and unceasing protest against fundamental error, whether relating to doctrine or to practice; and in the cases reviewed, both doctrine and practice are involved. No Baptist can, rightly or consistently, recognize a Pedobaptist church as a scriptural church, or a Pedobaptist minister as a scriptural minister.

A. M. POINDEXTER.

CHURCH AUTHORITY.

We should have noticed Bro. Whitehead's article last week, but were ill. He writes with such kindness, candor, and marked ability withal, that it would be a pleasure to be converted by him, if he can but summon the divine authority to his aid. The question under discussion is an important and a practical one. It concerns every church, and every minister, and every member. Every church should understand her prerogatives, every minister his rights, every member his privileges.

These subjects should be often discussed in Baptist pulpits, but they are not, though abundantly treated of in Protestant ones, and hence Baptist ideas are too generally derived from corrupt sources.

It is well for us to set our own house well in order—have a right understanding about all things ourselves—before we enter the approaching conflict of faiths and religions that is coming upon us. It would be sad to feel a brother's sword upon us when engaged in a deadly hand to hand fight with the enemy.

We have not the space to restate our positions in the article referred to by Bro. Whitehead. Let the reader who files (and who should not?) turn and re-read it carefully. We maintained the doctrine of church supremacy under Christ, against the liberalism of the day that makes the church nothing—robs her of her proper authority and bestows it where it does not belong. We not only propose to briefly notice Bro. W.'s position in last week's issue.

Bro. Whitehead must take the position that a Baptist minister either acts under the apostolic commission, as did the apostles—in which case he would be an apostle to all intents and purposes, and clothed with their powers; or, he must hold that he acts under a special commission from Christ—what we regard as his divine call—in which case he has authority to preach and to baptize without the added authorization of the church; or, he must admit that while called of God to preach, his authority to do so is obtained from a Christian church, and that his position is that of an officer (servant) of the church. If he takes the last position, we are bound to agree in our views of his authority. The government determines the laws to be executed, and she executes them through her officers. It is in this sense we hold that the church preaches and administers the ordinances. She does it through her officers, and she is responsible for their proper observance.

Baptists deny and oppose the pestilent dogma of apostolic succession. The apostles had no successors, for the simple reason that the identical commission given, its independent authority to preach and to baptize, and miraculous attestations, were given to them alone—and therefore must and did expire with them; and the man who claims to preach under it we said must be an impostor—as much so as were those who claimed to be apostles in the days of the apostles. They were ministers, doubtless, and members of the church at Jerusalem, but claimed to preach and act under the same divine commission—"Go, ye; preach and baptize," etc., but they were liars. They needed the "signs following" that commission which A. Campbell seemed never

to understand—of which he ever made sport.

The age of those miracles has passed; because that commission has expired, by virtue of its own limitation, i. e., the end of that age—the age that was just then closing, and which closed with the destruction of Jerusalem and the dispersion of the Jews.

We think our Bro. Whitehead should see and admit the force of unquestionable facts right here. He returned from the study of law to that of theology, and he must have there learned that in the eye of law the commission was a power of attorney, delivered to a limited number of persons, and attested by peculiar seals. The apostles could not delegate them to successors, wholly or in part, because *quod delegatur non delegatum est*—that which is delegated cannot be delegated. The attorney cannot delegate his authority *ad libitum* to another.

We therefore feel authorized to pronounce the pretensions of the priests of Rome as false and impious, and themselves as impostors, claiming, as they do, to be the veritable successors of the apostles (and a Baptist minister would be none the less an impostor who so claimed); and we are justified by Paul's instruction to demand of them the signs of an apostle, which if they cannot give, they are indeed impostors and deceivers.

The claims of all Catholic and Episcopal priests and ministers are unscriptural, false and impious, and we regard the last one of them as impostors, and deceivers of the people, and the Baptist who assumes the same authority as no better.

The apostolic attorneyship with all its powers and seals expired with the apostles, and the dispensation that was just then closing.

It cannot be rightly claimed that what we regard as a special and divine call to preach confers the needful qualifications and authority to discharge all the duties and offices of a gospel minister.

This, with Baptists, is not an open question. In all ages and with the utmost unanimity our churches have required them to be duly baptized, if ignorant, taught, and duly ordained, i. e., invested with church authority to preach and to administer the ordinances when called-upon by a church to do so.

Those who teach that a divine call is sufficient to authorize them to preach what they think is right, and to baptize whom they deem qualified, and to administer the Supper when, where and to whom they deem worthy, we think and know do teach contrary to the oracles of God, and their influence is destructive to the church of Christ. We will not discuss this position, unless our Bro. W. avows it as his.

Having eliminated two of the three unknown quantities from our equation, we are shut up to the fact that the commission of a Christian minister is alone derivable from the church *Q. E. D.*

One point of misapprehension more and we close. It is true no officer is blamable for having discharged his duties according to law, but it is not true that any Baptist church authorized a presbytery to confer upon a candidate the authority to preach the gospel as he could understand it, and to baptize any one he might deem qualified, independent of the knowledge or decision of a church, and to administer the Supper to those he deemed fit. Never did we hear of such power conferred, and we hope we never may.

THE ORDINANCES BELONG TO THE CHURCH, NOT TO THE MINISTRY.

Let this be inscribed in letters of light over the door of every church in the land, and let her suffer no profane hand to be laid upon her sacred trust.

"It is [THE BAPTIST] later attack on Saturday meetings will serve only to bolster delinquents, unless it assumes a very different shape."—Texas Baptist Herald.

The above is liable to make a false impression upon our friends who know our position, Bro. Link, unless you put it in "a very different shape." Will you favor us with an explanation of your meaning?

The "shape" of our opposition to Saturday meetings is this: We deny that any church has the right to appoint a week day for a church meeting or conference day, and exclude its members for non-attendance. We are bold to say that such a law would be as impious as any tradition of the See of Rome, and that no Christian man should observe it, and thus recognize the right of the church to make it. Is the Herald prepared to say that our position is wrong?

If a church sees fit to hold a meeting for preaching, prayer or praise, upon other than the Lord's day, every month or week, or to protract a meeting for a week or month, we have no objection, so they be voluntary meetings; but if enjoined under ecclesiastical "pains and penalties" we do declare them no other than the holy days appointed by the Mistress of Babylon.

We have had the resolutions of Baptist associations declaring that churches have the right to appoint such days, and

to discipline members for non-attendance, brought forward to rebut our position. Ten thousand such decisions would not have a feather's weight with us in settling this question. It's a matter of law, not of opinion. If the church by majority vote can fix a conference day on Saturday, she can fix a fast day on Friday, a prayer meeting on Wednesday, and a Thanksgiving day on Tuesday, and require their observance on pain of exclusion. Let our opponents show us in the New Testament, apostolic injunction or example for a church to meet on Saturdays to transact business, and on the first day of the week for worship, and we yield our opposition.

ANOTHER WEDDING—OLD FOLKS.

To the Patrons of the "Louisiana Baptist." I have transferred the subscription list of the Louisiana Baptist to THE BAPTIST, and the subscribers will be supplied with that able Baptist paper, at its regular rate of subscription, for the time for which they have paid me.

It is due to my old friends and patrons that I should say a few things at parting. I have been connected with the Louisiana Baptist as proprietor, and part of the time as editor, for ten years, and have found Christian associations and partialities of a very endearing character. I was exceedingly reluctant to sever these ties, more especially as I was of the opinion that a home organ was necessary to the success of Bible principles in the State. But having business in another State which it is expected will occupy a great portion of time during the present year, and lacking the full strength of the denomination in the support of the paper to enable me to make other arrangements for its publication during my absence, I was induced to adopt this course. There are many true Baptists and good friends who have stood by the enterprise from its commencement, but the number was not sufficient under the present circumstances, to justify me in incurring any additional expense.

Under these circumstances, the question arose: What should be done—what course would do least harm and be most likely to give satisfaction to those to whom I was in arrears, and in the end best serve the interests involved? I was not long in making up my mind that most, if not all, my patrons would be fully satisfied with the course I have adopted, and felt certain that the interests of our cause, so far as a denominational organ is concerned, could not be placed in safer hands than those of Bro. Graves, of THE BAPTIST. I hope all will be satisfied.

It is needless for me to say a word to the Baptists of Louisiana in regard to the worth of THE BAPTIST. I hope it will be made the organ of our State. Louisiana will be fully represented in the paper by the former editors of this paper, and other brethren who have the confidence of the denomination.

In taking leave of my old friends I may be permitted to say that I shall ever cherish for them the warmest Christian regard. I trust that I shall be remembered by them.

W. F. WELLS.

TO OUR NEW READERS.

Upon the introduction of Bro. Wells, we make our most respectful bow to you, and you will allow us to express ourself as feeling honored with your acquaintance, brought about under the circumstances it is. We "never dreamed of such a thing" before the proposition was made to us by Bro. W., and such is our esteem for the character of Louisiana Baptists, so far as we have formed their acquaintance, that we regarded their "good will" as worth purchasing, and we accepted the proposal.

We hope this arrangement will be satisfactory to you as the patrons of the late Louisiana Baptist. There are desirable advantages connected with it:

- 1. You will receive three times the reading matter for only one-fifth more money.
2. The same doctrine and polity and Christian duty will be advocated, not only by the same pens—for we shall attempt to secure the services of the leading pens in the State—but by the many able pens that now contribute to our columns. With the best pens of our denomination you will thus be made familiar.
3. You will be better informed as to what is being done in your sister States in the Southwest, and you will feel a warmer sympathy with your brethren in common interests—for the common weal of the brotherhood—and the intervening river will be less sensible to you.

If "in union there is strength," by uniting the strength of both papers upon one you will have a stronger paper, and this is truly desirable. The Southwest is the chosen battle-ground for the coming conflict of religions, and it needs the best minds of the South and the mightiest agencies that can be wielded by a living church to meet this conflict. There is certainly no more potent human agency than an able, consecrated press. So far as concerns ourself in this transaction, we wish to say this to our new readers: Should all of you continue subscribers for one or two years after the time you are entitled to, expires, this would not reimburse us. Our confident hope is that each Louisiana Baptist on this transferred list will, on receipt of this paper, promptly renew for one year if his time is out or nearly so, and secure at least one new subscriber for THE BAPTIST, and thus by a noble act testify his or her approbation of this union. Will you not do it? Shall not 1000 new subscribers be added to our list this spring? Who will lead off in

this expression of approval and good feeling? The wedding has taken place, and 1000 new names in Louisiana would be a befitting present for the occasion. Who will be first to head the list?

A BUSINESS EXPLANATION.—All who have prepaid for the Louisiana Baptist will be credited on our books four-fifths of the time paid for the Louisiana Baptist. Example: Take Bro. Potho's name—that stands first on the list; he has paid for the Louisiana Baptist up to March 1, 1871, and will be credited with one-fifth of the time less—two months and eight days. His time will be out December 22, 1870. If already a subscriber to our paper, this time will be added. Now a question meets us at the outset. Here are hundreds of names—possibly 500—whose time is already out, and many others whose time will be out in April and May. What shall we do with these names? Enroll them upon the books, to be erased in a few weeks? This would greatly mar our books. We propose to each one of these to renew at once, and we will return them in the next mail after their remittance is received, one package of the earliest Irish potato known, or one package of the earliest sweet potato—a new and rare variety—or one package of Sanford's earliest corn, for roasting or for bread purposes; or for a renewal and two new subscribers, one package of each seed. From a package, in one year, the variety can be secured for a full planting the next. Will not every one accept of this offer?

TO LOUISIANA MINISTERS.—We wish to enlist each one of you as an active canvasser for the united paper this spring, or until this paper is in every Baptist family in the State. We believe that the laborer is worthy of his reward. There are no more valuable works for your libraries, to assist you in teaching the people, than

ENGLISHMAN'S GREEK CONCORDANCE, SMITH'S BIBLE DICTIONARY, THE LIFE AND EPISTLES OF PAUL.

The publisher's price for each of these is \$4 50. We propose to give you either one of them for five new subscribers; your own subscription to this paper for five more. There is not an active minister in the State who cannot easily secure his paper and either one of the books, and a real live man can procure all, for he will get the sisters to help him. Shall we not hear from every minister soon? Enter the list, and say what you work for.

Lay the paper interest specially before each of your churches during the month of April, and let us see what Louisiana Baptists can do.

THE ORGANIZATION OF THE PRIMITIVE CHURCHES.

Under this caption Bro. Poindexter, of Virginia, is publishing in the Religious Herald a series of interesting and instructive articles. With special pleasure have I read article No. 6, in which is discussed the question, "Are evangelical Pedobaptist societies scriptural churches?" This question is answered in the negative, and several weighty arguments are presented in justification of this view. Having established his position, Bro. Poindexter says:

"Now, if the bodies, to which reference has been made, are not scriptural churches, their ministers cannot be scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body whose act it is; and if that body is not a scriptural church, of course its ordination cannot confer scriptural authority. In view of these considerations, it follows that scriptural churches should not recognize, in any way, these unscriptural organizations as scriptural—either by word or action, as to the bodies themselves, or their officers. The churches of Christ are to oppose all departures from the faith as delivered in the New Testament. They may not fraternize with or connive at heresy. And the obligation thus resting upon scriptural churches, bears also upon every member and every officer of those churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, consistent and unceasing protest against fundamental error, whether relating to doctrine or to practice; and in the cases reviewed, both doctrine and practice are involved. No Baptist can rightly or consistently recognize a Pedobaptist church as a scriptural church, or a Pedobaptist minister as a scriptural minister."

All this is very plain and forcible; and to it all I add my hearty amen. These statements are luminous with the perspicuity that distinguishes Bro. Poindexter's style. He has the rare talent of expressing himself, not so that his readers may understand him if they will, but so that they cannot misunderstand him.

But Horace, in his "Art of Poetry" (a treatise perfectly replete with sagacious criticism), tells us that "good Homer nods." This nodding was not often seen in the great poet of Greece; it is often exemplified in A. M. Poindexter, of Virginia. So seldom do we behold it that it seems out of place.

even on the spots in the sun appear to be out of place amid so much brightness. The brightness, however, is the very thing which makes us observant of the spots.

Will it be believed that Bro. P., after writing in his article No. 6, as I have quoted, in his No. 7 advocates a partial recognition of Pedobaptist ministers, and to say the least, an occasional exchange of pulpits with them? I have never seen a more abrupt and illogical recoil from a position. True, he says, "an invitation from a Baptist to a Pedobaptist to preach does not involve a recognition of either the scriptural character of the church or of the ordination of the Pedobaptist. . . . And when a Pedobaptist minister receives and accepts from a Baptist an invitation to preach, he must be supposed to do so with a knowledge of these facts."

Very often, I think, the supposition is not as Bro. P. imagines it to be. If it were general there would soon be an end of the interchange of pulpits. For what Pedobaptist minister, with a particle of self-respect, would preach for Baptists, knowing that they believed him without a scriptural church membership, and without a scriptural ordination? Will it not be wonderful if practical Landmarkism is forced on Baptist churches by Pedobaptist ministers? This is among possibilities; and, in proof of the fact, I may say that an Episcopal minister of Philadelphia has recently refused to address a Baptist Sunday-school unless the Baptist pastor would disown the "close communion" resolutions adopted by the Philadelphia Association in October, 1869. The beauty of this is seen in the Episcopal practice of not recognizing ministers of any other denomination! This by way of parenthesis. Bro. Poindexter, to justify Baptists in opening their pulpits to Pedobaptist ministers, says:

"Baptists believe in a spiritual call to the ministry. This call is not dependent on baptism. Saul of Tarsus received his commission before he was baptized. Cases occur among ourselves, in which persons realize the obligation to preach before they are baptized, and there have been instances in which, by the invitation of our fathers, such have preached before baptism."

No Baptist denies the "spiritual call to the ministry." To show that this call is not dependent on baptism, Saul of Tarsus is referred to. I think when Bro. P., with his very philosophic mind, considers this reference, he will not deem himself happy in making it. The purpose for which he makes it is utterly frustrated by the stubborn fact that Saul of Tarsus did not preach until after his baptism. Now, let it be conceded that the Pedobaptist ministers, whom Bro. P. would have invited to preach, are called of God as really as Saul was. Admit all this: Then the perplexing question arises, Why should baptism precede the preaching of Saul and not precede the preaching of these Pedobaptist ministers? I know I am thought to be uncharitable, but I do solemnly say, with the judgment before me, that I have no capacity to conceive how baptism, in apostolic times, had a priority to preaching which it has not now. Who has been authorized to reverse the ancient order of things? The Pope of Rome? We do not recognize his authority. Aye, more, he has never permitted men to preach before they received what he calls baptism. All Protestant Pedobaptists require what they deem baptism before they suffer men to preach. But, behold! many Baptists, in the plenitude of their liberality, dissent from the view of Romanists, dissent from the view of Protestants, dissent from the scriptural view, and say, "let unbaptized men preach!"

Bro. Poindexter refers to instances in which our fathers invited the unbaptized to preach. Then, I say, so much the worse for the reputation of those fathers. I do not doubt the fact stated. With forty years' connection with our denomination I have had no personal knowledge of such a fact, and I, therefore, conclude the "instances" referred to have been more infrequent than the visits of angels. I courteously suggest, too, that Bro. P. has not adhered strictly to the proprieties of logical reasoning; for the "instances" he mentions are entirely too few to constitute a precedent to be followed. They are, therefore, useless for his purpose. What our fathers did I do not know; but I am sure Bro. P. would not vote to license any unbaptized man to preach. Should a council be called to ordain such a man, and should Bro. P. be a member of it, what earnest remonstrances, what eloquent exhortations would be heard! Possibly those hearing the indignant utterances would say, Surely, the star which shed its benign influence on Patrick Henry renewed those influences when A. M. Poindexter was born.

I quote again from article No. 7: "Now, where this call [to preach] is obviously manifested, who shall forbid the man to preach? But he ought to be baptized, united with a scriptural church, and be regularly ordained. So he ought;

but he does not see his duty. Shall I forbid, or refuse to encourage him in a work to which God has called him, because he is thus in error? Every believer ought to be baptized, and unite with a scriptural church. But shall I, therefore, refuse Christian recognition to a believer who has not done so?"

It will be observed that Bro. P. admits that such a man as he describes ought to be baptized, etc. The word "ought" indicates obligation, duty. It is the duty of the man to be baptized, etc., "but he does not see his duty." Suppose he does not; Bro. P. sees it, and all Baptists see it. What are we to do? Are we to waive the performance of what we know to be a duty because the man does not regard it a duty? This is a dangerous principle, and if acted out, would be prolific of untold evils. I assume that as Baptists, our views of duty are in accordance with Scripture. If so, then if we hold them in abeyance in the case referred to, we virtually permit the erroneous view of the unbaptized minister to override and nullify the teachings of the Scriptures. This is paying rather dearly to get a Pedobaptist preacher into a Baptist pulpit. We dare not make such a preacher's view of his case our rule of action. His view we are obliged to put in the category of irrelevancies, and act according to the word of God. Bro. P., as a close communion Baptist, cannot give his sanction to the principle he has laid down.

Suppose a Pedobaptist wishes to commune in the church of which Bro. P. is a member, "who shall forbid," etc. "But he ought to be baptized," etc. "So he ought; but he does not so see his duty." Now, I submit to any logical tribunal on earth, that if the man's "not seeing his duty" is a good reason for inviting him to preach, it is a good reason for inviting him to the Lord's table. How is Bro. P. to meet this state of the case? Will he say the Lord's Supper according to the New Testament, follows baptism and church membership? Even so. But will he say farther, that preaching the gospel does not, according to the New Testament, follow baptism and church membership? I can hardly believe he will say this. If he does he will beg the question between landmark and anti-landmark Baptists. More than this; he will throw the weight of his censure on the Baptist churches through all the ages. They have recognized God's call when they have set apart men to preach. They have had jurisdiction only over their own members, their own members have all been baptized, and hence it has been self-evidently impossible for them to have unbaptized men to preach.

I have had discussions with fifty men, more or less, on this point. No man has ever used an argument in favor of an "open pulpit" that cannot be used with as much propriety in favor of an "open communion table." If any man North or South thinks he can show why baptism and church membership are scripturally prior to communion at the Lord's table, but not to the preaching of the gospel, let him undertake it. I pledge myself to point out the fallacy of his reasoning. I give this pledge not because of any high opinion. I have of my own powers, but because I have perfect confidence in the truth of my position.

I am glad to see that Bro. Poindexter is "utterly averse" to "union meetings" "except under very peculiar circumstances." Such meetings have often proved a curse. The interchange of pulpits between Baptist and Pedobaptist ministers, Bro. P. thinks, should not "be carried to any great extent." I do not know about this. If it should be carried to any extent, I cannot say where the limit should be placed. I am certain of one thing: if it is done at all, it weakens the "solemn, consistent and unceasing protest against fundamental error, whether relating to doctrine or to practice," which Bro. Poindexter says, "fidelity to Christ and the truth" requires us to make.

What are you Doing for Jesus?

As I was riding in the cars, says a gentleman, two gentlemen directly in front of me were talking with each other. They seemed like old friends meeting after a long separation. One recounted his attention to business and his success, adding, "I have quite a family, and now, with plenty of means I intend to work less, and enjoy myself." After a pause his companion quietly asked, "And what are you doing for Jesus?" "For Jesus! O, I don't know about that." Silence followed, and the thoughtful expression of countenance seemed to tell me those words had gone to the heart, and they went too to my heart. What am I doing for Jesus?

If our readers wish to do something for Jesus this year, let them join the Tract Society and distribute by gift or sale ten, or five, or even one dollar's worth of religious tracts. One dollar entitles you to eight hundred pages. Shall we enroll your name?

WHAT A FAMILY OF CHILDREN!—Bro. Haynes, of Texas, has in his family, J. R. Graves, J. M. Pendleton, A. C. Dayton, Grace Truman, and lately, a wee little Miss Georgia Graves. The latter will get a present, sure.

of more. But Eld. Tolbird was unfortunately the President of the College, and he used his influence with the church to have it refuse to the Baptist meeting...

There are, doubtless, one hundred and fifty thousand Baptists in these States, and, if so, fifty thousand Baptist families, every one of which should take and read a religious paper.

Here is patronage enough to be developed, and made active, to build up a first-class paper, and we are satisfied there is a wealth of Baptist writing talent, now latent, that would make its pages rich with thought.

The question we now put to all our friends in these States, shall not one thousand new names from each of these States be added to the list, that we may be able at once to improve the paper in several important respects?

We appeal to every minister, to every deacon, to every warm-hearted, active brother, to work to this end, and report. Let us show to the world ten thousand Southwestern Baptists arrayed under one banner, ready to do battle for the Truth, and conquer the West for Jesus.

“Divinization” is the word which the French use to denote what the Pope wants to have done for him by the Council. INTERESTING DISCOVERY.—Five musical instruments have been found recently in Pompeii, one of which is a kind of clarinet, one-half of silver and the upper part and mouth-piece of ivory, in an excellent state of preservation.

“A SIBYLLINE.”—I send you a scrawl. I have not time to look it over. Do what you please with it. We put it into the fire without reading. We have no time to look over a scrawl that the writer does not think worth reading over after scratching it. We don't want such articles, and we speak for our readers. We want all who can to write short articles for their paper, but be sure not to write before they have a well defined idea, and then take time to clothe it in plain language, presenting it as forcibly as they can.

part of the heavens, between eleven and twelve o'clock, and that time until the morning star rises. Astronomers assure us that this comet will approach nearer the earth than any comet ever did before, and that either the earth or the comet will have to change its course, or a collision is inevitable. This comet is said to be many thousand times larger than the earth. It is a solid mass of fire, with a tail of fire that would reach around the earth more than a hundred times, and a collision with our planet is not an event to be very ardently desired.

A writer in the Index thinks that, at the next meeting of the Georgia Baptist State Convention, the question of removing Mercer University from Pendle will again come up. He thinks that it is very desirable that it should be removed.

It is a fact that on some questions the membership is sounder than the ministry. On baptism, succession and communion, for instance.—Biblical Recorder. “I think, my dear brother, the great deficiency with most ministers is, not that they are not educated and moral, but that they do not have power with God, and hence but little power with the wicked to lead them to Christ.”

“We are told that the postmaster at Madison, Madison county, uses the Baptist Herald for wrapping paper instead of delivering it to subscribers. If this be so, we suggest to that gentleman the propriety of reading the postal laws and his oath of office. If he has no respect for either, then he had better get out of the way and let some honest man in his place.

“We have intimation from a good brother that there is but one fault found with the Herald, but that is a pretty general one. It is that there is too much space occupied with advertisements. We are opposed to all our brethren on that subject. And, no doubt, feel the fact more than any two of them together. But we are in possession of another fact which they are not, that is, that the subscriptions to the Herald do not pay its expenses. But these expenses have to be paid, and what the subscriptions fail to pay, the advertisements must meet, or the paper stops. In choosing between evils we prefer to put in more advertisements and keep moving. If our friends will double our subscription we can reduce our advertising one-half. This they can do. Now, brethren, the remedy is in your own hands, and we will rejoice more than you will to have it applied.”

“A mother's prayer will draw one up from the depths of the sea.” The Central Baptist, of St. Louis, Mo., says: “Sooner or later the time is coming when the Baptists of America are to stand shoulder to shoulder in religious work and organization. We believe that the sooner that consummation can be reached, the better for the cause of Zion.”

“I never shot a bird in my life,” said an Irishman to a friend, who replied, “I never shot anything in the shape of a bird, except a squirrel, which I killed with a stone, and it fell into the river and was drowned.”

“Father,” said a cobbler's boy, as he was peering away at an old shoe, “they say that trout bite like everything now.” “Well, well,” replied the old gentleman, “stick to your work and they won't bite you.” “I never shot a bird in my life,” said an Irishman to a friend, who replied, “I never shot anything in the shape of a bird, except a squirrel, which I killed with a stone, and it fell into the river and was drowned.”

to Fourth avenue, which block is now estimated to be worth another million and a half dollars. The city government has thus given \$3,200,000 worth of real estate to a single set for sectarian purposes.

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stock of all ranging as I have stated. From the Alabama Annual and Register for 1899 we have these data: The Androscoggin factory shares, like ours, are \$100 each. In 1897 they rated in the market at \$200. In other words, your certificate of stock for which you paid \$100 at your leisure and convenience, now commands in the market \$200 for goldbacks, to boot, the yearly dividends which you may have received from time to time on it, and so on in this case mentioned, it was often 40 per cent. per annum. Other factories rated more, others less. Bates' factory shares \$100, market value \$148.60; Chicagoan factory shares \$100, market value \$225; Co. choco factory (co-operative), shares \$66, market value \$710; in 1897 its dividends were fifty per cent; Hamilton factory shares \$100, market value \$800. Most of the factories (twenty in number) made two dividends per annum, some made the average grow to a very handsome business of more than forty per cent profit, notwithstanding that both seasons were considered unfavorable for lace manufacturing interests. The previous years for some time made a still better showing.

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Scientific.

GEOLOGICAL MEASURES OF TIME.

The long-time geologists, that is, those who claim that millions of ages have passed since organic life began on earth, have had it all their own way for some time in the scientific world.

Mr. Lyell, and eminent masters in geological science in Great Britain, congratulated themselves on demonstrating what is called the uniformitarian theory.

But the geologists are in danger of losing their hard-earned laurels. A new class of antagonists has arisen, and with more rigorous scientific methods than their own, give a bold demerit to their data, and overthrow their conclusions.

Sir William Thomson, confessedly the ablest man in Great Britain in natural philosophy, and applied mathematics, leads the attack on geological time, and the directness and power of his arguments have brought dismay to the ranks of geologists.

The line of argument followed by Sir William Thomson is too abstruse for the columns of a daily paper, but may be indicated for the benefit of our readers.

Again, it is found by nice calculations that the daily tides occasion a slight retardation of the earth's rotation. The rotation, therefore, must have been much more rapid millions of years ago, and if the earth had been consolidated at the time when the centrifugal force was much greater than now, its form would have been changed.

Again, the sun cannot have been supplying heat to the solar system for a period of many millions of years, on any date now known to science. If it were granted that the energy of the sun's heat is sustained by miracle, time would be of no account in the relation of the sun and planets.

Mr. Thomson says that the theory of a supply from the fall of comets or meteors on the sun's surface is utterly inadequate to this emergency. "We have strong reason to believe that there is not circulating round the sun, at present, enough of meteors to constitute a few thousand years of future sun-heat."

It is impossible to believe that the sun has been sending even its present amount of heat to the earth for many million years.

The geologists have had a taste to crack in dealing with these profound physical and mathematical data. If the data be correct, and the earth's rotation is slower than in former ages, and the heat of its surface less, it is quite certain that the theory of uniformitarianism, operating in a uniform way in the past as in the present, must be abandoned.

The Home Circle.

ANOTHER WAVE.

Another wave, another wave Sweeps inward to the shore! Oh, timid heart, we near the lead— The land of evermore.

Another wave, another wave: In music of our dreams We faintly hear the pleasant fall Of yonder living streams.

Another wave, another wave: Hast none to welcome thee? Or dost thou sail alone, O heart, To all the joys that be?

Another wave, another wave: Like sea birds, fade away Our doubts and fears, our weary cares, And troubles of to-day.

Another wave, another wave: We know the land is near; Our faith is in the floating bough That silences our fear.

Another wave, another wave: Though storms around us beat, Our Father leads; another wave May lay us at his feet.

WHAT MAKES A GENTLEMAN.

Willie Lee is a boy who knows how to behave himself. He has understood, ever since he has been able to understand anything, the difference between politeness and rudeness; and, what is more, he can, when he chooses, act in every respect like a gentleman.

But could those same persons observe Willie's behavior at some time when no company is present, probably their remarks would be of a different character. "Hurrah!" exclaimed Willie, one day not very long ago, "father's going to take me out sleigh riding."

"Gently, Willie," said his mother. "You have waked the baby already."

"I can't help it," rejoined Willie, very indifferently; as though he did not care whether he could help it or not.

"Willie, do be careful!" "Willie, please be quiet!" were the exclamations that came from all parts of the room. One would have thought Willie would have been tired of hearing his name repeated so often.

"Sarah! come here quick! I want my coat!" "Well, if you expect me to get it for you, you can ask more politely, so you can," was the rejoinder that came from the foot of the stairs.

It would be hardly safe to repeat the answer which followed. Some little boy might be foolish enough to imitate it; but it was so poorly calculated to restore Sarah's good humor, that Willie was left to find his coat the best way he could alone.

He had just discovered it lying under a sofa, with his cap in one of the pockets (he had thrown it there upon his return from school), when the sound of sleigh bells was heard approaching the door.

"Oh dear!" he exclaimed, "there comes father, and I'm not ready. Mother, help me put this on, wont you?" "Mother" lent her assistance, and the slamming of doors which followed proved that it was Willie and no one else who was leaving the house.

At the end of that time Willie returned, and with him, which was not so welcome, the monkey.

"Willie," said his grandfather, after supper, when he and the little boy had been left alone together, "you have been a very good soldier to-day. You have been wounding a number of your friends without cause."

"How is that, sir?" asked Willie, (he never spoke disrespectfully to his grandfather.)

"Don't you remember my saying the other day, that all who live in the world are soldiers fighting together the battle of life? Every family is a company in the great army. Now what would you think of a soldier in camp who should suddenly rise, without any reason for so doing, and begin to attack the members of his company; drawing his sword over one, sticking his bayonet into another, and firing at the third? You would say that the man was beside himself. Yet this is exactly what you have been doing all day.

First, you displeased your mother when you awoke the baby so rudely; then you hindered your sister with her work, and stopped your grandfather's reading; after that you offended Sarah by speaking to her so unkindly; and at tea table you made your little sister very uncomfortable by laughing at a slight mistake she made.

He never lost an opportunity of doing any one a kindness, and he was careful not to displease even the smallest child in the school. Of course, Mike, as we called him, was a great favorite and had plenty of friends. The other boy Alfred, had been brought up among the refinements of city life. He knew how to bow politely and dance gracefully, and to speak pleasantly, smooth sounding words.

His clothes were always in the newest style, and his toilet made with the greatest care. Those who had seen him only a few times thought him a model of politeness. Yet a more selfish, disobliging boy it would be hard to find. He cared nothing for the wishes of others so long as he could please himself, and did what ever his fancy led him to, even though it were at the expense of offending those whom he called his friends.

Willie promised to try. It is to be hoped he will succeed. "The fruit of the Spirit is gentleness."

THE MONKEYS IN MISCHIEF.

A military gentleman in India had been out shooting, and as he was returning to his friend's house, where he was staying, he passed by a cool and beautiful stream. Thinking that a bath would refresh him, he took off his clothes, which he carefully folded up and laid on the bank, and then plunged into the water.

Not less than a dozen monkeys were minutely examining his wardrobe, and some seemed to be trying to see how far the various articles would suit their own use. One was putting its legs through the sleeves of his shirt; another was inserting its head in his trousers; a third prying into his boots; while others were busy with his hat, ripping up the linings, etc.

No sooner did the monkeys see his intention than, with a mighty chattering, each ran off at full speed into the jungle, carrying with him some article of the Major's dress.

The poor Major now found himself in a difficulty, and his smile gave place to vexation. All his clothes were gone. Where should he go? What should he do? It was for him no laughing matter. The only thing left for him to do was to return to the water, where he was found by his friends, after a considerable time had elapsed, who, fearing some accident had happened, had come to search for him.

They soon provided him with clothes, and released him from his awkward plight, the Major laughing with them over the trick the monkey played him.

OUR APOLOGY for publishing the following list is our mind most valid. The war caught us unawares.

EVERYBODY who has seen our books over \$50.00—all we have made in twenty-five years! We treated it to the honor of our forefathers. The war caught us unawares, and we were left with nothing but our heads. Now our creditors are determined to have what we owe them, with interest from date of settlement. We have put them off until we might collect, but they have commenced suit, and unless our brethren who owe us, now step, we are ruined utterly.

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