



BAPTIST COBOLLARIES.

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, and construe the action on our part into a recognition of their claims, and thus confirm their followers in error.

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

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

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 subordination 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 1517, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, and the reformers, and not Christ, the saviors and preservers of the church.

12. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.

13. 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 minister, are null and void.

14. 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.

15. No member should submit to an assignment 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.

16. Since right only, not might, is right, a constitutional minority is in all cases the Scriptural church.

17. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.

18. 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.

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

20. 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 comfort those who teach error, or to confirm those who are in error.

21. To employ all the energies of the denomination for the conversion of sinners, and the unbuilding of Christ's kingdom, through the most effectual means and agencies, not incompatible with the Word of God.

22. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.

23. 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.

24. 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 or a board outside of her. The churches should select, send for and sustain missionaries of the Cross.

25. To the steadfast and uncompromising advocacy of these principles and this policy, this paper is devoted.

From the States.

MISSISSIPPI.

IS THE MINISTER OR THE CHURCH THAT PREACHES, BAPTIZES, ETC.?

A. M. WHITFIELD.

The reply of Bro. Graves to my article on the above subject is calculated to divert attention from the real issue, and by inferences which cannot be legitimately drawn from my positions as taken in said article, I am represented as entertaining

Table with columns: Views to which I am committed, Baptized, and other statistics.

Tennessee Associations.

Table with columns: Name of Association, Baptized, and other statistics.

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Bro. G. in his reply seems to think unwell I admit his positions that I am bound to affirm that the minister either derives his authority solely from the commission given to the apostles, or else from the divine or spiritual call. Now my position is simply this: I claim that the fact that there is a precedent divine call amounts to, or is in effect a divine appointment, but made in such a manner that according to the Scriptures the appointee is required, before he can enter upon his work, to receive ordination at the hands of the church. This ordination I hold to be the act of the church, whereby she approves by her judgment the claim of the individual to be Christ's ambassador to a lost world, and his appointed teacher for the edification of the church. The proper functions of the minister, we contend, are found alone in the commission. Here his duties are plainly and fully declared, and here is the great authority for baptism; and the law pertaining to the character of those who are to be the members of the body of Christ. With this commission in his hands the Baptist is prepared to contend successfully against the thousands of errorists who flood the Christian world.

Has this commission expired? Then we ask, where is the authority for baptizing and teaching the great doctrines of Christ? Bro. Graves asserts that it expired with the destruction of Jerusalem or the apostolic age. But he does not offer one word of proof to sustain his position. We stated in our former article, as proof of the continuance of the commission, that Christ said in connection therewith, "Lo, I am with you always, even to the end of the world," and that unless our translation is wrong, inasmuch as the apostles died in the beginning of the Christian dispensation, then the commission has not expired, but is still in force. Bro. G. says it has not expired, but he is not the man to have us take his assertion for proof. This expression, "and of the world," is employed in the gospel of Matthew in two other passages. In the parable of the tares, as given in the thirteenth chapter, the Savior in his explanation of this parable said in 39, 40, 41: "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them out." etc. Here the same words in the original are employed (end of the world), and cannot be limited to the apostolic age, but mean the end of the world, or the end of the Christian dispensation. Again, in the twenty-fourth chapter we are told as He sat upon the Mount of Olives, his disciples came unto him privately, saying, Tell us when shall these things be, and what shall be the sign of thy coming, and the end of the world? Here are plainly three questions asked: one in reference to the destruction of Jerusalem, another in regard to his personal coming, and the last in reference to the end of the world. These are the only instances we remember where the expression "end of the world" is used in this gospel, and as it cannot refer to the close of the apostolic age in either of these passages, we cannot believe when the Savior said in giving the commission, "Lo, I am with you always, even to the end of the world," he meant the end of the apostolic age, and therefore we conclude that Bro. G.'s legal maxim, *Quid delegatum est non delegatur*, is not apropos. This com-

mission, we think, can never be regarded as a dead fossil of a previous age so long as Christ has a ministry in the world to preach his gospel, baptize believers, etc. I do not believe in apostolic succession, for the reason that Christ set only thirteen apostles in his church, but I do believe God has had, has now, and always will have, his ministry in the church, to teach the things required in the commission, the very same truths the apostles taught. We cannot be witnesses of the death and resurrection of Jesus, as the apostles were. We are not inspired like sent. We cannot perform miracles as they did. But every minister can and ought to preach the gospel, baptize believers, etc. But these things we say every man should do as members of the body of Christ. As members of the church they are but collaborators with all the brotherhood in executing the laws of Christ, and as the minister is fallible, Christ has wisely placed him in his house or church to discharge his functions.

This body of Christ may justly complain when one of its members fails properly to perform its functions, and has power to excommunicate the heretic and disorderly, whether private members or pastors or teachers. But the body certainly cannot scripturally or justly complain, when the member whom Christ has set in his church as pastor or teacher performs his proper functions in preaching the gospel, baptizing believers, etc.; and therefore we repeat again, as we asserted in a former article, that if a duly ordained minister baptizes one like the eunuch, who has with his whole heart believed in the Savior, it would be an act of unwarranted usurpation for any church to declare said baptism invalid, because she had not said to the minister previously, Go and baptize that individual. If the minister's ordination is his sole authority, and God has given his church the prerogative to say to the minister what he shall preach, and to whom he shall administer the ordinance of baptism, freeing him from all responsibility of individual judgment in these matters, then truly is the minister the *doulos* (the slave of the church, in the sense which Bro. G. attaches to this expression. Will Bro. Graves assert that God has invested the church with such prerogatives? Surely he will not advocate church infallibility, and we must see that she is infallible if Christ has clothed her with such absolute and arbitrary authority. The truth on this subject we conceive to be this: The minister and church are both under the same law, and responsible to the same Lawgiver. I must, as God's ambassador, feel that I must stand or fall to my Master. The church cannot prepare my sermons or dictate arbitrarily to me what I must preach, or whom I must baptize. She cannot compel me to preach heresy or baptize an improper subject. I must study the Scriptures for myself, and must study every member of the church. If I preach heresy the church may withdraw from the heretic. She may withhold her approval of me as a minister; she may repeal her act of ordination. But let her beware how she acts in the premises. If she commits error, if she determine contrary to God's Word, then her act is invalid, and no church on earth would be bound to recognize it.

I desire to say something more on the prerogatives of churches, ministers and members, but must refrain for the present. I concur with Bro. Graves that the subject is one of great practical importance, and sincerely hope he and others will fully discuss it.

[There is, it seems to us, but one question involved in this article to be settled, viz: Has the apostolic commission expired? If it has, no one certainly now preaches under it or succeeds the apostles. We discuss this in our leader, and will notice again in a future issue.—E.]

CHURCH ACTION.

The Ascalmore Baptist church of Christ, on the fourth Sabbath in April, 1870, adopted the following:

WHEREAS, Some of our Baptist brethren are rather inclined to favor the idea of receiving the baptism of Campbellites as valid, therefore,

Resolved, That we denounce such a course as unscriptural, calculated only to set aside the divine commands of Christ, and establish those of men in their stead.

Resolved, That a copy of this be sent to THE BAPTIST for publication.

By order of the church. J. B. BARRY, Mod. A. J. SULLIVAN, Clerk. Tallahatchie county, Miss.

The Black Jack Baptist church of Christ, Saturday before the first Sabbath in May, adopted the following:

WHEREAS, We fear from the want of Bible instruction some claiming to be Baptists are almost ready to receive the baptism of Campbellites as scriptural, therefore,

Resolved, That we, believing the baptism as administered by Campbellites a mere mockery in the sight of God, spare the validity of any baptism other than that of the New Testament.

Resolved, That a copy of this be sent to THE BAPTIST for publication.

By order of the church. J. B. BARRY, Mod. J. L. WOOTEN, Clerk. Paines county, Miss.

The Eureka Baptist church of Christ, Saturday before the second Lord's day in May, 1870, adopted the following:

WHEREAS, The advocates of Campbellism are doing all they can to gain the confidence especially of those good easy brethren who are willing to hear the flattering words of the deceiver, therefore,

Resolved, That we denounce every thing claiming to be a church or ordinance of the same, except when in accordance with the Word of God.

Resolved, That we will heartily support THE BAPTIST, the able defender of the true church of Christ.

Resolved, That a copy be sent to THE BAPTIST for publication.

By order of the church. J. B. BARRY, Mod. J. H. LAMB, Clerk. Paines county, Miss.

THE CAROLINAS.

DAMNATION, OR FUTURE PUNISHMENT.

A. C. STEFF.

IN THE BAPTIST of a late date is an article headed "Damnation," which, in my humble view of Scripture teaching, contains errors of a deadly character. It might be asked, Will the sun of a pure Christianity never rise from the mists, and give a clear light above all the clouds of Popish superstition, Grecian philosophy, and Heathen mythology? How true that "evil communications corrupt good manners," even in the best and wisest of men. How needful the Savior's admonition, "Take heed that ye be not deceived," not only as to Antichrist, but as to the various errors that may silently and plausibly work themselves into the stream of Christianity. It is a fact in nature that falling bodies obtain their momentum by the height from which they descend. Nor is this less true in the opinions of men. The learned and reputable impart, of necessity, a greater momentum, and a wider wave of influence to whatever idea they indorse, as a consequence of their position. The article to which I allude is sanctioned by the gifted pen of J. T. F. His "soul-sleeping theory," however, seems to me, at least, devoid of the one thing needful, that is, Bible support. We stand agreed upon the admitted fact, that punishment of some character awaits the finally impenitent. "He that believeth not shall be damned." "The soul that sinneth, it shall die." "The wicked shall be turned into hell." The question is, When? Upon this question the article under review takes the position that there is no punishment for the soul until the day of final judgment. He bases his position upon the following arguments:

"Reason repudiates the idea of a hell of punishment at death, because

1. "It would admit of inequality of punishment for sinners of the same character." This position is bare assumption. What is to be proved is taken for granted. It is assumed that, if one man commits a sin a thousand years before another guilty of the same act, and enters immediate punishment at death, his suffering a thousand years longer would make an inequality of punishment. The time need not affect the amount of punishment. It is possible to realize more actual punishment or pain in one day than it would be under other circumstances in years. Do we not often see it the case, in this life that one man endures more pain from the same cause, in a few days, than another does for months? If reason does not repudiate this in the experience of the present life, why should it in that which is to come? But, in fact, instead of reason repudiating immediate punishment, it seems to favor it. When does guilt begin? Is it not with the act of sin? When is the punishment due? Is it not at the moment of guilt? Then, if the punishment be due at the moment of guilt, and the guilt begins at the same moment of transgression, is it not reasonable for the punishment to begin then also? How long should the punishment continue? Should it not be just as long as the guilt remains? Then, if a soul committed a sin a thousand years before another, it seems perfectly reasonable for it to suffer a thousand years longer than the other, since it has been that much longer a guilty soul. Neither one could suffer for guilt until it became guilty. If the guilt can never cease from the day of transgression forward, except by pardon, why should the punishment? And if God, in order to make his abundant mercy known, to give time for repentance and pardon, should bear with the evil conduct of those vessels fitting themselves for wrath, during the day of life, it gives us assurance that their punishment will be postponed beyond the probationary limit. This limit is death, and the "wages of sin is death." What, therefore, is unreasonable in the soul entering upon the "wages" of its own sins at the death of the body?

2. "It would admit of more punishment for a few sins in one case than for many sins in another case." Cain's case has been instanced. He is compared with a man who should die now after committing forty murders. "Since each man is to be judged according to the deeds done in the body," the man, who, while in the body, committed forty deeds of the same kind, will receive forty times the amount of punishment that will be awarded to

him who committed but one. We are not to suppose that this is to be done by the time each is to suffer, but by the intensity of his punishment in its degree. Nor will it remove the difficulty for the punishment of him who has committed forty murders, to begin at the same time of him who has committed but one. For the punishment of both to begin at the same time, and then never end with either, makes it just as endless for him who committed but one murder

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of unconsciousness, it amounts in effect to nonexistence for the time, because there can be no difference to the thing itself, between ceasing to be, and still being without the knowledge of it. Were I now in a state of unconscious being there could be no difference with me, between not existing at all and existing, so long as this condition remained. If the soul should sleep until the resurrection in a state of unconscious being, would not the doctrine of personal identity be deranged? How could a soul that had thus ceased to exist, as it were, its own knowledge, recognize itself aroused at the resurrection? It is "continued consciousness that I know 'self to be the same person now that I was twenty years ago. Destroy this, and I know not who I am. If the soul knows itself to be, it must, hence, know it to be, in regard to sin, either in a state of condemnation or justification. If now itself to be in a state of condemnation, not having been justified by it before death, it must be in a condemned condition of dread in prospect of judgment doom, and this of itself is a state of punishment. It is evident that soul be conscious of its own existence must be in a sense of guilt or justice. A sense of guilt is a condition of being, and this constitutes punishment in itself. We know this to be true in the present life, and it must be so in the next.

"It assumes the existence of a hell (not giving its geographical or chronological location)." This proposition bears with equal force against the existence of a heaven. We are no more able to define the geographical lines, or give the chronological data of the one than of the other. The Bible declares the existence of both—one for the righteous, and the other for the wicked. The plain declaration of God's Word is no assumption. It is said of Judas, after he hung himself, "He went to his own place." Christ called him the "son of perdition." Where is the "place of the son of perdition"? It cannot correctly be called "his own place" if it is only a place in common for all spirits until the resurrection day. It was Judas' place—a place of punishment.

9. "It makes it the receptacle of immortal and deathless souls, that literal fire can no more inflict pain on them than they themselves, for that which is deathless is just as really painless." This position seems to be a little flavored with the "heaven" of universalism. I suppose it has never been argued by any who believe in a future punishment for souls that pain is to be inflicted by means of a "literal fire." But something, however, is meant by the term "fire," whatever that is, immortal souls are to endure. It is assuming much to say, "that which is deathless is just as really painless." If by "deathless" is meant the cessation of being, the assertion is false. If it means an insusceptibility of pain, it is true. But this cannot be said of immortal souls. Their being will never cease, but their susceptibility for pain will continue forever. Their worm is not to die, nor their fire be quenched.

10. "It leaves the body unpunished, whereas both soul and body are to enter hell; and no intimation can be found in the Bible that the soul will go to hell first." Both "soul and body" shall be cast into hell at the day of judgment. And it is in order that the body shall not go unpunished that it is to be raised and judged at the last day. But to say that "no intimation can be found in the Bible that the soul will go to hell first," seems at least to transcend the bounds of a becoming prudence. What did our Savior mean by the account which he gave of the rich man and Lazarus, found in Luke xvi. 19-31? His statement is: "The beggar died, and was carried by angels into Abraham's bosom." "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment. He was sensible of pain, for he prayed that the beggar might "dip the tip of his finger in water and cool" his "tongue," for says he, "I am tormented in this flame." His soul could not have been "tormented" had it were been "painless." These "torments" were an account of his conduct during his "lifetime." The last day had not come, because he remembered "five brethren at his father's house;" these he asked the beggar to go "from the dead" to warn, "lest they also come to this place of torment." He hoped that one going "from the dead" might influence them to "repent." He was informed, that they had "Moses and the prophets," if they neglected these lights they would "not be persuaded though one rose from the dead." This is all a talk about the dead, and shows that the souls of the righteous are "comforted," and those of the wicked "tormented." The word translated "flame" here is *toros* in the Greek, and means *torment*. This the rich man's petition would "intimate" at least, for he asks for water to "cool" his "tongue." May God grant us repentance, and the solemn warning, "some of these shall be there."—1 Pet. iii. 18.

Constitution of the Baptist Church of Christ is a divine—sacred—wise and perfect in its nature and purpose. It is the will of God, as manifested in His Word, to instruct His people in the way of wisdom, to instruct them in the way of life, to instruct them in the way of holiness, to instruct them in the way of righteousness, to instruct them in the way of truth, to instruct them in the way of peace, to instruct them in the way of love, to instruct them in the way of mercy, to instruct them in the way of grace, to instruct them in the way of glory, to instruct them in the way of life everlasting.

The question, therefore, is not, "What is the constitution of the Baptist Church of Christ?" but, "What is the will of God, as manifested in His Word, to instruct His people in the way of wisdom, to instruct them in the way of life, to instruct them in the way of holiness, to instruct them in the way of righteousness, to instruct them in the way of truth, to instruct them in the way of peace, to instruct them in the way of love, to instruct them in the way of mercy, to instruct them in the way of grace, to instruct them in the way of glory, to instruct them in the way of life everlasting?"

The Baptist churches will, that all church members should be wise, that all church members should be holy, that all church members should be righteous, that all church members should be true, that all church members should be peaceful, that all church members should be loving, that all church members should be merciful, that all church members should be gracious, that all church members should be glorious, that all church members should be life everlasting.

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The Baptist.

MEMPHIS, TENN., JUNE 11, 1870. For Twelve Months... \$3.00 For Six Months... 2.00

BAPTIST FAITH.

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

UNDER WHAT COMMISSION DO WE PREACH?

A correct answer to this question, and it is an important one, will constitute a satisfactory reply to Bro. Whitehead's commendation found on another page.

Upon the pages of the New Testament we find several commissions given at different times to different individuals, for different and special purposes. We shall take it as granted by all that—

No man in this age preaches under a special commission granted to some individual, or individuals, in the formative period of the church.

Let us notice some of these:

I. JOHN'S COMMISSION.—The first commission to preach the gospel was given to John the Baptist. Though unbaptized and unordained, he was authorized to preach and to baptize in water those who cordially believed his teachings and gave him satisfactory evidence of true repentance, and thus he made ready a people prepared for the Lord. This people, as material, Christ received and organized into a church. John's was a special commission, and expired with him. "From the days of John the Baptist until now" no one has had authority to preach or baptize under John's commission, and therefore, from that day to this, no unbaptized man has had authority to preach or baptize. How preposterous would we regard the pretension of a man who should go forth preaching and baptizing in this age, himself unbaptized, and claim that he did so by virtue of the commission given to John!

II. THE APOSTOLIC COMMISSION.—The next commission given was to twelve, and only twelve, persons, whom Christ named apostles. These were specifically chosen and ordained to be with Christ—to be his constant attendants—to be witnesses of all his words and acts from the day of his baptism until the day he was taken up into heaven. These Christ commissioned to preach, and the seal of their commission at this time, and before the ascension, was "power to heal sickness and to cast out devils." No one of all his disciples, during the lifetime of Christ, assumed the right to act under this commission, and those who did after his death, and during the lifetime of the apostles, were pronounced liars and deceivers. It was a special commission given, not to the disciples of Jesus as such, but to twelve men whose names were given—and we must believe that this commission was confined to them—that it continued in force during their natural lives, unless we find it repealed—and expired with the death of the last one of them. Since they had power to fill the vacancy occasioned by the fall of Judas, they were not empowered to appoint successors, and if they had been they could have appointed only twelve! So if to-day there be any claiming to act under this commission, they must, to be consistent, teach that only twelve living have the authority so to act.

We nowhere find this commission repealed as regards these men, nor the number of apostles—i. e., of those who were authorized to act under this commission—increased after the resurrection of Christ. The duties of these were modified and the field of their operations enlarged—and an additional and special seal added to their commission, which belonged not to the commission of the seventy, but as notice the version given by the different evangelists:

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Matt. xxviii. 16-20.

1. These were the new eleven, and only the eleven, apostles, who met Jesus at this time by appointment on a mountain in Galilee.

2. Their duties are now changed, and their commission is enlarged so as to embrace all nations.

3. A specific formula of baptism is given, and Christ's special presence promised them while they lived—i. e., to the end of that age. Matthew omits to

mention the signs promised to attest their commission. This promise is supplied by Mark, whose narrative we will notice:

"Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Mark xvi. 14-19.

Notice 1. Here was a special appearing unto the eleven—as the apostles are distinguished from the seventy—as they were eating while waiting for him on the appointed mountain in Galilee. There were only the eleven present. There is no intimation that more than the original number was here embraced in the commission.

2. The original commission was extended now so as to embrace not Judea only, but the whole world.

3. The signs to follow every one appointed to act under this commission were power over diseases, death and demons, and to confer the gift of tongues by the laying on of their hands—the special signs of an apostle.

4. And specified signs followed all those who believed through the testimony of the apostles, viz.: power to cast out devils, to speak with tongues, to take up serpents, to drink any deadly thing without hurt, and to heal the sick.

We have no evidence that these signs marked any disciple save those who received them through the word of some one of the apostles. They were apostolic gifts, and were conferred by the laying on of the apostles' hands.

With the death of the apostles this commission expired. They were not authorized, any more than John the Baptist was, to appoint their successors, and with the apostles all the signs of an apostle ceased, as Paul predicted they would, and "faith, hope and love" alone left to the church as signs of its divine origin and authority.

The apostolic commission, then, was manifestly a special one, as was that of John, confined to a limited number—i. e., twelve—and each one acting under it must have been accompanied with Jesus from the baptism of John; the special signs characterized the ministrations of these men, and with them the commission and apostolic signs ceased.

III. THE SEVENTY'S COMMISSION.—Christ subsequently to the selection of the apostles, commissioned seventy men to preach and to baptize. There was also a special and restricted commission. They were forbidden to preach save unto the lost sheep of the house of Israel. They were not to pass beyond the confines of Judea. Into no city of the Samaritans were they to enter. The seal of their commission was power over demons, to heal all manner of sickness, and to raise the dead. This power attested the divinity of their commission, and was not transferable. We suppose that this commission continued until the ascension of Christ, if not until the day of their death. We do not find where it was repealed. But these seventy had no authority to confer either their power or their commission on other seventy, and therefore it is presumptuous in any in this age to claim to act under this commission. It is manifest, if men should come to us claiming to do so, that we could rightly demand of them the signs that Christ appointed to be the seal of this commission, as we should of preachers who claim to act under the apostolic commission, and of those who believe through their word.

IV. PHILIP'S COMMISSION.—Many appeal to the example of Philip in baptizing the eunuch under the circumstances he did, as good and sufficient authority for their baptizing whom they please without consulting the voice of the church; and others to justify lay baptism and the authority of a deacon to preach and to baptize. But Philip evidently was one of the seventy disciples specially commissioned by Christ, or he was commissioned by one of the apostles, because he could perform the miracles that were the designated signs of such commission. See Acts viii. 6, 13.

But he was specially commissioned by the Holy Spirit to seek out the eunuch, preach to and baptize him, and doubtless authorized him to preach and gather disciples into churches in his own land, since history informs us that he did this, and at last sealed his ministry with his blood.

When any brother claims to act under Philip's commission, let him prove that he is possessed of Philip's authority. He can perform "miracles and signs."

These special commissions have all expired by virtue of their limitation. The Harbinger, the Twelve Apostles, the

Seventy Disciples, having accomplished the mission whereunto they were called, have passed away; and the signs appointed to follow them to attest their divine authority have ceased.

The church of Christ alone remains. She is Christ's sole representative on earth—the pillar and the ground—i. e., support—of the truth. Pastors, evangelists, teachers, are but gifts conferred upon her. (Eph. iv.) They belong to her, and not she to them. (1 Cor. iii.)—they are her servants (2 Cor. iv.) by Christ's appointment, and for his sake.

We are forced to conclude from these teachings of God's Word, that the ordinances, the officers and teachers belong to the church. That the former must be administered by her authority, and the latter, though divinely impressed with the duty, must be authorized by and act under the direction of the church. As the pillar and support of the truth, the church is the only responsible guardian and promulgator of "the truth." It is incumbent upon her, and upon her alone, to hold forth the Word of Life, to publish abroad the glorious gospel in its purity and power. The church, and the church of Christ only, is the heaven-built Pharos to light up the moral darkness of earth, and guide the wandering race to the everlasting haven. The church, and the church alone, is the divinely appointed organization for the evangelization of the world. The gospel, which as a "pillar" she is to hold forth, she publishes through her own selected and accredited servants, and the ordinances she administers to those whom she approves, through officers authorized by herself.

Reserving an examination of the term "Aion" for a future issue, we conclude these remarks with the views of Dr. H. G. Weston, President of the Crozer Theological Seminary, Pa. Dr. W. ranks among our best thinkers and is a thorough Baptist—a qualification for his office far outweighing mere scholarly attainments. Bro. W. expressed to us his approbation of the position we took in a former article upon the commission, and at our request sends us the following for publication:

The Ordinances Belong to the Church, not to the Ministry.

This has long seemed to me the plain teaching of the New Testament, and the only ground on which Baptists can consistently stand. When this position is established and clearly understood, right views of the church, of the ordinances, of the ministry, and of church order will follow. One of the fundamental errors of other denominations is the exaltation of officers and individuals to a place entirely inconsistent with the idea of a New Testament church; and just so far as we adopt this error our practice will be wrong, or if right will be inconsistent with our theory. The ordinances are a sacred trust committed to the keeping of the church; the one is the initiatory rite, the other the highest act of public worship, and no individual or collection of individuals, as such, has any authority to administer them. The distinctive feature of the Baptists is not immersion—that is only an incident—immersing a man, immersing a regenerate man, does not make him a Baptist—the distinctive characteristic of the Baptists consist in their conception of the church, what it is, who are its members, what are its rights and obligations. Among our own people a clear understanding of this question is of the utmost importance. HENRY G. WESTON.

The Spirit of the Press.

The Christian Herald, Ala., thus forcibly protests against the project of "Co-operation" of Elder Jeter—which means nothing else, as we showed last week, than centralization.

Consolidation. "The question of the consolidation of the benevolent societies of the Northern and Southern Baptists is still being agitated by some of our denominational papers. Whether the discussion of this subject will be beneficial to us as a denomination, is a matter of grave doubt in our mind. Our brother of the Central Baptist thinks that there is a tendency in several papers to discuss the subject from a wrong standpoint. This, doubtless, is the case, but the discussion of such a subject will necessarily take a wide range, and when Southern Baptists are called upon to merge their organizations into those of Northern Baptists, we can not help looking behind us as well as before us. The experience of the past future actions. The consolidation of our various Boards with those of the North means nothing more nor less than the swallowing up of our Southern Boards by those of the North. The first step toward this result will be the abandonment of our Sunday-school work and the turning over of that work to the American Baptist Publication Society. This has already been suggested by an influential Baptist paper at the South, whose editors seem to have a peculiar affection for that Society and make it a point of pressing its claims upon Southern Baptists whenever they have an opportunity. We have nothing to say against that Society; it is a noble institution and is doing a great work; our earnest prayer is that it may continue to prosper and do good, but we are unwilling to abandon a kindred institution of our own until we are satisfied that it cannot succeed. The Sabbath-school Board of the Southern Baptist Convention is an institution that promises much good to our cause, if Southern Baptists will give it a hearty

support, and not permit themselves to be divided. The paper that it publishes is worthy of our support, and should be encouraged in every way. If we are divided in our support of it, as a matter of course, the more difficult it will be to sustain it. Now is the time when it needs encouragement, from every Baptist in the South. There should be no discordant notes; there should be no effort to unite discordant elements at the expense of divisions among ourselves. A union in name, is no union without the heart is in it, and such would be the union formed now by the consolidation of any of our benevolent societies. The time is not ripe for it now; there are too many bitter memories that must be buried by the lapse of time."

After the Convention the editor thus comments upon Elder Jeter's plan and speech:

"Dr. Jeter in his speech, on presenting the resolution disclaimed any intention or desire to break up our Southern organizations. At the same time he admitted that there had been co-operation and there was still co-operation between the two sections. If this be so, and we do not doubt it, but assert that it is so, there was no use for the first preamble. We do co-operate now as far as Baptist churches can co-operate without being associated together in one general body. Our churches receive members upon their letters from their churches, and they call our preachers to fill their pulpits, and we do the same with them. This kind of co-operation already exists. Northern Baptists occupy to some extent the same field with us. They are working among the freedmen as we are. Many of our ministers are receiving aid from them. There is, among a large proportion of the Baptists South, a fraternal feeling for Baptists, whether they are in the North or any other part of the world. We could not, therefore, understand what Dr. Jeter wanted; that is, what kind of co-operation. If the raising of this committee did not look toward an 'organic union' with our brethren of the North, then what was its intention? We have the highest regard for Dr. Jeter and we are confident that his intentions were good, yet we think he made a mistake in making this movement."

We trust every convention and association that meets this year in the South will express its sentiments unmistakably upon this Richmond movement, and rebuke it as it deserves to be rebuked. Such an unscriptural centralization, if only proposed for the States South, would be dangerous as unscriptural—placing the entire missionary enterprise, as it would, in the hands of a few truly "irresponsible" men, and ignoring the voice of the individual churches. We have if possible still greater objections to it when it is proposed to surrender us entirely to the direction of the North; for we would in their councils be in a powerless and despised minority.

To arrest effectually and in the bud this tendency to centralization on the part of our S. B. Convention, we propose two changes in its Constitution, viz.:

1. That representation in the Convention be limited to actual membership in Baptist churches.

2. That each church in the South contributing twenty-five dollars to either or all of the three Boards shall be entitled to one delegate, and an additional delegate for each one hundred dollars contributed.

We wish to place the Southern Baptist Convention, which means our missionary enterprise, under the direction of the churches—for what other organization should control it?—and not as now, under that of associations and State conventions.

It may be objected that this will give us a large body—a mass meeting. Very well; let it be a large body. We prefer a large body organized upon correct principles, with church representation, to smaller bodies unwarranted by divine teachings.

In one word, we want the delegates to our Southern Baptist Convention elected by the churches, and acting as messengers of the churches, and not as now, elected by associations and State conventions, that confessedly are not churches.

What Baptist will not work with us for this change? Let it be discussed in our associations this summer and fall, and the mind of our brethren ascertained and expressed.

Queries and Difficulties.

"Is it in accordance with Baptist faith and practice to receive members from sister churches by representation?"

Answer.—The regular way is by far the best. Let the brother applying obtain from his church a letter of commendation or dismission. There is no excuse for irregularity in any case where the church is in existence—but if the church is extinct, then it only remains to receive on representation.

"Bro. Graves:—After taking my seat in church a strange minister rose in the pulpit, and stated that he had come in the pastor's place, and in his discourse said he was a Methodist. I and my daughter retired from the audience. We are blamed. Do you blame us?"

Answer.—We think those who put that Methodist preacher into the pulpit are far more to be blamed. No Baptist need hear a Pedobaptist unless he desires, and if he should see fit to protest against such a practice by quietly with-

drawing as a hearer, we cannot blame him. We do know that Clark and Holmes, of New England, when taken to a Pedobaptist meeting, kept their hats on in token of protest.

Editorial Brevities.

A CONVENTION, preliminary to the organization of a new Association, will meet at Goodhope church, Panola county, Miss., on Friday before the fifth Sabbath in July.

RENEWALS.—We again urge upon our patrons who desire to make our financial matters as pleasant and easy as possible, the importance of renewing at once. Don't let this week pass, if possible. We have entered on the last quarter, and need 1000 renewals and 500 new subscribers to make our finances satisfactory. We have an ambition to close this volume with a balanced account—just square. We ask not for one dollar surplus. We wish to enter on Volume Four free. Will not every friend help us? Will not you who now read this renew for your paper, and get us a new name if possible?

WHO SHALL VOTE?—Bro. Mills, of the Biblical Recorder, N. C., but briefly comments on our articles upon suffrage. He says:

"We freely admit that much of its 'reasoning' is perfectly sound when viewed from a worldly standpoint; but we earnestly insist that such questions should not be decided by human reasoning."

We ask Bro. Mills three questions, which we are satisfied he will frankly answer:

1. Did you advocate the right of slaves to vote in the church, and if not, on what ground did you withhold the privilege?

2. Do you hold and teach that the recently emancipated slave is competent to vote in our churches now, and should he do so even when they are in the majority?

3. Does Bro. Mills believe that children of eight or ten years are competent to vote upon all questions that come before our churches?

We gave our own matured views, and are open to conviction. If we are in darkness give us light.

BOTH CHRISTIAN AND EVANGELICAL.—The National Baptist, the organ of the American Baptist Publication Society, Philadelphia, speaking of Pedobaptist and Campbellite denominations, says:

"We cheerfully accord to them the Christian name, and accord to their organizations the distinction of Christian denominations."

Again: "Evangelical denominations are agreed upon numerous and fundamental points. Fraternal intercourse and discussion will multiply and strengthen these agreements."

This Society, through its organ, indorses the validity of immersions administered by them, and encourages affiliation with them in union meetings and ministerial exchange and association!

The whole influence of that Society, exerted through its press and missionary preachers, is to bring about a sort of open communion "fraternal intercourse" with Campbellites and the unbaptized teachers of acknowledged heresies, and as such it is dreaded by us. It is a great power, and were its influence only purely and consistently Baptist, and so all for good, we would be grateful for it and rejoice in it. But how can we so long as it indorses those religious organizations—whose influence is destructive of ours, and of the very existence of Baptist churches—as true Christian evangelical churches of Christ, and their ordinances as valid as our own? What more? To be consistent we should as freely commune with them as with Baptist churches. And what then? Is there any use for the American Baptist Publication Society, or for a Baptist paper, or a Baptist church?!

Will the editor of the National Baptist draw the distinction, if he conceives any to exist, between a scriptural, a gospel, a Christian, and an evangelical church? And will he inform us what one, if any, of the so-called churches he excludes from the boundaries of the term "evangelical?"

"A friend in another State says: 'Our paper in endeavoring to damage you, is only increasing your circulation. It is sending the Herald into families where otherwise it never would go.' Yes; and we might well afford to pay advertising rates for all such unfriendly thrusts. We have already a considerable circulation in the State referred to, and propose to send the Herald to every active pastor within its bounds. This will render it unnecessary for us to correct misstatements.—Religious Herald.

We know not to whom or to what State Bro. Jeter refers. The Biblical Recorder of N. C. frequently and emphatically expresses its dissent from the teachings of the Herald. The Texas Baptist has done the same thing, and so have we. Now we protest that it is beneath dignified journalism for an editor to attribute the mean motive of personal opposition, or enmity, to his cotemporaries who cannot indorse the positions advocated in his paper. The Herald has adopted the very course to become universally popular and to gain the widest circulation possible. It is a grand con-

ditioner of sects and of sects. It incites all Pedobaptists by indorsing their human societies as Christian and evangelical churches—by indorsing their baptisms when administered by浸湿ists to believers—by indorsing their ministers as truly evangelical ministers of Christ and of his church; by affiliating with them in the pulpit and in union meetings as with true scriptural ministers. It conciliates the Campbellites by indorsing their baptisms in all cases, provided the recipients are believers and satisfied. It conciliates all anti-landmark or Protestant Baptists in the whole South, by its loose, liberal, conciliating views, and is par excellence their organ. And finally, it conciliates the North by its persistent advocacy of co-operation with the Northern Boards. By its influence exerted in this direction it has gained and is gaining a large circulation in the North, far larger now than the aggregate circulation of all the remaining Southern papers, and it has recently engaged a half score of contributors from among the most radical Baptist writers of the North, to make the paper still more acceptable to the North, and to-day is the only Southern Baptist paper that has a corps of Northern contributors! It is spreading its sails wide upon the topmost wave of the popular breeze. It has struck the favoring gale. It is rich and increased in means. It is able, and liberally offers itself as a gratuity to every Baptist minister who will take it. While Bro. Jeter is enjoying all this, he must allow his Anabaptist cotemporaries liberty of free speech without constraining their opposition to his principles and policy into personal opposition and "unfriendly thrusts."

WHAT A WORKING PASTOR CAN DO.

We had a good list at Liberty, Amite county, Miss., last year, but the pastor, Eld. T. J. Drane, has added twenty-five new subscribers this spring! This is evidence of work. There is no telling what a pastor can do, when he takes hold with his heart as well as with his hand. There is not a Baptist minister in Mississippi who cannot send us five new subscribers this month, if he will determine that he will do it. He shall receive his own paper gratis for one year, or either of the splendid premium books we offer. Will not each one try to do this much in June and July? Good will be done, and the little labor will be richly paid for by the premium. Three more valuable books were never offered for five new subscribers to renew, and you will send it along free.

THE BAPTISTS OF LOUISIANA.

What They Have, and What They Need. No. 3.

Having hastily looked over the field, we may now profitably inquire into our means of cultivating it, and would suggest:

Secondly, That they have a membership respectable in numbers and resources for cultivation.

At the beginning of the present century there were only seventy-three Baptists in the State. In fifty years they increased to sixteen thousand six hundred and sixty. By the census of 1860 they numbered twenty-three thousand three hundred and twenty-four. We think the present number of Baptists in Louisiana cannot be less than twenty-five thousand. They have struggled up to their present respectable position in the face of the most formidable difficulties. The Baptist pioneers of the State were faithful and true men and women, and, withal, they were uncompromising Baptists. Hence the success of their labors.

Unlike our ancestors, we have now quite a formidable little army. Think of twenty-five thousand soldiers of the cross, all under the leadership of the great Captain of our salvation! but allowance must be made, however, for desertions, shirking duty, and downright cowardice in meeting the foe. I fear we have some in our ranks who consort with the enemy, especially if our artful foe shall say their object is not our "subjugation," but only to force more intimates terms with us. Thus are some, otherwise good soldiers, beguiled into a co-operation which always results disastrously to the cause of truth.

But what are our resources? I am glad to learn that next to the Methodists the Baptists have the largest church accommodation of any other denomination in the State. In New Orleans we are far behind Catholics, Episcopalians, Presbyterians and Methodists; but the country accommodation in this particular, although in many instances rude and unpolished, still answers the purpose and brings us up with others.

In pecuniary resources they will compare favorably with others. If the Baptists of Louisiana could be ever brought to realize that what they have belongs to the Lord, and should be liberally dispensed for the advancement of his cause, then should we see our State dotted over with churches, and missionary supply-

BIBLE REV.

The American Bible Society... our convictions of duty... subject of slavery, thus be wholly unworthy of and, as a consequence, the of the people. If it is plainly our duty agencies that will deny Are we to wait before work again until man- are entirely free from who are unaffected by circumstances; who can the clash of arms where engaged, and whose mir every bias, so as to judge impartiality? Then we at once and ask God's college of angels, and just men made perfect, for no such infallible body can ever be found. I do Bible Union ever arrogate infallibility, or claimed for solute perfection. Then, done, we must at last ne with some imperfections.

But what are the specific charge against the Union they declared non-fellow Southern people by a re Society; and, secondly, rply and falsely trans- tains in 1 Tim. i. 10 "al- stead of "kidnappers" to reproach upon the whole South. As to the first is true that at the semi- the Society at St. Louis, fifty-two (!) members being J. A. Nash proposed a re- ing treason against the great crime (!) and ex- of the meeting that none obey the Government sh- oomed to the rights and membership in the Bible resolution was adopted. jurisprudence, war and p- within the scope of the- plated in the organization the resolution was of cou- unnecessary, as Secretary others thought at the Northern men see proper- a spiteful, unchristian spi- prove ourselves as wait- tian graces as they by example? Rather let us passions of the hour, and p- better Christians than they

But in point of fact, M- obedient subjects of the G- resolution virtually re-wel- the rights and privileges of And the very meeting wh- resolution expressed the ho- our national troubles are numerous friends of pure v- (Missouri) and in other S- will again rally to the se- noble enterprise." And secretaryship and the prop- at Louisville are acts avo- purpose of re-establishing- tions with the friends of r- South. Shall we take the- of perpetuating this strif- tunity for peace is offer- has passed for either soci- united country to demand o- come upon bended knees a- ask pardon for all the ill th- done in the past. Neither- will do it. Christianity de- that we should be ever a- bitter memories of the past- our wrath to keep it warm- the North choose to blow- them do it; but let us be- the better Christians by- things that belong to peac-

THE CAUSE IN NEW

I take the liberty of making extract from a private received from Bro. J. C. Campbell First Baptist church, New April 25, 1870:

"I have been holding m- church every night for t- for some ten days befo- Coliseum Place church, B- as greatly, and my heart- Sunday week I had t- the week before, and th- and have four standing- Sunday. Our people are- and encouraged. The me- time through this week- will be our communion- to have over three- right hand of fellowship- soul does bless and pra- goodness and mercy to- poor little church has str- and I have sacrificed (ver- up without support and- data. There is hope th- established and prosper-

church has been supply- for some time past, this week, leaving myself- and active Baptist in- gress. Bro. Tucker is

This page damaged or mutilated.

BIBLE REVISION.

The American Bible Union is declared to be an unmitigated agency to carry out our convictions of duty because it has succumbed to Northern fanaticism on the subject of slavery, thus proving itself to be wholly unworthy of the trust reposed, and, as a consequence, lacking the confidence of the people.

But what are the specifications of this charge against the Union? First, that they declared non-fellowship for the Southern people by a resolution of the Society; and, secondly, that they corruptly and falsely translated *andrapostais* in 1 Tim. i. 10 "slave-dealers" instead of "kidnappers," thus bringing a reproach upon the whole people of the South.

But in point of fact, as we are now all obedient subjects of the Government, the resolution virtually re-welcomes us to all the rights and privileges of the Society. And the very meeting which passed the resolution expressed the hope "that when our national troubles are settled the numerous friends of pure versions in this (Missouri) and in other Southern States will again rally to the support of this noble enterprise."

THE CAUSE IN NEW ORLEANS. I take the liberty of making the following extract from a private letter just received from Bro. J. C. Carpenter, of the First Baptist church, New Orleans, dated April 25, 1870: "I have been holding meetings in my church every night for three weeks, and for some ten days before with the Coliseum Place church. I was pleased greatly, and my heart is rejoicing. Last Sunday week I surpassed sixteen, three the week before, and three yesterday, and have four standing over for next Sunday. Our people are greatly revived and encouraged. The meetings will continue through this week. Next Sunday will be our communion season, and I hope to have over thirty to give the hand of fellowship. Oh! how my heart does bless and praise God for his goodness and mercy toward us. Our little church has struggled so hard, and has sacrificed everything to hold its ground without support and under a heavy burden. There is hope that we may be established and prosper. Bro. Tucker has been supplying Coliseum Place church for some time past, but he leaves this week, leaving myself the only resident active Baptist minister in New Orleans."

my church, and sometimes preaches for me. There is a Northern brother here, who is among the members, and occasionally preaching for one of our churches, and he leaves for the North next month. The Coliseum Place church may be put down at one hundred and seventy-five working members. Their roll calls for more, perhaps enough to make a total of two hundred. They are now without a pastor, but are taking steps to call one. They have had some twenty added by baptism, and some by letter lately, mainly the result of Rev. Mr. Earle's labors. He, no doubt, did a good work in arousing the churches, and deciding many who were halting, and awakening others.

"I have on my roll some one hundred and forty members, but many of them are permanently absent and ought to get letters. One hundred will cover all our whole active members, and this includes a goodly number of children (our household). The Lord bless the self-sacrificing labors of this good brother. W. W. P.

GEORGIA MATTERS. As I have previously written, the absorbing question at our late Convention was the subject of removing Mercer University from Penfield to a more suitable place. This question is still agitating the minds of our people all over the State, and the citizens of several eligible places are making praiseworthy efforts to secure its location. Macon has agreed to tender a beautiful site and one hundred and twenty-five thousand dollars; Forsyth will offer a beautiful plot of one hundred and twenty acres and fifty or sixty thousand dollars; Griffin and Newnan will offer still more, and Atlanta and Marietta (if they unite) will probably not offer less than \$150,000. None of these places will be, in dollars and cents, even at higher figures than any mentioned, for largely over a hundred thousand dollars would annually go to any given community by the operations of the college. As to its moral and intellectual blessings to such community no one can estimate. Really, good is to come of this, anyhow. We did not realize how dear Mercer was to our people until this question was seriously agitated. But we have some contingencies to consider. Should the enthusiasm of some of the applicants be so aroused, and their educational resources be so developed that they must have a college anyhow, there may spring up two or three colleges instead of one. In that event Providence may force the views of our fathers upon their children to attempt a university in fact as it has been in name.

My own opinion is that a million of dollars could be easier raised for Mercer as a university, proper, well located and wisely managed, than two hundred thousand as a college, simply having the name university. I noticed an article from Mississippi upon the university question which may receive serious consideration. We need one or two Peabodys, just now, and many of us would like to be a Peabody, but in point of wealth we hardly have the Pea within the body.

OUR RELIGIOUS CONDITION. This is somewhat deplorable. There seems to be but little life in our churches. Most of our religion has gone into mules, guanos and phosphates, mortgages and liens. The sheep are lean and lank, and the shepherds are "ditto." Railroads and factories are flourishing, and the old Dragon is having a jolly time generally, especially in political circles. J. M. W.

BAPTIST PAPERS. ORIGIN AND ORGANIZATION. It is claimed in certain quarters that the Christian church was established in Abraham and his descendants—that Christ and his apostles did not establish any particular church, and consequently that all so-called evangelical sects have equal claims to the title of Christian churches. That such sentiments should be entertained by many persons of respectable information and of common thoughtfulness, is truly astonishing to all well-informed Baptists. That there can be but one scriptural church is as clear a proposition as can be presented to the human mind. The Bible is the one book of Scriptures—that is, inspired writings. If inspired they are infallible. If infallible they teach every man the same thing from beginning to ending. There can, therefore, be no two different organizations having equal claims to being scriptural churches. God is not the author of division and confusion. There can be but one strictly scriptural church. All other claimants of necessity are but sects and societies.

All the ceremonial laws and rites of the Jewish theocracy were abolished by our adorable Savior, and a spiritual church established. This was to be composed of regenerated, immersed believers submitting themselves to the law and ordinances of Jesus. These laws and ordinances are uniform and unalterable; nothing to be taken from them, nothing to be added to them—but to be kept in their purity

through all time. Whatever sects, therefore, that change, substitute or ignore these, thereby prove that they are not scriptural churches. What are we to think of those organizations the members of which legislate from time to time, claiming the right to make laws, to repeal, annul? Is it not true that Baptists, from the days of Christ on earth, have held to this theory and have been the constant opposers of all innovations in this regard? So that we claim to have originated at the close of the Jewish dispensation, by the order and teaching of our great Lord. When he teaches regeneration, repentance and faith as prerequisite to baptism, we say Amen. When he teaches by word and example the immersion of believers in water, in the name of the Father and of the Son, and of the Holy Spirit, we say, Even so, Lord Jesus. We propose no changes in the gospel laws and ordinances. We rack not our brains in search of substitutes and "somethings else which will do as well." We labor not to teach that some things which the Savior required are *vulgar* and *indecent*. We make no efforts to show that sprinkling, effusion, pouring and immersion are all the same as that to which the Savior submitted as baptism. We offer no excuses for cold weather and dry countries. We make no plea for convenience' sake. As to organization it has been essentially the same from the introduction of Christianity to date, and will likely so continue, albeit some claiming to be Baptists are suggesting radical improvements. Church sessions and government by presbyters have found favor in some quarters. But I suppose that Baptists will go on as from time immemorial in all the essentials of government. "I love thy church, O God, Her walls before thee stand, Dear as the apple of thine eye, And graven on thy hand." J. M. W.

General Baptist churches of England (strict communionists) who emigrate to this country usually unite with our churches, while a few, cases the members of open communion churches cast in their lot with the Pedobaptists. The writer not long since met with a family, most of whom had belonged to Spurgeon's church in London. Yes when they came hither they readily united with the Methodists, and one of the members of this family, as the writer was informed, is now studying for the ministry in the Methodist Episcopal church. It is not, therefore, a mere conjecture, but a stubborn and frequently verified fact, that open communion directly leads to the concealment of our principles and the extinction of our churches.

The open pupil is the first step to open communion, and leads to the same results. How is it that an open communionist in this country is considered a heretic, our pulpits and church fellowship denied him, while if he is away off in England, and happens to be Spurgeon, he is considered a great Baptist, and invited to this country to fill our pulpits? A NEW VERSION OF THE SCRIPTURES. The English Bishops have determined on a new version of the Holy Scriptures, which timely and magnificent enterprise is exciting in certain localities, and among a certain class of clergymen, considerable nervous inquiry and evil forebodings. The "Commission" has already authoritatively gone forth, and preparations have been made to consummate the great project as rapidly as possible. Mr. Murray, the leader of the enterprise, has issued a prospectus of a new edition of the Bible, which is intended to give the general reader, "as far as possible, the same advantages as the scholar, and supply him with satisfactory answers to objections resting upon misrepresentations of the sacred text.

Catholic Items. In discoursing upon the dangers to which our country is liable from Romanism, *Zion's Herald* tells a great truth, though we fear it is not fully comprehended—that the brightness of Jesus' coming is the agency of the doom of that once dreadful hierarchy. It says: "Personal liberty is not secure in America. Long years ago a bishop of Detroit disappeared from the eyes of men. There were hopes that the search of the dungeons of the Roman Inquisition by the short-lived Roman Republic would find him, but it did not. And now what has become of the bishop of Chicago? We cannot stop to speak of kidnapped girls, of "insane" patients who quietly find in Europe medical treatment akin to that of Croesus. Is there a remedy for this disturbing element in republican machinery? None, apparently, till some bold invasion of the rights of the American people shall arouse them as one man.

A HISTORY OF THE POPES.—The *New York Free Press* of Vienna sums up in the following severe terms, the history of the Popes: From St. Peter (supposing that he ever was at Rome) to Pius IX, there have been 297 Popes, including 24 Anti-Popes and one female Pontiff; 19 of them left Rome, and 35 reigned in foreign countries; 8 reigned a month only; 40, one year; 22, two years; 64, five; 51, fifteen; 18, twenty; and 9 only for a longer period. Among the 297, 31 were declared usurpers and heretics. Out of the 286 legitimate, 64 died a violent death,—that is to say, 18 were poisoned and 4 strangled, the rest perishing in other ways. Independent of the Popes of Avignon, 26 Pontiffs were deposed, expelled and banished from Rome; 28 others could only maintain themselves by the aid of the foreigner. Out of the whole number, 153, or more than one-half, showed themselves unfit for their office; 5, in spite of their vows, had children. Leo IV, it is said, was a woman, and died in child-birth; *papissus papillam*, said his contemporaries. Urban V confessed his fallibility, and submitted to the censures of a council; two other Popes, Victor III and Adrian VI, confessed in public that they had sinned, etc. Certain it is, that in this long history of Christ's vicar, not many can be taken of frequent absences of the Holy Spirit.

BECHER HAS RENDERED THE FOLLOWING OPINION: A Congregationalist is a dry Baptist, and a Baptist a wet Congregationalist. Beecher never missed a distinction so far in his life. The Rev. J. D. Durham, Baptist of Ogdensburg, S. C., reports that within eighteen months he has baptized 300 persons, 76 of whom had belonged to the Methodist church. The churches of all Protestant denominations have been assessed \$26,000 to carry out the objects of the Evangelical Alliance, to meet in New York in September. The regular Baptists are more numerous in Virginia than in any other State. There they have 764 churches and 107,684 members. In Georgia they report a greater number of churches than in Virginia, but a less membership by 4,124. The Rev. Robert Hall, the great Baptist minister of England, when asked how many sermons a preacher could prepare in a week, replied: "If he is a man of ordinary ability, two; if he is an ass, six."

A SUBSTITUTE FOR BIBLES AND TRACTS. A ritualistic station-master in England wishes to erect at all the railway stations in that country, crosses and emblems of the crucifixion, which, he thinks, will prove much more effective teachers of the truth than Bibles and tracts. NEW ENGLAND.—During the past year Baptists suffered a loss in five out of the six New England States, either in churches, in ministers, or in members. Here is the result of affiliation and pulpit communion. Here, too, is a wide field for the operations of the Publishing and Home Societies of the North. Rev. S. H. Ford, D. D., of Memphis, does not wish to be considered an adherent of what is known as old landmarkism.—*Rel. Herald*. Then let Bro. Ford be considered a landmark Baptist, and "let it so go down to posterity." He did, however, declare at the last meeting of the Sunday-school Board, that he admitted the principles, but not the practice of what is called old landmarkism. IMMERSION IN BAD COMPANY.—A new and somewhat fanciful sect, called "Jehovah's Band," is said by the *Newark Courier* to have supplanted a Methodist church in New Jersey. The worship is described as consisting in pulling, blowing, whistling, shouting, jumping, wrestling, tumbling and kicking, in which both men and women engage. Baptism is by immersion, at midnight, in the village mill-pond. The chief of the band is a wealthy well-to-do farmer of the neighborhood. They ascribe their violent activities to the influence of the Holy Ghost, and permit no levity on the part of the young folks while engaged in their proceedings. The band's new members over 600 persons. President Woolsey contributes an elaborate paper on "The Year of Christ's Birth." He enters into a careful dissertation upon the various views extant upon this subject, and reaches the conclusion that "at present the chronology of our Savior's life must remain a matter of which nothing positive can be affirmed."

"The silence of women in our churches," is the title of the next article, which in these days will be seen to provoke counter criticism, when we call attention to the conclusions reached, "that the several parts of public worship, respecting which silence has been laid upon women, are preaching, teaching, prophesying, speaking and praying," and further, "that the kind of meetings in which women are commanded to keep silence is every sort of religious meeting, where both sexes are present."

EFFECTS OF OPEN COMMUNION.—A correspondent of the *Examiner and Chronicle* says: "It is noteworthy that members of the

of-the-way ridiculous reasoning peculiar to tract societies and tracts. The work is pointless in this country, where religious toleration exists; but in England, where the mortals remain on the status books, where no Catholic institution can hold land in its own name, where a testator can leave an annuity to a cat or build a hospital for the lazaris, but cannot leave a copper to the Bible Society, because they do not enact the pale of the law; it might have some force and be read by a large circle of zealots and bigots.

Secular. FROM THE WEST. St. Jo, Mo., May 28, 1870. BRO. JAMES:—The "machine" stopped here to spend the Sabbath. This is really a beautiful place, quietly reposing upon a thousand hills, at whose base the sluggish, turbid Missouri rolls its endless volumes onward to the great reservoir that is ever receiving but never filled. The country from St. Louis here is beautiful indeed. The broad prairie extends their boundless areas far beyond the farthest stretch of vision, clothed in their loveliest mantle of green, and dotted here and there with the pearly white cottage of the princely yeoman, who is emphatically "monarch of all he surveys."

We passed many beautiful cities and towns that gave unmistakable evidence of prosperity and growth. The city of Kansas is taking an enviable rank among her sister cities of the great West. At that point a magnificent iron structure spans the mighty Missouri. It is used in common by several railroads and the ordinary vehicles of the country. We crossed this bridge and took the Missouri Valley road, which closely follows the endless meanderings of the river to this point. Grain and grass look remarkably well. Corn is farther advanced than any I saw in our beautiful Tennessee. The railroads in the West are of the first order. The tracks are smooth and the equipments are decidedly good. A fearful calamity occurred on the Missouri Pacific recently, by which some twenty persons were killed, and many injured. I find it much warmer than I expected in this latitude. The mercury was being revealed among the 90s for several days past. I see but few boats on the river; evidently the modern wagon has monopolized their once overwhelming trade in transporting the products and fillers of the soil. I leave for Omaha at 11 o'clock. I may continue my ink-drops from that point; until then, adieu.

OMAHA, May 25.—This point, so recently considered far beyond the limits of the great West, is now but the gate or doorway leading to the valleys and mountain ranges of the Western world. This, I suppose, may be regarded as "relative geography." Surely, it may be said, "Westward the star of empire takes its way." This is the only great thoroughfare to the Pacific coast. But soon the wild beast will be startled from his lair by the shrill whistle of the engine echoing along the mountain slopes of different routes to the far-famed and so recently the far-off Eldorado of the West. The unsuspecting Indian will be startled from his wigwam in different latitudes, and his last retreat will be given up to the ever advancing pale face, and the "long tongues" (telegraph wires) will traverse his hunting grounds in every direction, while he sees in terror and despair from his familiar haunts to seek an asylum—where? Ah! answers "where?" Omaha is situated on the Missouri river directly opposite Council Bluffs. The business portion of the city lies in a basin near the river, while the "lords" live in princely mansions towering up from the highlands that surround the city, and from which we have a beautiful view of the landscape, embracing the two cities, with the maddened river pouring its torrents between them. The streets of Omaha are low and muddy. The greater portion of the buildings are but one story high, their occupants pursuing the various branches of business common to most cities, including two or three dozen hotels, which if simmered down and well refined would make one respectable house for entertaining the public. The city claims a population of 20,000. I see but little here to sustain the place, except the business created by the great Pacific road. A railroad bridge is being built at this point. Now the dining, sleeping and through freight cars are transferred in boats. When this bridge is built the iron rail will span the continent from ocean to ocean. What a triumph! What wonders a few short years have wrought! Surely brains and money are limitless in their achievements. A glance at what has been done forces our assent to the most startling announcement of what may be done in the future. Building this bridge is regarded as a very difficult task. The current is very strong, and the quicksand, forming the bed of the stream, is almost bottomless, while the banks are low, forming no suitable elevation for the approaches. The people here seem to share in that spirit of go-ahead-ahemness peculiar to most western cities. Men, women and children were on the run, but for what purpose I could not discern. It seems to be a studied habit. I saw one line of street cars here, showing that the latest improvements have found their way even to these western wilds. The professional boot-black meets you with "Shine yer boots!" at every turn, showing that Yankee enterprise, in its various forms, keeps pace with the great developments of the country. CHICAGO, May 27.—I had a pleasant trip to this point via the Rock Island route. We came through a delightful country, the most of it being in a high state of cultivation. We crossed the great Mississippi at Davenport and Rock Island. The river here is beautifully grand, the mighty volume rushing onward with the maddened fury of a mountain torrent. The water is quite clear, and retains its purity until it receives the muddy waters of the great Missouri. After passing LaSalle the road runs parallel with and near the bank of the "raging canal," which was but recently built, and then regarded a great achievement in opening a thoroughfare between the great lakes and the Mississippi Valley. Its projectors little dreamed that it would so soon be rendered worthless by the operations of a first-class railroad connecting the same points and extending to the great Pacific; but such is the progress of the age. Chicago has so much improved within the past three years that I can with difficulty find

the prominent points with which I felt quite familiar. I hope to reach here next week and have the pleasure of meeting you within the classic halls of the old Mary Sharpe. W. P. MARKE.

IN MEMORIAM. Who can contemplate death without a shudder? An indefinable something thrills through the mind, filling it with a kind of mysterious awe and reverence; the clasped hands, the brightening eyes, the lingering breath, fluttering between the present and the future world, as if loth to leave where all is bright and joyous, yet calmly resigned and happy, as if anticipating still brighter scenes in the Great Beyond—all teach a terrible significance to these who watch beside the inevitable death-bed. As the lonely watch is kept by the bedside of the dying, what memories throng the mind, awakening feelings, emotions and little reminiscences we thought long buried with the past. It is as if the tones of a mute lyre had suddenly thrilled us with its music loved so long ago, and as we gaze upon the dying, all the scenes and impressions of earlier years which linked our hearts together, rush upon us, enabling us to trace each act of tenderness and love, and remember but too distinctly and regretfully faults and little acts of unkindness, or each word harshly spoken to the dear departing friend. Then that mysterious feeling steals over us again, recalling us to the fact that we are in the presence of death, and we unconsciously exclaim, "Death! what is it? Is it the parting of the soul from the body—the bidding-farewell of all earthly pleasures and enjoyments—the snapping asunder the cords of love which bind to this world, leaving only a memory behind to the last act in the great drama of life, when we impatiently throw off the body which impeded us, and in spirit seek the realization of hopes and fears in an unknown future world?" Ah, who can tell! Yes it is a fact that we do throw off the present life and body to launch ourselves forward into that shadowy future, with no higher reason, no sublimer conception, than faith—simple childlike faith. Christ said, "I am the resurrection and the life," and believing that declaration, we cast aside the habiliments of our life and treat ourselves to the waves of the shoreless sea of eternity. These thoughts, crude and unpolished, are suggested by the death of one very dear to me—my grandmother. Next to that of mother, the holiest, the most endearing name is that of grandmother, and if ever woman deserved that title she did. My grandmother and love, she was my grandmother, Mrs. Maria Watkins, for she was a mother-in-law, grand, gentle and loving. In forming her character Nature seems to have borrowed some of the graces of tenderness, affection, loving kindness and gentleness from the bright world beyond the skies, surely no one ever exemplified in character a life more respectfully those virtues and graces. The elements of her character were so intimately blended with whatever that God had pure and beautiful, that she seemed perfect. Her purity of heart, goodness of disposition, her gentleness of character and utter disregard of self and selfishness, was pre-eminently, and all who came in contact with her in social life felt themselves lifted higher in the scale of moral purity, and their natures ennobled by the acquaintance. Oh, she was the kindest, the tenderest, the most gentle of women. She could see nothing hurt or injured, not even the smallest, without sympathizing in the deepest sympathy for its sufferings. Her temper was so placid, her nature was so gentle and forgiving, that whenever sharp criticism was indulged in, in her presence, in reference to the character of others, she would always offer some kind word for defense. Her mind was so pure, her heart so good, that she could never comprehend the wickedness around—she lived in a world all her own, pure, spiritual and brightly beautiful—and could not understand why those around her were not so happy and contented as she. And through life, even in death, she was the same uncomplaining, self-sacrificing, gentle, woman. In viewing her placid features and listening to her gentle admonitions, anger would be rebuked and malice shrink abashed from her presence. She was ever ready to minister to the wants of the needy, and had always a word of cheer and a kindly sympathy for the unfortunate. She never had an enemy—could not have one; every found no lodgment in her bosom, and malice—she knew not its meaning. Her heart was so wrapped up and guarded by goodness, purity and love, that she knew nothing of the baser passions which affect mankind. "None knew her but to love her." "None named her but to praise."

Ah, well do I remember from boyhood's sunny hours her gentleness, her goodness, her more than motherly kindness! From an infant, prattling around my mother's knees, up to manhood's prime, I never heard her utter an angry word or give a severe reproof. She was peculiarly fitted to adorn and make happy the domestic circle. Her children and grandchildren were to her what they were to the Roman mother of old—they were her jewels. In them she put all her love and affection, and in them she would sacrifice everything. Nothing pleased her more than to be surrounded by her children. Oh, then, she seemed the picture of perfect happiness and contentment. She was no idler or dreamer in the great battle of life; she was energetic, industrious—always seeking something to do, and diligent with her whole energy. She was passionately fond of flowers, and would spend whole days in planting, trimming, pruning and otherwise preparing ground for these emblems of innocence and purity. Her life was like her own loved flowers—beautiful, pure, and now when I behold a beautiful flower, distilling its fragrance to all around, I am reminded of grandma. But alas! death came and relieved her poor soul from this world of sin and sorrow. Her death was as gentle and peaceful, as her life had been pure and good; it left her hands, a little heaving of the chest, a last lingering glance, and her bright spirit, undimmed by sin, unclouded by sorrow, broke its prison-house of clay and soared to that bright heaven where its native home.

She exemplified all the graces of a Christian here on earth, and she is not translated to that better and purer world, where all is sinless purity and gentle love. Farewell, grandma! In that bright world of bliss, joy, and good, if you have a Christian woman—in your dearth you teach us how to be for the future; and as I imagine you in heaven with the radiance of a blissful hope illumining your countenance, pointing us to that haven of rest—let your eyes rest for the weary soul, exclaiming while you beckon us on: "Eternal hope! when yonder spheres sublime Pealed their first notes to sound the march of time, Thy joyous anthem began; but not to fade, As other stars' planets have decayed; When wrapped in flames the realms of ether glow, And heaven's last thunder shakes the world below, Thou undimmed, shalt o'er the ruins stand, And light thy torch at Nature's funeral pile." W. P. MARKE.

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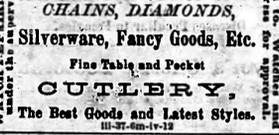
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