

THE BAPTIST.

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

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THE BAPTIST.

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IS PREACHING THE GOSPEL AN OFFICIAL ACT?—No. 3.

BY J. M. DAWSON.

We shall consider first its bearing upon the ministry.

And first of all it invests with a tremendous responsibility. If preaching the gospel be an official act, then the preacher is an official person, he is an organ of the state, an ambassador for Christ. He is a chosen agent to negotiate peace with rebellious man. He holds a commission from the Divine government, and represents its cause in the earth. To represent the interests of a great government in a foreign country is considered a very responsible trust. To represent the empire of the King of all the worlds is a responsibility that can only be contemplated with fear and trembling. It implies great honor. An ambassador for Christ is no ordinary character. The King's Son magnified this office, and made it more than honorable. To bear a commission from such a court is the highest compliment ever paid to mortals. Heaven's tallest sons might well envy Christ's ministers their high calling. Let earth's insolent lords beware how they touch these anointed messengers of heaven. "What am I or my Father's house that such grace should be given unto me? Unto me, who am less than the least of the saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." It involves great danger. The world accepts us in our representative character, and by wounding us gratifies its venom against high heaven. It watches with jealous vigilance our words and actions to find capital against the cause we plead. As grand a hero in heaven's campaign against the legions of sin as the apostle Paul feared that he should fall in the strife and "be a castaway." "Our sufficiency is of God." It requires arduous labor. If other men find in their occupations a monopoly laid upon all their energies and capacities, how much more is it true of those who "watch for souls," that all their time, and should be occupied in following the great work committed to their hands. Away with those miserable knaves or fools that prate from year to year about ministers having nothing to do. Nothing to do! a grosser falsehood was never forged by the father of lies. Every true ambassador of Christ has as much work for his heart, head, eyes, ears, tongue, hands and feet, as it is possible for all of them to perform. It invests the preacher with a Divine authority. In the maintenance of fidelity to the instructions of his government he has the force of that government for his protection and security. In his communications to the world he may challenge the respect and attention his office demands, and may enforce his teachings by the sanctions of the bright court of heaven. Personally he is no more than any other man, but officially he is clothed with the authority of Christ and his church. In pursuance to instructions from the throne, the church, the highest tribunal on earth, has sent him into the world a messenger of light and salvation. He that heareth the preacher, heareth him that sent him, but he that neglecteth the preacher, rejecteth the Savior, because he is Christ's messenger.

We will now note the influence of the official character of preaching upon the Churches of Christ. It brings them under peculiar obligations to respect the ministry. The preacher is called of God, and sent forth by the church. The relation of the church cannot consistently become other than that of confidence and respect. In respecting him she simply respects herself. He is her servant for Jesus' sake. If she respects him as an official character, bearing her authority, she will feel herself bound to protect his reputation, and guard him as far as possible against maltreatment in the world. She will interpose her moral influence in shielding him from slander and reproach, and will speak favorably of him when his virtues will allow it, and be silent, at least, before the ungodly, as to his faults, and will allow his family to share with him in kindly attentions. The relations existing by virtue of the official nature of preaching will obligate the churches to provide, as far as possible, employment for their preachers. The very fact of God having called a man to preach is an evidence of his sincerity in the call. If he did not want a man to preach, I presume he would leave him uncalled. Now, when a church recognizes the call, and ordains a man to the work, if she has any sense of responsibility as to her own action in the case, she should either call him (with the money call I mean), to

preach for her, or use her influence to secure him employment, as a pastor or evangelist elsewhere, being governed, of course, by the adaptability of the man. If the churches in this section of country would thus rise to the measure of their responsibility, we would be able, as a denomination, to appropriate a number of hungry officials now "sitting in the region and shadow" of ministerial death, to positions where they could "earn their bread by the sweat of their brows." Again: the subject is suggestive of the duty of the churches to provide a competent temporal support. Their action creates preachers. What right have they to set apart certain men to do service for them and then hold back adequate compensation? What right have they to appoint a man to the high position of an official organ for them, and then leave him and his household in penury and want to battle with the "beggarly elements of the world?" 'Tis a cruel mockery of justice and humanity. The same Lord who ordained that the gospel should be preached, ordained as explicitly that "they who preach the gospel should live of the gospel." What earthly government allows her ambassadors to serve in poverty and wretchedness her interests, and refuses to compensate them for it? Are human governments more humane than the Divine government? The suggestion is a reproach to Christianity. But we cannot elaborate.

Our third observation respects its influence upon the world at large. It leaves the world without an apology for its rejection of the gospel. Here is a ministry divinely called and sent forth by lawful authority. "If ye hear not them, neither will you be persuaded though one rose from the dead." The demand of the world for a heaven-commissioned preacher is met, and if he cannot win the nations to the obedience of the faith there "remains nothing but a fearful looking for of judgment and fiery indignation which shall devour the adversary." It aggravates the punishment of those who reject the gospel. Heaven has been at great pains to have you invited to the gospel feast. A ministry has been instituted and perpetuated to give you official information about the affairs of the Divine government. You cannot complain of not being invited to come, for official notice has been given you. You cannot say that you have not been warned to flee the wrath to come, for an official warning has been served upon you. These official demonstrations made to you by the Divine government, and by you disregarded, will be ingredients of bitterness in your cup of wrath. When an officer of the civil law comes in the name of the commonwealth and bids you do a public service, we straightway heed the call, because we know the officer is backed by the power of government; and shall we disregard the officer of the Divine law that comes in the name of the "Commonwealth of Israel," and bids us enlist in the service of Jesus Christ? To do so is to "heap up wrath against the day of wrath and the righteous revelation of God."

We have now concluded the discussion of the subject without reaching the main issue that prompted, perhaps, the committee in the assignment of this subject, and that relates to the question of an exchange of pulpits between the Baptist ministry and the ministry of other religious denominations. We see no reason why a Pedobaptist Christian may not be called of God to preach the gospel as well as any other man. We believe many of them are, but they are commanded at the same time to be baptized. Their failure to discharge this duty furnishes no solid reason why God may not lay upon them the duty of preaching the gospel. This ought they to have done, and not left the other undone. The failure of so many good men to obey the Savior's example in baptism is a sad one, and it has led to terrible divisions in the religious world. When we call to mind the achievements of many Pedobaptists we are glad to recognize in them many substantial evidences of piety and usefulness. The intrepid Luther startled Europe in the sixteenth century with the announcement of "Justification by faith, the article of a standing or falling church." Calvin in terrible grandeur, hurled the decrees of heaven against the "cursed Annabaptist" it is true, but at the same time did much to rescue the doctrines of grace from Pelagian and Socinian heresies. Wesley, with inimitable sagacity, brought out the doctrine of the "Direct witness of the Spirit." Watts, the David of modern Israel, awakened the heavenly lyre, and kindled

the fires of sacred psalmody. Baxter led forward the aspirations of the redeemed to "The saints' everlasting rest." Doddridge traced the "Rise and Progress of religion in the soul." Chalmers traversed the unpeopled regions of space, surveying its suns and systems in quest of trophies to lay at the feet of Jesus. Whitfield flew like an angel through the heavens having the everlasting gospel to preach. Were none of these men called of God to preach? The suggestion savors of a narrow spirit. But had they the approbation of a true Church of Christ as ministers of the gospel? We think not. Lacking this, they are wanting in an essential element of ministerial authority. We do not deny that they held commissions from their respective societies, but the thing we deny is, that those societies are the true churches of Jesus Christ. A false church cannot issue valid ministerial authority, upon the principle that we cannot confer that which we do not possess. Pedobaptist preachers are non-commissioned officers. They have the call of God, and some of them have the money to call, but they lack a church call. Now the question is, whether the hypothesis that we have the church call, added to the call from God, and they have not the church call, but simply the call from God, shall we extend to them the immunities that imply that they are equally with ourselves commissioned to preach the gospel? We think not. Various motives, both of principle and policy, forbid. Reverse the relative position of the parties, and would Pedobaptists themselves act as they expect us to act? The Catholics and Episcopalians stoutly refuse an interchange of pulpits with other denominations, while Presbyterians and Methodists clamorously assail the illiberality of such Baptists as maintain in practice the logical sequences of their principles. We have no unkind words for such of our brethren as take a different view of this aspect of the question, but still we are impressed with the conviction that the logical and inevitable result of our organic principles leads to the same separation in the pulpit that it does at the Lord's table. If preaching the gospel be an official act, then how can we associate with us in the performance of an official work an unofficial person? As well might the judge in a civil court invite to the bench to participate in judicial duties the unofficial members of the bar, because they are quite as competent as himself in legal attainments; or the Governor of the State associate in executive responsibility an unofficial citizen, because he is a good lawyer or politician. We do not invite the members of Pedobaptist societies to our communion tables, because they lack official qualification; for the same reason we should not invite their preachers to occupy our pulpits. If we are right in the one case, we are right in the other. The practice of close communion and a close pulpit are parts of a harmonious system. The justification of the one is a defense of the other. If right in our views of the Lord's Supper, we should not recoil from the full consequences to which it leads. It may cost us the sacrifice of cherished friendships and associations, and bring bitter scorn and reproach upon us, but if the principles of divine truth lead us to that result, let us gladly suffer persecution, if need be, for the truth's sake.

[CONCLUDED.]

THE SURE LINE OF DEFENSE.

The whole Protestant world, so far as we know, agree with Baptists without debate, that penitent believers are proper Scriptural subjects of baptism. Some of them believe that infants are also proper subjects of baptism. Now upon the former position all agree, and upon it could make a united defense. It is the advocacy of the latter that introduces schism and weakens the power of Christian unity in the defense of undisputed truth against that which is held in "doubtful disputation."

The triumph and universal success of the position of Baptists would not only achieve our complete denominational integrity, but destroy the rite of infant baptism altogether. Upon the contrary, should infant baptism become universal, believer's baptism only, one of the peculiarities of our denomination, would be destroyed. Union is strength; but it may be strength for harm as well as good. Because the power of unity is sometimes employed in the defense of error, affords no reason for our declining to invoke it constantly in the defense of truth.—R. in Kentucky Recorder.

SLEEP AND DEATH—A FABLE.

The Angel of Slumber and the Angel of Death, fraternally locked in each other's arms, wandered over the earth.

It was evening: they reclined upon a hillside, and the inhabitants of men were not far off: a sad stillness pervaded the air, and the evening bell of the village was hushed. Still and silent, as is their manner, the two beneficent geni of mankind reposed in a mournful embrace, and night came rapidly on.

Then the Angel of Slumber rose from his mossy couch, and softly scattered from his hand the invisible slumber-seeds. The wind of night wafted them to the quiet dwellings of the wearied husbandmen, and forthwith sweet sleep descended upon the inhabitants of the cottages, from the gray-haired sire to the cradled infant. The sick man forgot his pains, the unhappy his sorrows, the poor his cares—every eye was closed.

And now, his benign labors being ended, the kind Angel of Slumber again lay down by the side of his thoughtful brother, and said, cheerfully:

"When the red morning awakes, then will mankind bless me as their friend and benefactor. Oh, how sweet it is to do good unseen and in secret! how delightful is our duty!"

Thus spake the friendly Angel of Slumber. The Angel of Death looked upon him with silent sorrow, and a tear, such as immortals shed, gathered in his large dark eye.

"Alas!" said he, "that I cannot, like thyself, rejoice in their gratitude: the earth calls me her enemy and the disturber of her peace."

"My brother," replied the Angel of Slumber, "will not the good when they awaken own thee as their friend and benefactor, and will they not bless thee? Are we not brothers and messengers of our Father?"

Thus he spake. The eye of the Angel of Death sparkled, and he clasped his brother more fondly in his embrace.

THE OLDEST CITY.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates. Damascus remains what it was before the days of Abraham—a center of trade and travel—an island of verdure in the desert—a presidential capital, with martial and sacred associations extending through thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun, and the street which is called Straight, in which it was said "he prayed," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass and the water wheel; the merchants of the Euphrates and the Mediterranean still "occupy" there "with the multitude of their wares." The city which Mohammed surveyed from a neighboring height, and was afraid to enter, "because it was given to man to have but one paradise, and for his part, he was resolved not to have it in this world," is to-day what Julian called "the Eye of the East," as it was in the time of Isaiah "the head of Syria." From Damascus came the damson, our blue plums, and the delicious apricot of Portugal, called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth, bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried off the artist iqtar; Persia; and that beautiful art of inlaying wood and steel with silver and gold, a kind of mosaic engraving and sculpture united—called damasking—with which boxes, bureaus, swords and guns are ornamented. It is still a city of flowers and bright waters; the streams of Lebanon and the river of gold, still gurgled and sparkle in the wilderness of the Syrian gardens.

FROM GREENLAND'S ICE MOUNTAINS.

Some thirty or forty years ago sermons were to be preached on a particular Sunday in the town of Wrexham, the north of Wales, in behalf of a society for the propagation of the gospel in foreign parts. The clerk of the parish church, to whom in those times belonged the singing, came in very disconsolate to the vicar of the parish, and told him that there was no hymn suitable for such a

subject. The son-in-law of the vicar happened to be at that time visiting him, and the vicar, turning to his son-in-law, said: "You are a bit of a poet; you see the distress of my clerk, and what he has to do; I wish you would relieve him by writing a hymn for this occasion, and we will have it struck off and printed. Let it be of a simple, easy measure, and we will have it sung on the Sabbath." The son-in-law of the vicar retired to a corner of the room, and in an hour and a half produced a hymn. The hymn was sent to the printers, sheets were struck off and distributed in every pew, and was sung on the next Sabbath.

Twenty years afterward, the same Congregational minister of Wrexham hunted up in the lumber room the manuscript of this old hymn, and this was the autograph which I had the pleasure of looking upon—"Reginald Heber;" and the hymn was:

"From Greenland's icy Mountains,
From India's coral strand;"

a hymn which has inspired, perhaps, more of missionary spirit in the churches than any other.—Punshon.

THE ENCHANTED MOUNTAINS.

In one of the northeastern counties of Georgia is a natural curiosity, called, from Indian tradition, the Enchanted Mountain. The mountain is not large, and there is nothing remarkable about it until you get on the top, when human tracks, or impressions in the solid rock, which appear to be human tracks, are seen. How these almost human tracks came to be impressed on the rock of this mountain is one of the many mysteries of this mysterious land of ours. There were a great many traditions among the Indians in regard to this mountain, but none of them are satisfactory, and it probably never will be known who it was that left his tracks upon the summit of the Enchanted Mountain. One of the Indian traditions is curious, for it shows that they had a vague idea of Noah's flood before the advent of the white man. The story has been handed down among the aborigines that it was the landing place of the great canoe after the deluge, and the tracks were made by the people in the canoe as they stepped out upon the rocks, which had been made soft by the long inundation.

One of the tracks, and the largest one, is seventeen and a half inches in length, and seven and three-fourth inches wide. Unlike the others, it has six toes. This must have been Noah's track, and if there were anything in the Mosaic account of the flood concerning the size of Noah's feet we might have a confirmation of the Indian tradition. The size of the track would indicate that he wore number eighteens.

There are one hundred and thirty-six impressions of feet and hands visible on the face of the rock. The smallest footprint is four inches in length and of perfect shape. Another Indian tradition is that a great battle was once fought there, and the large track with six toes is that of the victorious commander. This is essentially Indian, as their ideas of mental greatness were circumscribed by physical size. To be a great warrior with them was to be of great size and strength. They did not recognize the size or quality of the brain as having anything to do with it.

But who made these tracks upon the Enchanted Mountain? If it were human feet, then, who, and at what age of the world? If they were chiseled out by human hands, whose hands, and when? Alas! that the learning of the world amounts to so little; for no man can tell.

A CHINESE SERMON.—The following discourse by a converted Chinese tailor, with reference to the merits of Confucianism, Buddhism and Christianity, is worth preserving: A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning and utterly unable to move. Confucius walked by, approaching the edge of the pit, and said, "Poor fellow, I am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice; if you get out don't get in again." A Buddhist priest next came by, and said, "Poor fellow! I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest." But the man in the pit was entirely helpless and unable to rise. Next the Savior came by, and hearing the cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, "Go, and sin no more."

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BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

SIX IMPORTANT DOCTRINES.

1. One Lord, one Faith, one Immersion, Eph. iv. 5. That an immersion is the profession of that one Faith in the outward and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. xv: 29; 1 Peter iii: 21.
2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.
3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of adults.
4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and members on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrine, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5; 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 come 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 censure and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.
6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. ii: 16 and xxviii: 17; Mark xvi: 16; John iii: 2, 3; Acts viii: to the close; Rom. vi: 4, 5; Gal. iii: 12; Gal. iii: 26, 27.

Burying in water of one dead in sin is the only action; since the burial of a dead man is the only "likeness" or representation of death in the world, for it is called the likeness of death.

SIX IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.
2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.
3. To divide the positive requirements of Christ into essential and non-essential, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.
4. Every positive law, ordinance, or practice in the Church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.
5. Christ gave no men, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is treachery—to change them, treason.
6. Principles can neither be conceded nor compromised.

SIX IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptizo," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—[Liddell and Scott, Carson, Anthon, &c.]
2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—[Stuart, Robinson and Wall.]
3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of, infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.
4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies having legislative powers, and clerical or aristocratic governments, (that is, in the hands of the clergy or a few as a session,) are anti-scriptural and anti-republican tyrannies which no Christian can lawfully countenance, nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.
5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the ministry can justly be called a gospel church, or Church of Christ, or a branch of the church of Christ, for "things equal to the same thing are equal to each other."
6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—[See Trillemus, p. 26.]

CHURCH The church of Christ is... attention is divine—sacred... wise and perfect in its... nature it; but it is more... to interfere with... Poperly big. Church of... some new powers; new... new rules laid down;... received, the ungodly... will was exalted;... Change follows;... and at length the... on his throne. 1 Cor. iv. 2; Thes. ii. 4; 2 Tim. 3-17.

The question, therefore, importance: What is the... of the churches? It is... differ in their constitutions... churches. The points on which... these, and their reasons... follow:—

I. The Baptist churches will, that all churches... persons. When he... himself to the discipline... clients receive him, he... not that he was a disciple... ascertained this, from... "seen the Lord in the way,"... boldly at Damascus, coming... to be "with them, counting... of the Jews as his brethren... on his throne. 1 Cor. iv. 2; Thes. ii. 4; 2 Tim. 3-17.

But in Pedobaptist churches members who are not... the Episcopal and... and some of the... who have been... received to full membership... and unconverted persons... members of inferior degree... Confession of Faith, which... Presbyter, and of many... on this subject, says that... are themselves members;... Some Independents... very many of them regard... unconverted, when... some degree, with the... Dr. Wardlaw and Dr. Camp...

Baptist churches, on the... members, those only who... of their conversion; they... either infants, or the... any visible connection with... Acts II: 41; 1 Cor. III: 15.

II. Baptist churches... get to be... will consent to membership... The New Testament church... of baptized believers. Peter... the day of Pentecost. "He... of you," and they "were... 85; 1; 26; also, 2 Cor. xiii... churches, and of many... churches of God," as first... and his apostles.—Thes.

But in doing so they... churches; from the... other side for the immer... of Pedobaptists, who... being baptized at all; final... the apostles and first... believers should be baptiz... ceived to membership and... has given to his churches... and his apostles, and... new ones; but has enjoined... all things whatsoever." He... xviii: 20; and, if ever... his laws, "to obey God... Acts v: 29.

III. Baptist churches... will that all church members... against their... knowledge; God is a... worship Him must do so... (John iv: 24); their... love, faith and obedience... xiv: 23; Rom. xvi: 26. The... churches, and of many... churches of God," as first... and his apostles.—Thes.

But this voluntary... communion used by many... to the fact, imprisonment... by which membership... is equally opposed to... cause infants by baptism... by birth.

IV. Baptist churches... requires only activity on... members are spoken of in... forming part of... which is devoted to God... The young are to be... the unruly warned, the... weak supported, (1... who rejoice, rejoiced with... sympathized with; those... who are in the same... to be made known, (1... done to all men.—Gal... these labors all the members... engage. But the... establishments cannot, nor... any Pedobaptist church... nor lot in the matter.

V. Baptist churches... will, that what is... with ready will, and... men, who is able, should... making a collection for... the apostle says "to... to the churches of Galatia... the first day of the week... lay by him in store, as God... 1 Cor. xvi: 2. This... it is the duty of every church... as God enables him.

If there be first a... willing mind is necessary... able to God. Church... in this grace" of such and... cause of Christ.—2 Cor... fans cannot thus give... pulation, as in State Church... at 1 Cor. viii: 4.

VI. Baptist churches... will, that all his... distinct from the world... this world."—John xv: 19... only who have been... on a profession of faith... distinction between... the first day of the week... from this world, bleeds... together. The baptism of... converted, connects the... those who are still members... the apostle says, "What... with darkness?" and... them such as ye... teach not the world this... etc.—2 Cor. vi: 14, 15.

It is clear that every... the sign of Christianity... to the church, to those... to that extent, also obli... Baptist churches, as... the apostle, "Ye, as... spiritual hour, a holy... sacrifice, acceptable... Christ."—1 Peter II: 5.

Mississippi Department.

EDITOR M. P. LOWREY, EDITOR. All communications designed for this Department should be addressed to the Editor at Natchez, Mississippi. NOTICE.—All money for subscriptions should be sent to Bro. Graves, at Memphis. I cannot be responsible for money for the paper sent into my hands, but will be responsible for all that I receive. M. P. LOWREY.

QUERIES.

What should be done with Baptists holding letters several years old, who dance and prompt the young members of the church to do so?

Ans.—Let them alone. No church has any right to deal with them except the one from which they received their letters. If they have not grace enough in their hearts to influence them to "come out from among the world"—if they do not love the cause of Christ more than the pleasures of the dance, we think it is their privilege to go where their inclination leads them, and the less said to them or about them on this subject the better. Of course they would not expect to be recognized as Baptists, and would not claim church privileges. The contrast between the ball-room and the communion table is so great, that those who frequent the one generally have but little use for the other. Those who can combine the two, will be very likely to be Roman Catholics or Episcopalians soon.

In the trial of a brother before a Baptist Church Conference, should the testimony of an individual who is not a Baptist be taken? Ans.—We think the church has a right to take the testimony of any one whom she would be bound to believe would tell the truth. Let us suppose a case: Bro. A. gets drunk, and it is a notorious fact. No Baptist saw him drunk, but many others of undoubted veracity did. Must the church continue to fellowship him until one of the brethren sees him drunk? Another case: Bro. B. steals a horse, and is convicted of it before a court. Must the church retain him in fellowship because no Baptist saw him steal the horse? Let the church be her own judge of the testimony. If it comes from a Baptist it may not be true, and if it comes from one who is not a Baptist it may be of such a character that none can doubt it.

Two other queries accompany the latter, but we think the above answer covers all. While upon the subject of queries, we wish to say to the brethren that we do not like to answer queries, for two reasons: 1. The fact that we are an editor does not set us above our brethren, or make us an oracle. 2. The attendant circumstances out of which a query may arise cannot always be known to us, and answers given upon general principles may be misapplied.

MINISTERIAL DUTIES.

[CONCLUDED FROM LAST WEEK.] Ministers should not be encumbered with the secular things of this world, as "No man that warreth entangleth himself with the affairs of this life; that he may please him, who hath chosen him to be a soldier." (Tim. ii. 2-4.) "Having alluded to the soldier (v. 3) and stated one thing in which the Christian minister is to resemble him, another point of resemblance is suggested to the mind of the apostle. Neither the minister nor the soldier is to be encumbered with the affairs of this life, and the one should not be more than the other. This is always the condition in becoming a soldier. He gives up his own business during the time for which he is enlisted, and devotes himself to the service of his country. The farmer leaves his plow, and the mechanic his shop, and the merchant his store, and the student his books, and the lawyer his brief, and neither of them expects to pursue these things while engaged in the service of his country. It would be wholly impracticable to carry on the plans of a campaign, if each of these classes should undertake to prosecute his private business. Roman soldiers were not allowed to engage in any husbandry or trade, and they were forbidden to act as tutors to any person, or curators to any man's estate, or protectors in the cause of other men. The general principle was that they were excluded from those relations, agencies and engagements which it was thought would divert their minds from that which was to be the sole object of pursuit. So with the ministers of the gospel. It is equally improper for them to 'entangle' themselves with the business of a farm or plantation, with plans of speculation and gain, and with any purpose of worldly aggrandizement. The minister of the gospel accomplishes the design of his appointment only when he can say in sincerity that he 'is not entangled with the affairs of this life.'—that he may please him who hath chosen him to be a soldier. That is, him who has enlisted him, or in whose employ he is. His great object is to approve himself to him. It is not to pursue his own plans, or to have his own will, or to accumulate property or fame for himself. His will is absorbed in the

will of his commander, and his purpose is accomplished if he meet with his approbation. Nowhere else is it so true that the will of one becomes lost in that of another, as in the case of the soldier. In an army it is contemplated that there shall be but one mind, one heart, one purpose—that of the commander—and that the whole army shall be as obedient to that, as the members of the human body are to the one will that controls all. The application of this is obvious. The grand purpose of the minister of the gospel is to please Christ. He is to pursue no separate plans, and to have no separate will of his own; and it is contemplated that the whole corps of Christian ministers and members of the churches shall be as entirely subordinate to the will of Christ as an army is to the orders of its chief.—Barnes.

4. Ministers must endure afflictions. "Endure hardness as a good soldier of Jesus Christ."—"such hardships as a soldier is called to endure. The apostle supposed that a minister of the gospel might be called to endure hardships, and that it is reasonable that he should be as ready to do it as a soldier is. Soldiers often endure great privations. Taken from their homes and friends, exposed to cold, or heat, or storms, or fatiguing marches; sustained on coarse fare, or almost destitute of food, they are often compelled to endure as much as the human frame can bear, and often, indeed, sink under their burdens and die. If for reward, or their country's sake, they are willing to do this, the soldier of the cross should be willing to do it for his Saviour's sake, and for the good of the human race. Hence, let no man seek the office of the ministry as a place of ease. Let no one come into it, merely to enjoy himself. Let no one enter it who is not prepared to lead a soldier's life, and to welcome hardship and trial as his portion. He would make a bad soldier who, at his enlistment, should make it a condition that he should be permitted to sleep on a bed of down, and always be well clothed and fed, and never exposed to peril, or compelled to pursue a wearisome march. Yet do not some men enter the ministry, making these the conditions? And would they enter the ministry on any other terms?"—Barnes.

I have given these extracts from Mr. Barnes, believing that they present the subject in a better manner than I otherwise could. I propose in a future article to show how ministers are, according to the Divine arrangement, to receive the means of support for themselves and their families.

CHOCTAW BAPTIST ASSOCIATION.

This body held its thirty-second annual session with Elm Church, Mashulaville, Noxubee county, commencing on Saturday, October 15, 1870.

The introductory sermon was preached by Eld. Edwin Pace, from the twenty-fifth verse of the twentieth chapter of our Lord's gospel by Luke—"Render unto Cæsar the things which be Cæsar's," etc.

Eld. Jesse H. Buck, of Macon, was re-elected Moderator, and the writer Clerk and Treasurer.

The following reported as messengers from corresponding bodies, viz.: Elds. Thomas B. Alton, W. M. Farrar, H. J. D. Hendricks, and Bro. J. D. Black, from the Louisville Association; Eld. J. B. Hamblin, from the Bethlehem Association; Eld. W. M. Farrar and Prof. Thomas S. Gathright, from the Orphan's Home.

By referring to the financial summary, I notice that about six hundred dollars were contributed during the Associational year to the various benevolent objects claiming the attention of our denomination.

At the beginning of the last associational year, Eld. H. D. White was employed as missionary within the bounds of the Association, at a salary of \$1000. Through his efforts much good was accomplished in furnishing gospel advantages to churches and neighborhoods not able to supply themselves with regular preaching. He also circulated a great deal of religious literature, and labored faithfully in the cause of Sunday-schools. He is still laboring in the missionary field, having been re-employed for another associational year.

The Committees on Associational, Domestic, and Foreign Missions, Orphan's Home, Ministerial Education, Sunday-Schools, Bible Cause and Temperance, gave their respective subjects due attention.

The general circulation of THE BAPTIST, the Home and Foreign Journal, Orphan's Home Banner, and the various publications of the Sunday-School Board of the Southern Baptist Convention, were recommended by the Association.

Two young men will enter the College at Clinton in a short time, as students for the ministry.

L. C. KELLIS, Clerk.

Small injuries and they will be come none at all.—Julier.

THE END IS NEAR.

Clouds of darkness gathering over us, Awful tidings with them o'er, Signs of misery ahead before us— Death, and pestilence, and war; All in one loud, piercing shriek, Tell us that the end is near.

Hearts of men within them falling, For the coming woes they fear; All their efforts vainly show; No propitious signs appear; Sin increasing—crime prevailing, Tell us that the end is near.

Selfishness in all abounding; Gold the idol everywhere; Worshipped by a host, confounding Gold for all that's good or fair; Crowds the mammon-god surrounding Tell us that the end is near.

Formal godliness increasing, Power denied, and forms held dear; Christ and fashion coalescing, Forming now the character; Bites so popular and pleasing Tell us that the end is near.

Lawlessness so vastly spreading, Void of reverence, awe or fear; Sacred things beneath it treading; Stamped with God's own signature; Never once his vengeance dreading, Tell us that the end is near.

War, that heaviest curse of nations, Rinsing on its dread career; With the mass its desolations, Lists, or applauding war; War, with its abominations, Tell us that the end is near.

Salute of God all evil hating, Faithful to the same they bear; For their coming Saviour waiting, To be caught up in the air; Hence their rest and blessing dating, Tell us that the end is near.

Sinner, wouldst thou in the glory Of that "cloudless morning" share? Wouldst thou have this hope before thee? Wear the crown saints then will wear? Oh! believe redemption's story; Look to Christ! the end is near.

Let not earth, thy thoughts engrossing, Cheat thee of that portion fair! Look to Christ! on him reposing, Thou shalt happy be, nor fear; Sinner, haste! the day is closing; Look to Christ! the end is near.

SIMON MAGUS.

There were about twelve men in the records of the Bible who bore the name of Simon. By way of distinction the one whose history is given by Luke in the eighth chapter of Acts, is called "Magus" or "Sorcerer," from his occupation.

1. Who was he? He was a Samaritan, born at Gitton. It is thought that he was educated at Alexandria, in the Gnostic School. Luke represents him as "using sorcery, and bewitching the people of Samaria, saying that he was some great one, to whom all gave heed, from the least to the greatest, saying, 'This man is the great power of God.'" This was done "for a long time." It seems to be a part of human nature to confide in that that is above their comprehension. The sorceries of Simon were above the people's comprehension, therefore they believed. On the same principle, Simon yielded to the influence of Philip. He was ready for anything that would surpass the intellect of the people.

2. His belief. All men are created with a capacity to receive testimony, and when anything is well authenticated, and man fairly sees the testimony, whether it pleases or displeases, he is bound to admit the existence of the fact. Belief is a sequence of testimony. In this way "devils believe and tremble." Also, Judas Iscariot, "the son of perdition," was a "baptized believer," but Judas had no faith in Christ. He most certainly believed when he threw down the pieces of silver and exclaimed, "I have betrayed innocent blood." "Simon, himself, also believed." Very different from the expressions in the Scriptures, viz.: "Jesus the author and finisher of our faith," and that "the fruit of the spirit is faith." Belief, of itself, is not faith. Faith has a compound meaning. To illustrate: hope is a compound of desire and expectation. Take away either, (desire or expectation) and you have no hope; combine them, and you have it in full. Belief is simply an act of the understanding, and does not extend beyond an assent of the mind to any given proposition. Faith prompts the heart to action. Faith is compounded of belief and trust. Abraham was justified by faith. He not only believed God, but he trusted him; hence his faith. By faith Noah built the ark. His belief would not have been sufficient—he must work—i. e., trust the Lord as well as believe. The word faith has no verb in itself. Hope is either a noun or a verb. Not so with faith; it is a noun only. In order to fill this vacancy, we are compelled to borrow a verb, when action is necessary, from some other word. Hence, from the noun belief, we borrow its verb believe, to act as a verb for faith. The divine writers generally used the accompanying words, "in," "on," or "heart," with believe, when so borrowed. "With the heart man believeth unto righteousness." "If thou believest with all thy heart thou mayest," "And believe in thy heart that God raised him from the dead thou shalt be saved." Again: "Believe in his name;" "believe on the Lord Jesus Christ." There is some difference, at least, between Simon's belief and that "faith that purifies the heart and works by love." Simon, like other devils, believed; and surely he "trembled," saying, "pray for me."

3. Did Simon receive the Holy Spirit from the hands of the apostles? Many perplexing questions may arise here.

But from the most natural interpretation it seems probable that he did receive the Holy Spirit. We are not to judge whether it was right or wrong for him to receive it. We know that Jacob, with his heart filled with deceit and his mouth with falsehood, received special blessings from God at the imposition of the hands of his father Isaac. This is the Lord's act, and it is marvelous in our eyes. Judas, the son of perdition, was numbered with the twelve. Christ knew he had a devil, and it was Christ that chose him. He sent Judas with the same orders and invested with the same authority as the other disciples, viz.: "Preach, heal the sick, raise the dead, cleanse the lepers, cast out devils." I suppose Simon's gift was no greater, nor his heart less corrupt. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" (Matt. vii. 22.) Christ does not deny it. But hear him reply: "I never knew you"—i. e., as Christians. It is unreasonable, then, to suppose that Simon might have received power to work miracles as did Philip?

4. He offers money to purchase the power of communicating the Holy Spirit to others. My friend and brother, Dr. J. D. Adams, in his recent article in THE BAPTIST, thinks Simon made this offer because his understanding was not right. Peter thought that Simon did it because his "heart was not right." The two brethren differ; one or the other ought to yield. Let there be harmony. Peter says: "Repent of this thy wickedness"—not ignorance. Besides, God never regenerates a man who has not sufficient mind to serve him. There seems to be some plausibility that Simon in this act committed the sin against the Holy Spirit. Fuller and Gaston both refer to him as a probable case. Said Peter: "Pray the Lord, if perhaps the thought of thy heart may be forgiven thee." There was evidently some doubt on the apostle's mind in regard to forgiveness. If to speak against the Holy Spirit is unpardonable, is it less so to offer to purchase it with money? The creature of feeling to purchase its Creator! Wonderful Christian!

5. Was he a Christian? Unless man has some pet theory to establish, I do not see how he can find any description of a Christian in either the acts of Simon or Peter's words to him. In order to establish salvation by belief and baptism, the followers of Mr. Campbell have found a Christian in the sorcerer. Peter says to him: "Thy money perish with thee." Simon must be in a perishing condition for his money to perish with him. The Bible teaches no such Christianity. "Thou hast no part nor lot in this matter (or logos); for thy heart is not right in the sight of God." Could language be more clear? Yet this is one of Mr. Campbell's "baptized believers." I perceive that thou art in the gall of bitterness and the bonds of iniquity. No comment can strengthen this language of inspiration. Simon was far from Christianity.

CONCLUSION. Evil designs proceed from impure motives. Impure motives proceed from a corrupt heart. A corrupt heart proceeds from Satan.

Simon's designs were evil, viz.: to make merchandise of godliness, therefore they were from Satan, not from God.

"A WORD ABOUT UNION." There is an old story, upon which some seem to lay more stress than on the parables of Jesus, which tells of a philosophic father teaching his sons the strength of union, by showing them how easy it is to break a bundle of sticks, taking them one by one, and how difficult, taking them all together. Had the venerable gentleman bound up fire with his sticks, he might have shown also the dangerous unwisdom of union where the elements are not homogeneous. Had he exhibited a Roman prisoner chained to a dead carcass, he might have shown the still further lesson of the disability and pestilential horribleness of some unions.

The Bible also tells of a union fury which prevailed among men in a very early period of the world's history, when "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." We do not read, however, that the result was particularly advantageous. Giants, indeed, were produced by the coalition, but judgment came upon its heels, and all the "mighty men," and "men of renown," were drowned from the face of the earth.

The mingling of that which is of God with that which is of man, is a special form of evil, to which people are quite too prone; and it is a very effective engine in Satan's hands for marring the truth and destroying souls. It may often wear the appearance of something very desirable and promising. It may look like success, triumph, and augmented efficiency, but in reality it is surrender, compromise, and defeat. Satan's first effort to frustrate the purpose of God was to kill the holy seed; when that failed, he tried peaceful synthesis and unseemly union, in which he was much more successful.

From this it would appear that union, if not of the proper sort, is worse than murder. It is one of the vices of our day and our country, that men are ready to compromise and sacrifice almost anything, just for the convenience, grandeur, and supposed strength of union. (Is not this true of "Protestant Unitarians?")

It matters not how truth suffers, and the church's testimony is obscured, only that people are united, and dwell in peace, and appear in grand combinations, in which the worst are on the same level with the best, ignoring all distinctions. And it sometimes happens that the most antagonistic the more readily unite to put out of the way troublesome truth. Herod and Pilate make friends when the Christ is to be crucified. We have no hesitation to say that much of the blatest unionism of our day is thoroughly anti-Christian. That which the true man of God should maintain above all things is the Truth—the Truth at all costs. If there can be union in the maintenance of the pure and undamaged Truth, so much the better, and such union should be sought and promoted; but any union, on any other conditions, is immoral, and not of God. The miserable expediency which views union as the chief end, and seeks union first, union last, and union all the time—union in the truth if convenient otherwise union on half truth, or union on no distinct truth at all, only so union is union—is simply the old story over, by which the devil involved the ancient world in the dreadful condemnation of God.

Inpiration says: "The wisdom which is from above is first pure, then peaceable." The implication is that the wisdom which puts "peaceable" first, and teaches us to purchase peace and union at the expense of pureness in faith and testimony, is not from above, but from beneath. Oh, but union is so beautiful—so pleasant—so heavenly! Yes, so was "the daughters of men," but that did not satisfy God, nor keep off the ugly judgment which followed. Peace is a good thing, but it dare not be bought at the expense of God's truth, or at the sacrifice of fidelity in the preaching and confession of the truth. Otherwise, peace is not peace, but a devouring sword.—Prophetic Times.

In Memoriam of Rev. W. B. Gallman, Pastor of Spring Hill Church, who Departed this Life on the 25th of September, 1870.

WHEREAS, It hath pleased the Supreme Architect of the Universe and Great Head of the Church, in the dispensation of his wise providence, to remove from these terrestrial scenes our faithful and beloved pastor, W. B. Gallman, is the meridian of life, in whom we had a shepherd zealous and faithful in building up Zion and tearing down the stronghold of Satan; be it therefore

Resolved, That we recognize in the character of our deceased brother those traits that adorn the man and the Christian, kind and affectionate in all the relations of life—self sacrificing and noble—a type of a true Christian.

Resolved, That in his removal the church loses one of her most devoted and ablest ministers, an example of what be taught, and the family a kind and affectionate husband and father; may he, who "tempers the wind to the storm lamb" ever watch over them; we truly sympathize with the mourning family of the deceased, and mingle our sorrows with their tears, yet sorrowing not as those without hope.

Resolved, That the clerk make a proper record of these proceedings by spreading the same on the minutes, and by transmitting a copy to the family of the deceased and to THE BAPTIST and Cephalian, with the request that they publish the same.

Done by order of the church, in Conference, November 6, 1870.

S. J. M. BULLOCK, T. H. DODDS, A. R. GRANBERRY, F. R. MARTIN, Committee.

Associational Action. WHEREAS, There has been much said in regard to receiving the baptism of Campbellites in our church; therefore be it

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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 from 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 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 reprobators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.

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

AXIOMS. 1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.

2. That baptism and an official relation to a church are prerequisite to a regular gospel ministry; hence, all ordinances administered by an unbaptized and 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. Smee 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.

CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is His kingdom; its constitution is divine—sacred in its authority—all-wise and perfect in its plan. To alter is to injure it; but it is more—it is to slight God's wisdom, to interfere with His reign. Thus sacred it is, and its members are to be preserved, not to be changed, corrupted, or triumphed over.

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

I. The Baptist churches regard it as Christ's will, that all church members should be converted persons. When Saul " essayed to join himself to the disciples " at Jerusalem, they declined to receive him, because he had not been baptized. " He then went and was baptized." It was not till they had seen the Lord in the way, and had " preached boldly at Damascus," that they permitted him to be " With them, coming in and going out, at Jerusalem." Acts: 22: 23. All the members of the first church were addressed as converts.—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

But in Pedobaptist churches, many persons are members who are not received as converted. In the Episcopal and Presbyterian establishments, and some of the bodies formed by those who have seceded from them, persons are received as members, without their being converted; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants, and unconverted persons, when baptized, as members of the church. The Westminster Confession of Faith, which speaks the views of the Presbyterians, and of many Congregationalists on this subject, says that the children of members are to be baptized; " born within the church. Some Independents differ from this view, but very many of them regard both infants and the converts, when baptized, as connected, in some degree, with the church of Christ.—(See Dr. Wardlaw and Dr. Campbell.)

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do not acknowledge either infants, or the unconverted, as having any connection with the church of Christ.—Acts ii: 41; 1 Cor. iii: 16, 17.

II. Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership should be first baptized. The New Testament churches consisted wholly of baptized believers. Peter said to believers on the day of Pentecost: " Be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." Acts: 2: 38. So that the Baptist churches are, in this respect, " followers of the church of God," as first founded by Christ and His apostles.—1 Thess. ii: 14.

But in doing so they differ from all other churches; from the Quakers, who reject baptism, from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communionsists, whether Baptists or Pedobaptists, who admit persons without being baptized at all; instead of requiring, as the apostles and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to His churches no superseding power to His laws; no legislative power to make new ones; but has enjoined on them to " observe all things whatsoever." He has commanded, (Matt. xxvii: 29); and, if ever tempted to neglect His laws, to obey God rather than men.—2 Cor. x: 29.

III. Baptist churches regard it as Christ's will, that all church members should be voluntary members; that none should be made members, either against their will, or without their knowledge. God is a Spirit, and those who worship Him must do so in spirit and in truth; (John iv: 24); their service must be that of the free will, and obedience.—1 Cor. xiii: 1; Rom. xiv: 23; Rom. xvi: 26. They must " yield themselves unto God, as those who are alive from the dead."—Rom. vi: 13. In every part of their service, they must be " first a willing mind," (2 Cor. x: 12); must first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii: 5.

But this voluntary membership is opposed to the communion used by many national establishments, and to the fines, imprisonment, or worse penalties, by which membership has been enforced; it is equally opposed to the initiation of unconverted infants by baptism; and to membership by birth.

IV. Baptist churches maintain that Christ requires holy activity in every member. Church members are spoken of in Scripture as " lively stones," forming part of " a spiritual house," which is devoted to God.—1 Pet. ii: 5. The members are to be instructed; (Eph. v: 4); to be warned, the flesh-minded converted; (1 Thess. v: 14); those who weep, sympathized with; those who are bereaved, visited.—1 Cor. xiv: 27. To the ungodly the gospel is to be made known; (1 Thess. ii: 8); and good news to all men; Gal. vi: 10. In some part of the Bible, all the members of Baptist churches are to engage. But the dead members of worldly establishments cannot, nor can the infants of members, say Pedobaptist churches. They can have no part nor lot in the matter.

V. Baptist churches believe it to be Christ's will, that all who are called to His service should be pure in heart, and that every church member, who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says, " As I have given order to the churches of Galatia, even so do ye; upon the first day of the week let every one of you by him in store, as God hath prospered him."—1 Cor. xvi: 2. This injunction shows that it is the duty of every church member to contribute as God enables him. And the apostle says, " If there be first a willing mind, it is accepted according to that a man hath;" showing that a willing mind is essential to make such aid acceptable to God. Church members are to " abound in this grace " of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-15. But infants cannot thus give; and payments by compulsion, as in State Churches, are not a " gift " at all.—2 Cor. viii: 4.

VI. Baptist churches regard it as Christ's will, that all his churches should be separate and distinct from the world and errorists. " Ye are not of the world."—John xv: 19. The reception of those only who have been baptized at their own desire, as a profession of faith, makes a real and vital distinction between the church and the world; but infant membership, by departing from this rule, blends the church and the world together. The baptism of infants, and the unconverted, connects the members of Christ with those who are still members of the world. But the apostle says, " What communion hath light with darkness? and what concord hath Christ with Belial?—Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi: 6, 14-18.

It is clear that every system which extends the sign of Christianity, and of initiation into the church, to those who are not born-born, does, to that extent, obliterate the distinction between the church and the world. Hence Baptist churches can realize the statement of the apostle, " Ye, as lively stones, are built up a spiritual house, a holy priesthood, to offer up acceptable sacrifices, acceptable to God by Jesus Christ."—1 Peter ii: 5.

Arkansas Department.

The Christian should make everything bend to his religion, and allow nothing to stand in the way of it.—1 Cor. x: 13. " There is no middle ground between Catholics and Baptists. All the sects practicing infidelity are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fate." (L. A. J. Adams).—Rev. Rev. J. T. Zarvas, Ep. of Strasbourg.

NOTES OF THE AUSTIN DEBATE.

BETWEEN ELDER E. J. COLEMAN, BAPTIST, AND ELDER E. M. NORTUM, CHRISTIAN (SO CALLED).

FOURTH PROPOSITION.—"The church of which I, E. M. Northum, am a member, is the Church of Christ."

Northum affirms, Coleman denies. Northum's first position gave the definition of the church; said it was a unit. (Rom. xii. 4, 5.) Called of God. (Rom. i. 1; Eph. i. 21.) Christ the head. (Eph. i. 13.) The church his body, how made. (Eph. ii. 15, 16; Eph. iv.) All of the above quotations and applications were accepted by Coleman. Northum then quoted from Church Manual, by Pendleton, p. 7, to prove what a visible church was, and from p. 11 to prove what a true believer is. He said that he believed when he was a child, from reading the fourth and fifth chapters of the gospel by Matthew, he was baptized, though he had no experience; said whoever submits to baptism does right, for it is putting on Christ. (John xxii. 30, 31; Rom. x. 9; xi. 1; Acts xiv. 1; 2 The. i. 8.) Immersion in the name of the Father, Son and Holy Ghost is valid baptism, without regard to the administrator. Said Philip was not ordained; asked who baptized Cornelius; said Paul was not sent to baptize. (1 Cor. i.) Said if a man had been baptized that he had authority to fill offices. He then charged some one with teaching things not in the Bible—such as total depravity and the final preservation of the saints; said these were useless contentions.

Coleman then replied: 1. That he indorsed all the quotations from Pendleton. 2. Relative to putting on Christ in baptism, it was not an actual putting on or getting into Christ, but figurative, as was shown in the discussion upon the second proposition, i. e., baptism for the remission of sins. He next replied to Northum's position with regard to the non-essentiality of the administrator in the ordinance of baptism; showed that the first officers were appointed by the Lord, who was the highest authority, and that the authority to set apart in the future was given to the church. (Acts i. and vi.; Paul's letters to Timothy and Titus; Matt. xxviii. 18-20.) He illustrated by a State government, showing that every official must be commissioned by the proper authority, else all his acts would be null and void; this is in order to peace, harmony and security of rights. Now, Mr. N., will you not let Jesus Christ exercise at least as much authority in his kingdom as State governments? Surely you will! for he had the undoubted right to institute all the ordinances and rites, as well as officers, of his church or kingdom. Consequently whatever is not set forth in his Will should not be introduced as such, and vice versa, what is set forth should not be ignored; therefore, as total depravity and the final preservation of the saints are not only Bible doctrines, but fundamental principles of the Christian system, it cannot be useless, as Mr. N. said, to contend for and advocate them. Coleman then said that Northum had totally failed to set forth or define the characteristics of the Church of Christ or his (Northum's) church, hence it devolved upon him (Coleman) to set them forth, which he did in the following manner, viz: 1. The Church of Christ is composed of professed believers only, baptized upon a profession of their faith in Christ. 2. It is a local, visible, independent organization, Christ its King and Lawgiver. 3. Its members have come together voluntarily. 4. It holds as articles of faith the fundamental doctrines of the gospel. 5. It began with Christ, and has continued until now, and will to the end of time. 6. It never did and never can persecute for conscience' sake. 7. No apostate church can be the Church of Christ. 8. It must be persecuted for conscience' sake.—(Dan. ii. 44; Matt. xvi. 18; Luke xvi. 16; book of Revelations.)

He then noticed Mr. Campbell's claim to be the first union that contended for the Bible alone as the only rule of faith and practice among Christians. (See his Church System, p. 5 of preface.) Coleman met this by saying that Baptists had ever contended for the same, showing that while Luther and Calvin contended with the Catholics that the Bible was a sufficient rule of faith, the Anabaptists contended that it was the only rule of faith and practice (Mosheim History; Jones' Church History, pp. 249 and 251) in their Confession of Faith adopted in the twelfth century. He then showed that the Church of Christ never had any

connection with the Catholics, and that Tertullian dissented from the National Church in the beginning of the third century, also Novatian in the same century. (Jones, pp. 141, 143; Mosheim, p. 490, ch. 3, sixteenth century; also, pp. 497, 498, same chapter and century, secs. 15, 16.) He then briefly traced the Christian Church through the dark ages of persecution down to the days of liberty of conscience, it being called after the names of its leaders, viz: Novationists, Valdenses, Paulicians, Paternians, Peterbrusians, Mennonites, Waldenses, Albigenes, and Donatists—all of whom he showed contended for the same leading tenets, and were regarded Anabaptists, because they baptized all who came over to their communion, and demurred against infant baptism, together with all the usurpations of the rest of the professed Christian world. He said further, that the Church of Christ could be tracked by its blood through those dark ages, for the proof of which he referred the audience to the following histories: Mosheim, Keightley's History of the Roman Empire, Neander, Jones, Robinson, Benedict, and Orchard. He then showed, from Mr. Campbell's history and claims, that he came out of the Church of Rome, and consequently could not be the Church of Christ.

Northum replied that he would not defend Mr. Campbell and his system. He then attempted to ridicule the idea of an invisible kingdom. Then said that baptism was the door into the church; asked Coleman if he did not acknowledge it to be. Coleman replied that he did not. He then discarded the idea of feeling being an evidence of pardon, but that obedience in baptism brought pardon. Then expressed a desire for union with Coleman, and also to commune together.

Coleman, in his former speech, had shown that while Simon Magus had professed faith and been baptized, he was not in a saved state, because his heart had not been changed; for Peter said to him, Thy heart is not right in the sight of God, etc. (Acts viii. 18.) And that selfish motives doubtless prompted him to a profession of faith, all which proved that something more than outward professions and performances were necessary to acceptance with God.

Northum, in his reply, said that he had called Simon Magus a hypocrite, and asked what was Simon's sin. He even contended that Simon, having conformed to the outward ceremonies, who should deny that he was in a saved state?

Coleman said Peter denied it. Northum then had a good deal to say about the way the Baptist Church received members, enforced discipline, etc. He then demanded the passage of Scripture in which one professed pardon of sins previous to baptism. After making some remarks (which were not very intelligible) about the object of Mr. Campbell's reformation, and that it not being persecuted was no evidence of it not being the Church of Christ, then noticed a newspaper scrap which Coleman had read from Mr. Pinkerton, of Lexington, Kentucky, admitting the same to be genuine, but stating that while Mr. Pinkerton was a reformer, he was an enemy of theirs. He then closed his remarks by saying that the Scriptures gave no account of a Christian's experience, and that an experience could only be a sinner's experience previous to baptism.

Coleman then, in his final reply, noticed what Northum said about not defending Mr. Campbell; said that he need not be ashamed of Mr. C., because he was the father of the system, for he (Northum) held to the same tenets promulgated by Campbell, and that he was the brightest star in their galaxy, consequently they should rather be proud than ashamed of him. He then showed that the Scriptures taught that there was an invisible church or kingdom, Christ being its head, of whom the whole family in heaven and earth are named. (Eph. iii. 15.) Thus he showed that there was both a visible organic church and an invisible kingdom or church. He then showed that the organization to which Northum belonged was an undefinable, camelian sort of thing in point of name, proof of which is that the system is not fifty years old, yet has had three names, viz: 1. Reformers; 2. Disciples; 3. Christians. Coleman then showed the door into the church was not baptism, but fellowship. (Acts ii. 41.) They first gladly received the word, second, were baptized, and, third, were added to the church. Second proof: We cannot unbaptize persons, while we can nullify them; hence fellowship is the door into the church, and the want of it the door out. Next, Coleman noticed what Northum said about feeling being no evidence of pardon. He said that feeling was the only sure evidence, because it is an internal work of the Spirit, illustrating it by the following anecdote: One man asked another if he ever saw a pain? He answered no. If he ever smelt a pain? He answered no. If

he ever tasted a pain? He answered no. If he ever felt a pain? He answered yes. He said thus we see that feeling is indispensable in matters of religion, and told Northum if he never felt his pardon that he was in a bad state. With regard to union, Coleman told Northum he had no doubt but what he would be glad to unite with the Baptist and commune with them, for Mr. Campbell had the same desire, and obtained membership in a Baptist Church clandestinely, but could not hold it because he was unsound in the faith, as Northum is to-day, and that he (Northum) could not get into the Baptist Church only on a Christian experience and baptism. For authority relative to the Church of Christ voting, which was repudiated by Northum, Coleman referred him to the sixth and fifteenth chapters of the Acts of the Apostles. In reply to the demand of Northum for a passage proving that one was pardoned previous to baptism, Coleman referred him to Acts ii. 41, where the writer says: "They that gladly received his (Peter's) word were baptized." He showed that the fact of their being glad was the same as rejoicing, hence an evidence of pardon. He then contrasted the forty-first with the thirty-seventh verse, and showed that in the thirty-seventh they were in a state of distress under conviction, while in the forty-first they were in a state of rejoicing in consequence of the reception of the truth. He thus showed the difference between belief and faith; showed that devils believed and trembled while they were yet in a state of condemnation—hence belief and faith are not synonymous terms. He next noticed Mr. Campbell's object in his great reformation, as stated by himself, "To do away with creeds and confessions, and unite the religious world." Coleman said that, in the language of Dr. Jeter, he had totally failed, and only added another to the list of sects; and, in the language of Mr. Mordecai, of Missouri, in a letter to Mr. Pendleton, of Bethany, it was the most bigoted of all sects. Coleman then showed that while two of the chief characteristics of the Church of Christ were, first, not to apostatize, second, to suffer persecution, Northum's organization was totally wanting in these particulars; for, said he, it is evident that Mr. Campbell came out of Rome and taught a Romish dogma, to-wit, a baptismal salvation; to which Northum holds. And as it had never shed one drop of blood for Christ's or conscience' sake, consequently failing to meet the chief characteristics of the Church of Christ, as laid down by Coleman and admitted by Northum, his (Northum's) could not be the Church of Christ, which proofs and arguments seemed to be conclusive.

[CONCLUSION.] JEFFERSON COUNTY. Jefferson county, Arkansas, was organized in the fall of the same year that the State was admitted into the Union (1836), and lies near the center of the State. It is not now so large as when it was made a county, being nearly square, thirty-two miles by twenty-eight. About one-third of the county lies north and east of the Arkansas river. All that portion is rich bottom land, and has some of the most productive farms in the State, producing cotton, corn, wheat, grasses as good as anywhere, and vines of every description to perfection. Large bodies of these lands are now wild or in the woods, and can be bought from four to twenty dollars per acre. The improved lands—such as yield one bale of cotton, or sixty to seventy-five bushels of corn, per acre—are worth from thirty-five to seventy-five dollars per acre. Excellent range for stock of every description. Water freestone, wells and cisterns. That portion of the county lying south and southwest of the Arkansas river, and between the Arkansas river and Bayou Bartholomew (which is from six to fifteen miles wide), is also an excellent tract of country, with many splendid corn and cotton farms. The northwestern and that portion of the county west of the Bayou Bartholomew is a medium upland country. Growth principally pine and oak, interspersed with small bodies of good land; good summer range; good water, principally springs; good health; settled in neighborhoods; society good. There are large bodies of these lands unsettled, and can be bought very cheap. Homesteads are given to actual settlers. These lands can be improved; and good homes can be obtained, well improved, for small amounts. Fine Bluff, the county seat, is situated immediately on the south bank of the Arkansas river (and is a bluff of pines, hence its name), and has five thousand inhabitants, while there are only twenty thousand in the county. This is one of the most business points in the State, having eighty business houses—dry goods, family supplies, etc. Lawyers and doctors not a few. The buildings, with the exception of a few, are of wood and of a temporary character.

RELIGIOUS NEWS. The Jews, Roman Catholics, Episcopalians, Presbyterians, Methodists and

Baptists all have houses of worship, and all of them have ministers except the Baptists, who have had no pastor since the war; and while a few of this neglected flock have been induced to enter the folds of Pedobaptism, there stand twenty or twenty-five faithful brethren and sisters who will not sacrifice principle, but stand firm. I would now interest myself in behalf of this little church. Is there no minister of Jesus, able to defend the faith of the gospel, willing to come over and help where help is needed? This little church can pay from two to four hundred dollars. The Baptists have a good outside influence in the city. Where is Bro. Reuben Jones, who once labored so acceptably and successfully in Arkansas some years ago? Will he not come? For the sake of our dear Redeemer, will not some efficient man of God come to Pine Bluff? This is certainly one of the most inviting fields in Arkansas for good. Bro. Peter Stubblefield and Dr. Jones may be addressed.

CONDITION OF THE COLORED BAPTISTS. These brethren, many of whom had fellowship in our churches before the war, have not the experience in organizing churches and ordaining ministers. They are trying to build up, and are contending for the faith as best they can. They should not be neglected by us, but helped, that their ordinations and church organizations be Scriptural.

THE PROSPECT FOR A RICH HARVEST. During twenty years in Arkansas, I have not seen better stands of cotton and corn. Small grain good. Nor have I seen a more flattering prospect for a full harvest. Health good. Seasons for crops excellent. W. M. LEA.

TO WHOM IT MAY CONCERN.—This is to certify that Eld. John Barry, a Baptist minister, is hereby appointed Sunday-School Missionary of the S. S. B. S. B. C., to labor in the State of Arkansas. He is commended to the love and confidence of the brethren throughout the State as every way worthy. He is fully authorized to collect funds for Board. W. D. MAYFIELD, District Secretary S. S. B. S. B. C., and President Arkansas Baptist State Convention.

REVIVAL. BRO. GRAVES.—We have just closed an interesting series of meetings at Co-rem's Hill Church—a church of which I am pastor. The results of the meeting have been very satisfactory to us all. The church has been greatly revived, and is alive to the great work of the Master. There were ten baptized and added to the church, two of whom had been Presbyterians, but now they are sound Baptists of considerable promise. There was deep religious concern manifested in the congregation throughout the meeting. We hear of three conversions since the meeting closed. So the work continues to go on. May it still progress until the much looked for millennium; and may the name of the Lord be praised for his great mercies and blessings. Bro. John S. Rice assisted me in the meeting. He did the most of the preaching, and as a faithful servant of the Lord.

Many of us are gratified to learn that you have procured the service of our beloved brother, Eld. G. W. Griffin, of Galatin, Tenn., to write for THE BAPTIST, and thus represent the interests of the Baptists of Middle Tennessee. Those of us who read THE BAPTIST have felt the necessity of having some ready writer among us, a faithful exponent of Baptist principles, who would write for your paper. We believe that this desire will be fully realized in the labors of Bro. Griffin. We speak a faithful reading of Bro. G.'s articles by every Baptist who takes the paper, and show them to his neighbor and ask him to subscribe for the paper. We hope through Bro. Griffin's influence the subscription list of THE BAPTIST in Middle Tennessee will be greatly enlarged. J. J. WISEMAN, Castilian Springs, Tenn., Nov. 15, 1870.

Open communion is an absurdity, when it means communion with the unbaptized. I would not for a moment consider a proposition to admit an unbaptized person to the communion; and can I ask a Baptist so to stultify himself as to invite me to commune with him while he believes I am unbaptized? Let us not either make an outcry at his close communion, which is but faithfulness to principle, until we are prepared to be open communionists ourselves; from which stupidity may we ever be preserved.—American Presbyterian.

VERY few young ladies reflect that, when they exclaim, "Dear me!" they are guilty of profanity. Still such is the fact, for the phrase is undoubtedly a corruption of the Italian words, Dio Mio—My God. Beauty is as summer fruits, which are easy to corrupt and cannot last; and for the most part it makes a dissolute youth and an age a little out of countenance; but if it light well it makes virtue shine and vice blush.—Bacon.

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The Detective.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every pastor and excluded Baptist preacher known to us, and refer to prove his guilt. T. J. T. JOHNSON, Va.—Reference—Ephraim Herald, Virginia; Central Baptist, Missouri. S. J. BOYKIN, Kansas.—Reference—J. B. Spurgin, G. Daggert, E. F. Rogers, Kansas City Missouri. W. C. CAPELL.—Last heard from in Arkansas Reference—Elder Wm. Nolan, Stanton Depot, Tenn.; Elder T. W. Vining, Eganice, Ark. G. T. JAMESON, late of Bowie county, Texas, is a hypocrite and an impostor. Reference—J. B. Alexander, J. D. Batts, Boston, Texas. E. M. NOBLEY.—All men should beware of crediting him. He is from Georgia. Reference—J. B. Butler, Fulton, Tenn.; Wm. Tindler, Gadsden, Tenn. JOHN P. CHEWROW.—All Baptists should beware of him, and especially those in Texas, where he is supposed to have gone. He is a Baptist. Reference—J. C. Farmer, Pineville, Missouri. RICHARD E. HOVETT.—A man of his name, playing the role of Baptist preacher, was lately driven from Truxton, Mo., for attempting to marry his ninth wife, the eight former ones being all living. S. L. SUMNER and W. H. COOPER.—If either of these men attempts to pass himself upon the denomination as a Baptist minister or even a Baptist, he is an impostor. Reference—Wm. Crim, Castilian Springs, Tenn. J. W. BACON.—Who represents himself in Arkansas as a Baptist minister and agent for Clinton College, Miss., is an impostor, and said to be crazy. Reference—J. A. Linder, Salem Baptist church, Carroll county, Miss.

PREMIUM LIST.

Twenty-Five Thousand Dollars Offered! We are willing to give away this spring twenty-five thousand dollars' worth of the most valuable premiums ever offered for new subscribers, and we offer these to Baptists in all the States of this Union: 1000 Englishman's Greek Concordance, \$4.50 each. 1000 Life and Epistles of Paul, \$5.00 each. 1000 Smith's Bible Dictionary, \$5.00 each. 1000 Copies of THE BAPTIST, 3,000 each. Any one obtaining five or more subscribers shall be entitled to either one of the above books, or THE BAPTIST free for one year. 1000 Southern Farmers, \$2.00 each. 1000 Seclusarals, 1,500 each (each copy). 1000 Wall's Manual of Agriculture, 1,500 each (each copy). Any one obtaining three subscribers shall receive either one of the above three. 3500 Southern Psalmists, \$2,500 each. To any one obtaining one new subscriber this month. This is most popular Hymn Book in the South. Here are twenty five thousand dollars worth of very valuable premiums, which we will please ourselves promptly to give away this spring, sending on receipt of clubs. Will any such Baptist who sees this do something for the paper, for pure love, if not for a premium? Let the Englishman's Greek Concordance have some, and we have sent out to all parties entitled to them who have instructed us how and where to send. SPLENDID PREMIUM FOR LADIES. FIVE FIFTY SUBSCRIBERS TO THE BAPTIST, Volume 4, we will give one WILCOX & GIBBS Improved Needles Sewing Machine, With Hemmers and Fellers and Instruction Book. Instructions will be given gratis at Co's Ware Room, 273 Main street, Memphis, Tenn.

The Baptist.

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SPIRITUAL INFLUENCE.

It is a matter of great importance to us to know on substantial evidence that we are personally interested in the precious promises of God's Word, by an application of them to our souls through the agency of the Holy Spirit. By this remark we are led to inquire:

How may we know when a promise is applied to the mind by the Holy Spirit?

This is an inquiry on which it is to be feared many have too hastily decided. They may have cried "peace, peace," to themselves, when there was no peace. The presumption of some and the enthusiasm of others have led them to draw conclusions for which they have had no real evidence; thus dishonoring God and injuring their souls. To guard against these dangerous rocks,

—That no attainments in religious knowledge, however extensive, which are merely speculative and natural, will warrant us to conclude that any precious promise is ours.

—That no distinction of birth or station, no moral virtues or qualities—however praiseworthy—neither kindness nor manliness, nor endearment, can be to us any proof that this or that promise of the gospel belongs to us.

—That no professor of religion, however flaming—no external observance of ordinances, however Scriptural—can entitle us to a claim to a personal and passive interest in the promise of Christ; no inward suggestions of the promises of Scripture to the mind, however powerful; no pretended visions or dreams or revelations from heaven, however extraordinary, can lead us with safety to apply a special promise of Scripture to our hearts. Even the devil may bring texts of Scripture to our mind, and misapply them to deceive; and in dreams and visions and revelations there may be found some cheat or imposture of Satan—but the Spirit's witness to the heart, agreeable to the revelations of Scripture, cannot deceive us.

In order, therefore, to know that a promise of Scripture is applied to the heart by the Holy Spirit, it is necessary to ascertain,

1. That our character answers to the characters of those who are warranted—to whom God has given, in his Word, a right to claim an interest in them; that is, that we are believers in Christ—that we are real Christians—that we are the disciples of Jesus indeed. They only who have trusted in Christ are sealed with the Holy Spirit of promise.

2. To know that a promise is applied to the mind by the Holy Spirit, we must be led to see and to feel our absolute need of his assistance, and to implore his gracious aid. This is illustrated in David's case, (Psalm li, 9-13) and in the prayer of Paul for the Ephesians (i. 15.)

3. The Holy Spirit, when sought, enables the heart to discover a similarity between our state and the state of those for whom the promise was designed. For instance, the promises of forgiveness are made to the subjects of true repentance; and to excite us to repentance is the work of the Spirit. If we have never been led by the Spirit to a godly sorrow for sin, we have no right to claim the promise of mercy. So of promises of special favor, of particular blessings, protection, light, comfort, belong exclusively to those who love him and can trust all in his hands. If he be not the object of our love and trust—of full surrender and entire confidence—these promises do not belong to us.

4. In the application of a promise of Scripture to the heart, the Holy Spirit impresses the mind with a conviction that the promise is true, and gives the soul assurance that God is able to perform it.

5. We may know that a promise of Scripture is applied to the mind by the Holy Spirit when upon a strict and impartial examination we can conclude that we are possessed of those qualifications and graces of a Christian life. These graces are not the causes, but the necessary evidences of an interest in the promise.

6. There is a ground to believe that we are interested in the promises when our general spirit and conduct, both personally and relatively, are in accordance with the laws and obligations prescribed in God's Word. "Without holiness," it is written, "no man shall see the Lord." These surely without holiness no one can enjoy the blessed promises of God on earth.

We have condensed what we have expounded into a volume, these evidences of God's special work on the heart. Think it over, reader; examine the subject. Why are you in darkness?

Why are you not always strong in the Lord, happy in his love, cheered by the light of his "precious promises?" Why? Look at your heart; at your life; see what you are, and what you need. Go to God, and pray till you feel you pray—till you know "this is prayer." Pray for the Spirit; look for the Spirit, and his promises—all year and amen, and Christ Jesus shall light your soul and sustain your tried heart. A. H. F.

REVIVAL.

We are in the midst of a glorious revival here in Memphis. Hundreds have sought Christ; and we may say hundreds have found him.

The large room of the Central Baptist Church was found too small for the audience the fourth night of the meeting. No church house in the city was large enough. On Sabbath Bro. Earle preached in the great Opera Hall, and it was packed, and extra chairs could not seat all the vast audience. From pit to upper tier went up such a volume of song as perhaps never was heard from an assembly in the West. Bro. Earle preached three times Sunday. Tuesday a sunrise prayer-meeting was very generally attended. Preaching twice every day in the Hall. We do not know how to speak of it all—it is wonderful—it is God working.

We copy the following from the Memphis Appeal.

Rev. Dr. Earle, who, not long ago, held Mobile spell-bound and drew great crowds through days and weeks to listen to his unpretending sermons, has been equally or even more successful in this city. During the past week multitudes have listened to his unstudied, unaffected discourses. He has occupied at different times the pulpits of two or three churches, and everywhere the same attention has been given and the same deep interest excited. It puzzles an occasional listener to account for the remarkable success of this pulpit declaimer. He has but one striking quality that distinguishes him from most preachers. It consists in his simple, unaffected earnestness, and in that wonderful simplicity of manner, action and language that impresses children, even as does any recital made by John Bunyan. Yesterday, at 11 o'clock, Mr. Earle addressed a vast concourse in Greenlaw Opera House. The whole building was filled, from the pit to the third tier, and throughout the delivery of the simple story which he recited about Samson's riddle, Joseph's fortunes in Egypt, the Hebrew children, Daniel in the lion's den, he commanded the earnest, fixed attention of the mighty multitude. What does it mean? We had all heard the same statement of facts, the same curious old narratives, the same wonder-exciting incidents, and the same deductions made. Why are these common-place statements and delineations of fact and character so attentively listened to when made by Mr. Earle? He has none of the arts of an orator, no startling originality of conception, and is only characterized by unaffected earnestness and a degree of simplicity which absolutely amazes the listener. We observed little boys ten and twelve years old, little "wharf-rats," gathered from the alleys and by-ways of the city, rudely clad, who perhaps never were within a church in their lives, seated in the third tier, and listening eagerly to Mr. Earle's rendition of wonder-exciting stories told in the Old Testament. Not less earnest was the attention given by the compact mass of men and women who filled the pit and dress-circle, and were crowded about the speaker on the stage. Mr. Earle stammers occasionally, and even this defect excites sympathy and interest, and heightens the effect of his unpretending discourse. His delineation of the interview between Mary and the Saviour after the resurrection at the gateway of Joseph's garden, and of Peter's conduct when his Divine Master was betrayed, was wholly devoid of those startling effects which a Moffit, or Bascomb, or Muncey, would beget. The scene was vividly painted, and clearly drawn. The lines were few and simple, but the hand of a master swept over the canvas. Incidents of two thousand years ago were placed distinctly before us, and the hearer beheld in his very presence the actors in those marvelous scenes which have excited, through ages, the tears, and love, and sympathies, and gratitude of our race.

Mr. Earle does not assume to be more than he is. He seeks after no startling effects, and would beget no excitement. He strains after no novelties. He affects none of the wonderful rant and extraordinary bounding about or pulpit thumping or acrobatic performances which are said to distinguish an able and eloquent London Baptist declaimer. He tells the most commonplace story in the most commonplace way. In his simplicity consists his sole excellence, as to the matter of his discourse, and his honest, simple faith and earnestness produce all results for which it puzzles the careless observer to account. Even men who listened to the sermon through half an hour turned to one another and said there is nothing new in this man; he is no orator, or scholar, or profound thinker; and yet, unconsciously, they found themselves again entrapped by the straightforward, unstudied, unsystemed, declamation of the honest preacher. He is surely inculcating invaluable lessons, and among a multitude of people who have been rarely reached and embraced by the beneficence of the Memphis pulpit. He will continue to deliver discourses each evening through the week, and we advise all good and evil people to hear him.

SICKNESS OF ELDER BURNS.—We must be permitted to mention at some little length the severe sickness of our friend, brother, and co-laborer, Rev. D. E. Burns, pastor of the First Baptist Church of this city. He has been very unwell for several months past, but has preached regularly and with his wonted energy to his (always) crowded audiences. He returned a week since from the West Tennessee Baptist Convention, looking pale and worn. He attended several times the meetings at the Central Church, but was forced to take his bed and send for his physician. Bro. B. and the writer have been close friends and co-laborers for more than a quarter of a century. A nobler type of manhood we do not know. With splendid talents and a genial soul, few men are more popular. May God in his mercy spare him and bless him. S. H. F.

TO THE BAPTISTS OF MIDDLE TENNESSEE.

Brethren, the field you occupy is second to no other in many points of importance. You have a delightful climate, highly productive lands, and almost illimitable resources of wealth. The people are generous, enterprising, strong in native intellect, and with high susceptibilities for moral and religious culture. You should, viewing these things in connection with your obligations to Christ and his truth, prepare to carry forward the great purposes of the Redeemer's kingdom. We claim to hold the truth as taught by Christ and his apostles, and this claim implies that it is not so held by others, though they profess to teach the truth as it is in Jesus. If we are right, they are wrong, for it is very clear that both are not correct in their perception of the truth. Two contradictory opinions cannot both be true; when one is shown to be true, the other is proven to be false. Then to establish the truth of our position is to verify the opposite respecting theirs. If we do not occupy and cultivate this fair field, they will, and then much that is not in the gospel will be taught, which is perilous to the souls of men, unless error can save; and who believes that an untruth ever saved a soul? God is the author of truth; Satan the father of lies. Our claim to hold the truth imposes high obligations. Let us then fully meet these in the spirit of love and fidelity, and thus save the people from ruinous errors and pernicious heresies, and point them to the only source of salvation—the truth as revealed in the gospel.

Many, with self-denying zeal, are propagating the numerous errors of which Rome is the faithful mother. Protestantism did not come out of Rome free from her errors, and unstained by her corruptions; hence the dogmas of Papacy are around and about us in a thousand fearful forms, doing their work of death. Give Romanism the field, and she will destroy freedom of conscience, hush science into muteness, gag the press, and the rights of private judgment would be no longer known among men. The people, instead of choosing a church, would have one chosen for them. Let infant baptism prevail, and believers' baptism would be unknown, and one of the institutions of Christ annulled. Infant church membership will destroy the spirituality of the churches, and of course leave us no church. Baptismal remission and regeneration being received, the blood of Christ and the Holy Spirit are ignored in their essential work. If you would not have a mutilated and corrupted gospel, you must gather up your forces, and arrange, systemize, and train them, so as to meet error at every point and drive it in all its forms and influence from the field, and plant the truth in every heart and home.

We must prepare for this work by training our churches, by sustaining comfortably our pastors, educating our children, and bringing pious young men in reach of the best educational advantages, and last but not least, put a strong Baptist paper in reach of every one. The training of the churches to the full measure of duty, is of the greatest importance as an element of strength and success. This duty has not claimed our attention sufficiently; it has been lost sight of in a great degree, in our eagerness to increase the membership. A large membership is beyond question greatly to be desired, but this will not consummate the end had in view in the organization of churches. God is glorified in churches as well as individuals, by "bearing much fruit." Church efficiency is attained only by bringing the individual members up to the full measure of their duties. Therefore we should labor to secure in each member the activity of faith and love, then every one will be adjusted to his appropriate sphere of labor. The consequence of this will be the exercise and development of the intellect, the training and culture of the moral nature, and the augmentation of the gifts of the Spirit; together with a thorough and effective organization of the churches. There will then be no idlers in the vineyard, for each one will feel the force of his obligations and duties, and that no other person can discharge these but himself. My brethren, to neglect the proper and thorough training of the churches is to ignore one of the chief elements of success, but this we must not do; the interest of souls and the glory of God forbid it. The consummation of this object will be greatly enhanced by comfortably and creditably sustaining our pastors. If they do their work well they must be exempted from the harassing and distressing cares of the narrow and straitened circumstances of poverty. If the apostles must be relieved of the cares of the poor, that they give themselves wholly to the ministry of the Word, should not the preachers of this age be freed from embarrassing cares, that they may go to their work with minds at ease, so that they can direct all their energies to their high vocation? The pastor's work demands his time as well as heart. Churches, then, should not allow that to be filled up with other work; for to cripple the pastor is to weaken the church. See to it, then, brethren, that the pastors have time to study and visit. In order to the due preparation for the pulpit, enable them to purchase the necessary books, and, if possible, secure at some eligible point a Ministers' Institute, where lectures may be given for their instruction. Where this is done, there will be sympathy from the pulpit to the congregation, and in turn from the congregation to the pulpit. Who can estimate the rich and precious results of such a pastorate? Encourage your pastor, then, by a comfortable support, your sympathies and your prayers. The next step in this organization is the education of the rising ministry, who should be prepared to take the places of those who will be, from time to time, called to their rest. Our coming ministry must not only have the love of God shed abroad in their hearts by the Holy Spirit, but their minds must be exercised to accurate and vigorous thought. It is not enough that they have material for thought; they must know how to arrange and classify and combine this material. The mere possession of facts is not education, but it is the power to see clearly and distinctly the relation of fact to fact; to analyze, and thus define objects, for definition is analysis; to detect with readiness and precision the fallacies in the argument of an opponent, or that may lie concealed among the flowers of rhetoric; in short, the full development of the powers, faculties and capacities of the mind. The mind thus trained will, like the healthy organism, fit and appropriate useful material to the best advantage. Our preachers should prefer the rigid and unbending laws of logic rather than the mere beauties of rhetoric; close and clear thinking is to be preferred to ornate declamation. We do not say they should not be rhetoricians, but that they must be logicians.

The next step forward is the education of our children. Make your sons and daughters rich in mental and heart culture rather than in lands and stocks. Good schools are essential to a people's strength, success and greatness. Let every family be a fountain of virtue and intelligence, the source of light and goodness. Then the seed of truth will not fall from the hand of the sower on stony places or briers and thorns, but on good ground. And O, what a glorious harvest will follow!

Again, we must have as an important aid to all this a strong and thoroughly Baptist paper coming weekly to every house, with intelligence from every part of our Zion, healthy moral lessons, earnest exhortation to practical godliness, and with strong, clear and faithful expositions of the truth, and an honest and distinctive exhibit of error. This may be called a fighting paper; let it be so. Truth must be defended when assailed, and carried where it has not been. Christ contended and died for the truth; so did Paul and thousands of others. There is no reason why we should not, unless the battle is over and the victory complete. But this is not so, for the hosts of error are still in the field in strong array, flaunting their colors and bidding defiance, ready to renew the attack; hence we must stand firm with stout hearts, ready to endure hardness as good soldiers. We can offer no compromise, make no concessions, for we are set for the defense of the truth. Our charity rejoices in the truth. Christianity is liberal, it is true, but not at the expense of the truth; and when we become more liberal than the gospel, we shall also begin to regard it as obsolete—not up to the improvements and demands of the age. We do not propose to belong to those who are more liberal than Christ. We only want the simple truth of the gospel, and for this we must contend—content to keep it simple and pure from the taint of error, to establish it firmly; content for its diffusion. If this is fighting, then it is our duty to fight, but in the spirit of our Master. Some cry, union! But who ever found a union of any worth in error? Union based upon the truth is only worth the name, and it is the only possible union. Then our brethren who cry for liberality, charity and union seem to have miscalculated as to tendencies. Some speak of co-operation without concession. To them we

will simply ask, How can contradictories co-operate? In some instances, those who insist upon liberality among Christians are offended at us if we preach what we believe; and we can only get and keep their friendship by withholding our views; then, of course, there is nothing to contend about. Then, brethren, let us speak boldly and clearly, but courteously; do this in conversation, preaching and in writing. Our paper, too, must be strongly, boldly, clearly and distinctly Baptist, that is, if Baptists hold the truth, if not, then seek after truth until you find it, and a paper strong in the advocacy of correct opinions will help you to do this. Can you find such a paper as that indicated above? If you can, then rally around it, swell its list of subscribers, give it your sympathies and prayers. The Baptists of Middle Tennessee must have such a paper. It is a necessary aid to the work before you. Consider, then, the claims of the paper containing this address, and may your decision be in accordance with wisdom and truth.

THE SEVEN DISPENSATIONS.

NO. XI. CONTINUED.
 Chapter Introductory to the Gospel Dispensation.

FOURTH ARGUMENT.

The Evangelists and Apostles, inspired to comprehend and deliver the teachings of Christ, recognized John's ministry and baptism as beginning and constituting a part of the gospel economy.

Mark thus speaks of it:

"The beginning of the gospel of Jesus Christ, the Son of God." (Mark i. 1.)

Luke bears this testimony:

"It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." (Luke i. 1.)

In order to give Theophilus a full account of the introduction of the gospel, "from the beginning," he writes its history "from the very first and in order," and begins with the ministry of John. Do you think Luke mistook the mind of the Spirit in this? Will you presume to convict him of error?

The apostles, when about to fill the place of Judas, unquestionably recognized the ministry of John as a part of the history of the Gospel Economy.

"Wherefore of these men which have companioned with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias." (Acts i. 21-23.)

Why was it necessary to select one who had been with them from the beginning of John's public ministry, if that ministry formed no part of the history of the gospel? Let the wise seek out an answer.

FIFTH ARGUMENT.

John and Jesus (through his disciples) made and baptized at the same time—and John directed his disciples to Jesus as the Messiah whom they should follow; which could not have been the case unless their doctrine and baptisms had been essentially identical.

"After those things, came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized. And John also was baptizing in Enon, near to Salem, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride, is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven is above all: what he hath seen and heard, that he testifieth, and no man receiveth his testimony: he that hath received his testimony, hath set to his seal, that God is true. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him." (John iii. 22-36.)

"When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John." (John iv. 1.)

Did not John and Christ deliver the same message? John commanded the people to repent, for the kingdom of heaven was at hand—*engykite*—perfect tense "has come to hand." (Matt. iii. 2.)

Compare this with the preaching of Christ, as recorded by the same person. (Matt. iv. 17.) From that time Jesus began to preach and to say, "Repent ye, for the kingdom of heaven is at hand." "Jesus came into Galilee preaching the

gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel."

SIXTH ARGUMENT.

The teachings of John were essentially the same with that of Christ, and were recognized as correct; and he placed the mission of John upon the same basis with his own.

1. John taught a perfect abnegation of self-righteousness, and all reliance upon hereditary rights and privileges.

2. He required the fruits or evidences of a sincere repentance toward God, and an open confession of sin before baptism. His baptism was a baptism, *en*, into repentance—i. e., a declaration of repentance on the part of those receiving it; and *eis*, into the remission of sins—i. e., a declaration of sins forgiven.

3. He required of those whom he baptized, faith in the Lord Jesus Christ:

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record, that this is the Son of God. Again the next day after, John stood, and two of his disciples: and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus." (John i. 29-37.)

Read a sketch of one of his sermons in John i. 27, to the end—as quoted above. Mark especially this part of it, and say if ever Christ or the apostles anywhere teach the plan of salvation more clearly, or of justification by faith in Christ more explicitly!

Compare the above with the teachings of Christ in the 18th and 19th verses of the same chapter, and decide if they are not identical!

And yet can Pedoes, merely to save infant baptism or affusion, unite in teaching that this is not the gospel of the Son of God—the gospel that will save the soul? Will they *despise the Gospel Dispensation of both the ministry of John and Jesus Christ* to save a theory? Can they tell us how that Christ's ministry belonged to the Gospel Dispensation, if John's did not! or how Christ's baptism, by his disciples, was Christian if John's was not? Show us within the lids of the New Testament where John's ministry was contradistinguished from the Christian Dispensation by either Christ or his apostles. Did not Christ place his ministry and authority upon the same basis with those of John?

"The baptism of John, whence was it? from heaven or from men? and they reasoned with themselves, saying, If we shall say, from heaven, he will say unto us, Why did ye not then believe me?" (Matt. xxi. 25.)

The baptism—"the whole ministry," says Barnes—of John. Why did he ask this question unless his ministry and that of John's rested upon the same basis—were of the same character and equally authoritative—from heaven and not from Moses, or the law? Did their refusal to answer arise from the fact that they clearly saw that if they acknowledged the ministry and authority of John they would be involved in the acknowledgment of the ministry of Christ?

We might multiply these arguments from the teachings of the Scriptures, but it is wholly unnecessary; these are quite enough to satisfy the candid Christian inquirer—a thousand would be insufficient for a caviler, or one who is determined to admit no proof that militates against his theory. The teachings of Christ, as well as those of Paul, can be fatally wrested. See 2 Peter iii. 16.

We submit the testimony of the most eminent Pedobaptist commentators and scholars for the

SEVENTH ARGUMENT.

1. Bengel.—In speaking of the disciples receiving his first disciples, they were, he says, "The first beginning of the Christian Church."

2. Whitby says: "The history of John the Baptist is styled the *beginning of the gospel*, because he began his office by preaching repentance as the preparation to receive it, and faith in the Messiah as the object of it."

3. Scott says: "This was, in fact, the beginning of the gospel, the introduction of the New Testament dispensation."

4. Matt. Henry says: "In John's preaching and baptizing there was the beginning of the gospel doctrine and ordinances." "In the success of John's preaching, and the disciple he admitted by baptism, there was the beginning of a gospel church."

5. Adam Clark, on Mark i. 1: "It is with the utmost propriety that Mark begins the gospel dispensation by the preaching of John the Baptist." See comment at close of John, third verse.

"The Christian Church the place of the Jews was about to be cleansed," etc. See 1.

6. John Wesley (New Testament), "the Old Dispensation New began."

"The evangelist strict propriety, for gospel is in the Baptist."

7. J. Cobbin (Ed. John), "For all the John," etc., "meaned a new dispensation old one, where the of Moses were the when he preached heaven was at hand."

"The gospel began the Baptist, the herit on Mark i. 1.)

8. Barnes (Matt. days of John," etc. days John began to

13th v.—"All the is meant by this word old one, where the of Moses were the when he preached heaven was at hand meant the five book prophets, the remain the Old Testament."

9. M. Jacobs (v. and Luke xvi. 10):

"The old dispensation the prophets, ch. xxi. til John's time. The dispensation of the law is not for ceremonial Pharisees, but for not for Jews only, but

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"The Christian Church was now to take the place of the Jewish, and the latter was about to be cast off because it was polluted," etc. See book, p. 540.

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Louisiana Department. America, I should have nothing to fear, if we can rely upon Baptist history.

Bro. Graves, AG of the place of our Association, which embraced the first Sabbath in October, I went with my family to visit my wife's relations, and old friends and churches east of Red river.

Bro. Dupree, our venerable missionary. Bro. Barron accompanied us, and spent the night at Bro. D.'s. A large congregation was in attendance here at the Liberty Church.

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ADVERTISERS. THE BAPTIST, MEMPHIS, NOVEMBER 26, 1870. ADVERTISERS. THE BAPTIST, MEMPHIS, NOVEMBER 26, 1870.

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One of the exquisite wonders of the sea is called the opellet, and is about as large as the German aster, looking, indeed, very much like one. Imagine a very large double aster, with ever so many long petals of a light green, glossy as satin, and each one tipped with rose color. These lovely petals do not lie quietly in their places, like those of the aster in your garden, but wave about in the water, while the opellet generally clings to a rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it could eat anything grosser than dew or sunshine? But those beautiful, waving arms, as you call them, have another use beside looking pretty. They have to provide food for a large, open mouth, which is hidden deep down among them—so well hidden that one can scarcely find it. Well do they perform their duty, for the instant a foolish fishlet touches one of the rosy tips he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other beautiful arms wrap themselves around him, and he is drawn into the huge, greedy mouth and is seen no more. Then the lovely arms unclose and wave again in the water, looking as innocent and harmless as though they had never touched a fish.

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The terms of membership in this Society are as follows: Any one pledging him or herself to give away \$1 worth of Baptist and religious tracts or small Bibles during 1870, will be enrolled as an annual member; \$5 worth a life member; \$10 worth a life director. Eight hundred names for every one dollar sent. Five thousand members wanted at once. Address J. R. GRAVES.

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Edw Isaac N Cooper, Pleasanton, Tex., 10.00

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Mrs Mary Smith, Deana Vista, Tex., 1.00
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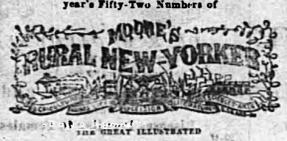
Who that has seen a dangerous disease arrested by an able physician or a good medicine but values both? Be it your family physician to whom you owe so many escapes from aches, ails, or Dr. J. C. Ayer's valuable remedies. His Sarsaparilla that renewed your vitality or Cherry Pectoral that cured a painful cough, or his Ague Cure that expelled the freeing ague and burning fever from your blood. Who that has been relieved by any of these agencies but feels grateful for them all?—Benger Times. nov

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