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# 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.—Jerusalem.  
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Special Notices will be inserted at 25 cents per line.  
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"THANK GOD FOR SUNDAY."  
 Now God be thanked? That He has given—  
 Bless boon to saint and sinner—  
 A day of rest—one day in seven,  
 Where toil is not the winner;  
 Best for the tired and jaded brain,  
 The weariest hand, on Sunday,  
 That they might gather strength again  
 For toil renewed on Monday.  
 The merchant in his counting-room,  
 The clerk, o'er desk and ledger,  
 The artisan, at forge or loom,  
 The ditcher and the hedger—  
 The laborer, who must toil and slave  
 From early dawn of Monday  
 Until the dew sinks in its grave,  
 All cry: "Thank God for Sunday!"  
 The day that lifts the weighty chain  
 Which all the week hath bound us;  
 That respite gives to heart and brain,  
 From thousand cares around us;  
 That in the toilsome march of life  
 That bids us take, for one day,  
 Rest from the battle and the strife;  
 Oh! God be thanked for Sunday!

GOspel CONVICTIONS.  
 ASTEROPUS.  
 Opposition to God's truth has been  
 fraught with untold evil to the human  
 family, from the rebellion of Adam to  
 the present time. As human opinions  
 have diverged from the truth as it is  
 in Jesus, human actions have borne the  
 impress of evil. God is not, and cannot be,  
 indifferent to human opinions, because  
 opinions form the basis of human action.  
 Men are governed by their opinions—  
 their convictions. These are truisms  
 from which there can be no appeal. If  
 the premises be true, how important is it  
 that our opinions be formed from the  
 only source of religious truth—the Word  
 of God. Educational influences, parental  
 training, early culture and association,  
 engendering prejudice and hate, have  
 done much to disturb the harmony of  
 the human family, and destroy the unity  
 of the faith. I have been driven into  
 this channel of reflection by the diversity  
 of opinions entertained upon the subject  
 of baptism. I am the more surprised at  
 these antagonisms, when I remember the  
 extreme simplicity and plainness of the  
 New Testament teachings upon this  
 question. Among members of the same  
 household there exists a want of har-  
 mony upon the Scriptural tendencies of  
 baptism. I hang my banner on the  
 outer wall, and boldly, yet humbly, de-  
 fine my position, in no spirit of arrogance,  
 but as one that must give an account to  
 God. It is high time that every Baptist  
 preacher should take his stand by the  
 post of Bible truth, and do battle for  
 Jesus, if he has to battle alone. In my  
 humble judgment it requires six Bible  
 principles to constitute Scriptural bap-  
 tism. The absence of any one of these  
 six steps will invalidate the ordinance:  
 1st. A gospel subject.  
 2d. A gospel action.  
 3d. A gospel administrator.  
 4th. A gospel element.  
 5th. In the name of the Trinity.  
 6th. Gospel design.

Gospel Subject.—The New Testament  
 gives us no account of any person being  
 baptized without repentance toward God  
 and faith in the Lord Jesus Christ. The  
 gospel history is: "Many of the Corinth-  
 ians hearing, believed and were bap-  
 tized." They were disciples, taught,  
 regenerated by the Holy Spirit, and  
 then immersed—"men and women."  
 Human accountability, faith, salvation,  
 baptism, Lord's Supper—this is the  
 New Testament order, in my judgment.  
 Gospel Action.—Immersion.—We may  
 immerse a man; it would be difficult to  
 pour a man, or sprinkle a man. Such a  
 process might involve the painful neces-  
 sity of resolving him into a fluid, or  
 grinding him into dust. If the action be  
 immersion, then sprinkling or pouring  
 cannot be baptism, for the Greek words  
 "to pour" and "sprinkle" are never used  
 in the New Testament in connection  
 with the ordinance of baptism. *Baptizo*  
 is found eighty times in the New Testam-  
 ent. In nearly seventy it is used to  
 designate baptism; and Carson and  
 Professor Stuart and others have proven  
 that this word means to dip, plunge, or  
 immerse, and it means nothing else.  
*Bapto* is found three times in the New  
 Testament, and this means to dip, but is  
 never applied to baptism; and why? Be-  
 cause it has other meanings also, as well  
 as to dip; and with this word the ordi-  
 nance might easily have been misunder-  
 stood. *Lono* is found six times, and

means "to wash," "to bathe." This  
 word is never applied to baptism. *Nepko*  
 means "to wash;" it is found seven-  
 teen times, but never applied to bap-  
 tism. *Rantizo* means "to sprinkle," and  
 is found in the New Testament four  
 times. Why was not this word used to  
 designate baptism? Because sprinkling  
 is not baptism. *Reo* means "to pour,"  
 and is found many times in its combina-  
 tions, but is never applied to baptism.  
*Ratharizo* means "to purify," and is  
 found thirty times, but never applied to  
 baptism. Christ and his apostles select-  
 ed only the one word to teach the one  
 baptism, and that one word means dip-  
 ping or immersion, and nothing else.  
 If either sprinkling, pouring or immer-  
 sion would have sufficed for baptism,  
 surely some intimation of this would  
 have been revealed by Christ or his  
 apostles, and we might very naturally  
 have looked to find the three Greek  
 words meaning to sprinkle, pour and im-  
 merse, used in connection with the ordi-  
 nance of baptism. The truth is, the Ro-  
 man hierarchy claimed the authority to  
 change the action of baptism, and Prot-  
 estantism, so-called, has simply followed  
 Rome, and not Christ, the only King in  
 Zion. The Greek word *baptizo*, mean-  
 ing immersion, would have been trans-  
 lated in our version, had not a contro-  
 versy upon the subject then agitated the  
 public mind. The King did not wish to  
 favor the immersionists, nor could he  
 outrage all learning by authorizing the  
 word to be translated sprinkle, pour,  
 wash or purify; hence he ordered the  
 translators to transpose the word, and  
 gave us a meaningless hybrid, a Greek  
 word with an English termination.

Gospel Administrator.—No man sur-  
 ely has the right to administer the ordi-  
 nances of the Church of Christ to others,  
 who has not himself obeyed the gospel,  
 and submitted to the ordinance of bap-  
 tism. Surely he should be baptized be-  
 fore he baptizes others. No Pedobap-  
 tist council would ordain an unbaptized  
 person to the work of the ministry. The  
 Baptists believe that the Pedobaptist  
 ministry are unbaptized, and therefore  
 have no Bible authority to administer  
 the ordinances of the New Testament,  
 and from these honest convictions, are  
 unwilling to co-operate with unbaptized  
 men, claiming to be ministers of the gos-  
 pel, in so-called union meetings. A rec-  
 ognition of their ministerial powers  
 would be a surrender of our conscien-  
 tious convictions, our faith in the testi-  
 mony of Jesus and his apostles, a sad  
 forgetfulness of our martyr dead. Bap-  
 tism lies at the foundation of all church  
 relationship. Regeneration is not the  
 law of church membership. By the law  
 of the great Head of the church, the only  
 King and Lawgiver in Zion, baptism is  
 essential to the enjoyment of church  
 privileges. As sure as repentance and  
 faith are prerequisites of baptism, so  
 sure does the Lord's Supper follow after  
 baptism—so sure does the ordination of a  
 man to the work of the ministry follow  
 the fact of church membership, and church  
 membership follows his baptism. Church  
 and Christian fellowship differ in this, that  
 the former depends upon baptism, the lat-  
 ter upon regeneration by the Holy Spirit.  
 I have Christian fellowship for Chris-  
 tians—church fellowship for mem-  
 bers of the church. If the Baptist Church  
 be the Church of Christ, immersion the only  
 action, a believer the only subject, then  
 Baptist ministers alone have the right to  
 administer the ordinances of the church,  
 seeing that he is a member of the Church  
 of Christ, and has been ordained to the  
 work of a minister of the gospel by a  
 Presbytery chosen by authority of the  
 church. This, I am told, is the genius of  
 selfishness and bigotry utterly destitute  
 of charity. Upon the subject of charity  
 the Pedobaptists have, alas, very little  
 to count. The martyr flames, the prison  
 walls, the scourge, burnt in the pages of  
 history, are sleepless witnesses against  
 their boasted love for the Baptist. Must  
 I surrender all my honest convictions of  
 duty to Christ, and faithfulness to his  
 Word, in order to purchase the privilege  
 of being called liberal-minded or charita-  
 ble? It would be a fearful price to pay  
 for such a boon. Because Baptists have  
 died for their principles, we are de-  
 nounced as ignorant bigots, holding nar-  
 row and uncharitable views of Christian-  
 ity. In the name of the Father, Son and  
 Holy Ghost, baptism administered in the  
 name of Abraham, Isaac and Jacob, or  
 Matthew, Mark and Luke, would be a  
 solemn blasphemy.

A Scriptural Element.—Water.—Bap-  
 tism must be administered by burying  
 the subject in water. It would be mock-  
 ery to immerse in any other element.

Scriptural Design.—To immerse in  
 order to procure pardon would be to rob  
 the Holy Spirit of its official work and  
 divinely appointed prerogative. For the  
 Spirit alone can regenerate the soul.  
 God the Father planned the vast work of  
 redemption, Jesus Christ, the Son, ex-  
 ecuted it, and the Holy Spirit applies it  
 to the hearts and consciences of men.  
 A gospel faith will produce gospel  
 works; faith in the truth will produce  
 obedience to the truth. Faith in Christ  
 will produce submission to the authority  
 of Christ, and a sincere desire to follow  
 Christ, and Christ alone. Faith in men  
 will cause us to follow men. Christ has  
 but one church in the world, of which he  
 alone is Head and Lawgiver. The church  
 has no statute book save the New Testam-  
 ent Scriptures; no laws save those en-  
 acted by Christ. It is the duty of the  
 church faithfully to execute the laws as  
 given by Christ. The church arrogates  
 unwarrantable authority whenever it  
 presumes to change or abrogate any law  
 of Christ. It is man's duty to do just  
 what Christ commands him, and in the  
 way he commands, without consulting  
 the opinions or prejudices of men; obey  
 the Lord Jesus Christ without any refer-  
 ence to popularity, fame, affluence, ease,  
 place, power or position, life or death.  
 Follow Jesus, and we may safely leave  
 the results of eternal interests in the  
 hands of our Heavenly Father. If the  
 positions I have taken be true, then the  
 New Testament gives us no account of  
 our Savior's having organized but one  
 church; certainly he is not the author  
 of confusion; surely he is not head  
 over all the antagonistic organizations,  
 many of them red with the blood of his  
 murdered saints. Whenever a Baptist  
 minister consents to hold a protracted  
 meeting, a union meeting, with Pedo-  
 baptist preachers, he is compelled to do  
 so at the expense of his honest convic-  
 tions of Bible teaching. He is com-  
 pelled to surrender for a time, during the  
 so-called union meeting, all those prin-  
 ciples which Jesus and his apostles taught,  
 and for which our fathers died. For the  
 sake of an inglorious and cowardly  
 peace we must give up all our convic-  
 tions of duty, and harmonize with error;  
 we must guard with trembling care  
 every word we utter, lest we wound the  
 delicate sensibilities, and refined culture,  
 and heavenly chants, of our beloved  
 brethren, whose pulpits tremble to the  
 shudder of denunciations, and glow and  
 burn with the fires of scorn, poured upon  
 bigoted, ignorant water dogs! The  
 Baptists are a peculiar people, a per-  
 secuted people, a martyred people.  
 Their history is written in blood; the  
 doom of stripes and imprisonment they  
 have accepted, and will accept again, as  
 a part of the inheritance of the faithful.  
 Let us do our own work, in our own  
 way, preaching the truth, the whole  
 truth, in love; declaring the whole coun-  
 cil of God, humbly, yet boldly, remem-  
 bering that we are doing the work of our  
 Father. Then let the billows roll, and  
 the tempests howl, and the martyr fires  
 burn, and prisons open, and blows fall  
 thick and hard; we have God for our  
 Father, Christ for our Heavenly Teacher  
 and Savior, and eternal blessedness for our  
 reward. May God help us all to do our  
 duty, regardless of consequences.

OFFICE, QUALIFICATIONS  
 AND DUTIES OF DEACONS.  
 COLOS.  
 So much has been written, spoken and  
 published upon this subject, and so  
 clearly has it, seemingly, been developed  
 in all its bearings, that it may be regard-  
 ed as presumptive in myself or any  
 other to write of it, even in argument,  
 much less in an objective style; yet I  
 trust I may be borne with in the attempt  
 to reach the truth. Bro. Fancher, in the  
 Louisiana department of THE BAPTIST,  
 3d inst., has an excellent article under  
 the above head; and as it is a brief sum-  
 mary of the whole question, may I be  
 permitted to notice it in brief?  
 1. That there is an office of deacon-  
 ship, and that office of Divine appoint-  
 ment may not be questioned.  
 That "it is an office of importance and  
 responsibility" is unquestioned. Nor  
 need there be a diversity of opinion as to  
 the character of the men to fill this office.  
 I further agree with Bro. Fancher "that  
 this sacred office is greatly misunder-  
 stood by the churches generally, and  
 therefore depreciated, is a melancholy  
 fact," or rather, that the duties of the  
 officer are misapprehended. It is not  
 clear that there is any misapprehension  
 as to the office. There is such an office  
 as the deaconship, of Divine appointment,  
 certainly not instituted by the apostles,

as may be shown. If the apostles were  
 authorized to institute offices and ordi-  
 nances in the church established by Jesus  
 Christ, then am I drifting at random,  
 and am greatly in the fog. Now, the  
 only difficulty in my mind relates to the  
 "duties of deacons." The only Scriptu-  
 ral authority we have, I believe, for  
 the duties of deacons, is found in Acts  
 vi. 1-8. Here is the appointment of  
 seven men to a certain work, a single  
 item of work, it will be observed, not a  
 plurality; and why the necessity of such  
 an appointment? The disciples at that  
 time had all things in common—rations  
 were issued daily, and the apostles  
 hitherto had acted both as preachers of  
 the Word and commissaries, but the com-  
 pany of disciples had so increased that  
 the duties of commissary grew burden-  
 some, and some of the widows perhaps  
 neglected; hence the apostles desired to  
 be relieved of this duty (but the one),  
 and the seven were set apart. It will  
 be remarked that at no time are these  
 seven called deacons, and why should  
 we? But if these seven were deacons  
 in a Scriptural sense, then our  
 deacons may not be, for the work which  
 they are set apart to do is quite different  
 from the work the seven were called to  
 perform. Again, the necessity for such  
 an appointment does not exist now.  
 There is no such order of things now as  
 existed then, consequently the appoint-  
 ment of the seven to a specific work,  
 could not be authority or example for  
 the church now.  
 The business of the seven was to  
 serve tables—i. e., issue daily rations to  
 the company of disciples, and this is our  
 authority for the duties of deacons. Bro.  
 Fancher says: "But surely this is  
 not all." Indeed, is not this all the Book  
 says? Yes, say all. Then this being  
 our authority, and this alone, why may  
 we assume the right to tie on to an office  
 of Divine appointment, additional duties,  
 appointing men to their discharge (for  
 they do not that which the seven did),  
 and call them deacons?  
 As Baptists, we are great sticklers for  
 usage, yet surely no right-minded Bap-  
 tist would wish usage, though it be hon-  
 orary with years, to supersede the Book?  
 If I am so befogged as not to compre-  
 hend what seems so clear to others, I  
 crave forgiveness of the Father and the  
 brethren, with light and understanding.

COMPARISON.  
 I recently heard a comparison, made  
 by some noted brother, I do not recollect  
 his name, which set me to reflecting, and  
 which has drawn forth this communica-  
 tion. Here is the comparison: The ad-  
 ministration of baptism is like the ad-  
 ministration of quinine; it is quinine by  
 whosoever administered; so, baptism is  
 baptism, by whosoever administered.  
 Now, this is not a good simile; it is false,  
 because the things compared have no  
 resemblance to each other, not even in  
 their existence; for one is a substance, a  
 medicine, having a specific effect upon  
 the physical system; the other is a law  
 to be kept in obedience to the Lawgiver,  
 producing its effect upon the spirit of the  
 individual who obeys the command, fur-  
 nishing an evidence of love to God, an-  
 swering a good conscience, filling the  
 heart with the joy that springs from  
 obedience, inducting into the kingdom  
 of Christ, pointing back to the resurrec-  
 tion of the Savior, and forward to the  
 resurrection of all believers.  
 Notwithstanding the simile is false;  
 still who would trust a quack to admin-  
 ister quinine who does not know the  
 properties of the medicine, or anything  
 of its action upon the system, and who  
 could not distinguish it from arsenic or  
 morphine? No sane man would trust  
 the quack, especially in a case of congest-  
 ive chills; the physician must then be  
 had, the man who is properly qualified to  
 administer the medicine in the proper  
 quantities to insure its life-saving effects.  
 But, suppose we change the simile to a  
 legitimate one, by making the adminis-  
 tration of quinine, as well as baptism,  
 rest upon a Divine command; then who  
 would be qualified to administer the  
 medicine but he who had received it with  
 instructions how and when to administer,  
 and with authority to do so, whenever  
 applied to by a patient with symptoms  
 unmistakably indicating the need of  
 quinine?  
 But if one should steal a few bottles of  
 the medicine and profess to have author-  
 ity to administer, who would knowingly  
 encourage the rogue, and thus become a  
 partaker of his sin? Is this reasoning  
 applicable to baptism? It certainly is.  
 Suppose that some doctor of the law,  
 with a high reputation and unsullied

character, had come to the Jordan,  
 preaching and baptizing instead of John;  
 would those whom he baptized have  
 been subjects, made ready for Christ's  
 kingdom?  
 You answer no; none but those bap-  
 tized by John himself were the people  
 prepared for the Lord, because no one  
 but John had received authority from  
 the Lord to do the work. Is the com-  
 mand of God less binding than it used to  
 be? Has he become indifferent to the  
 isolation of his law? Has the lapse of  
 centuries rendered him careless about its  
 fulfillment? or is he the same unchange-  
 able, jealous God, that he was in the be-  
 ginning, ever saying: "See that you do  
 all things according to the pattern given  
 to you in the Mount!" And if one de-  
 viates in the least, he should hear the  
 voice, saying: "To obey is better than  
 sacrifice, and to hearken than the fat of  
 rams." Suppose we can see the violation  
 of the Divine command more clearly  
 when there were only a few to obey,  
 than we can now when there are millions  
 professing to be called to obey, does that  
 change the command in the least degree,  
 or our obligation to obey to the letter?  
 Will not arsenic in a fountain poison the  
 stream throughout its whole course, and  
 though the stream be furnished with  
 tributaries which dilute its death-dealing  
 waters, is not the poison still there?  
 The conclusion seems too inevitable to  
 need further elucidation. To what extent  
 God may accept or pardon those  
 who have been educated in error, and  
 blinded by prejudice, or who have been  
 misguided by learned teachers, is not for  
 us to determine; it belongs alone to the  
 Lord. Our business is to obey; let those  
 who plead for irregularities, plead; let  
 those who contend for any administrator,  
 contend; let those who are in favor of  
 the homeopathic system of administering  
 quinine, administer; let them administer  
 a hundredth part of a grain instead of a  
 dose, or touch the medicine with the tip  
 of the finger, and lay it on the patient's  
 tongue, and call it a dose; let us still  
 obey the command of our Savior, and let  
 them alone. If we engage in their error,  
 Divine authority is set aside so far as we  
 are concerned. Are we prepared to do  
 this? The simile under discussion not  
 only leads to the results we have seen,  
 but it would do away with the office of  
 administrator entirely; quinine would  
 have as good an effect, taken by one's  
 self in the proper quantity, and at the  
 right time, as if it were administered by  
 a properly qualified administrator. So  
 then, dip yourself in the baptismal font,  
 and it will be just as good as though you  
 had been dipped by Peter or Paul.  
 Enough! enough! We are to be wit-  
 nesses for God, bring epistles, known and  
 read of all men, set for the defense of the  
 gospel, commanded to contend earnestly  
 for the faith once delivered to the saints;  
 let us obey, that we may hear the joyful  
 plaudit: "Well done, good and faithful  
 servants, enter thou into the joys of your  
 Lord."  
 Analytic Seminary, Feb. 19, 1870.

TROUBLE.—I compare the troubles  
 which we have to undergo in the course  
 of the year, to a bundle of faggots, far  
 too large for us to lift. But God does  
 not require us to carry the whole at  
 once. He mercifully unties the bundle,  
 and gives us one stick first. This we  
 might easily manage, if we could only  
 take the burden appointed for us each  
 day; but we choose to increase our  
 troubles by carrying yesterday's sticks  
 over again to-day, and adding to-mor-  
 row's burden to our load before we are  
 required to bear it.—John Newton.

HAPPINESS can be found only in being  
 resigned and contented in the Divine  
 Order. That is to say, in being resigned  
 and contented in that situation, whatever  
 it may be, in which God's providential  
 order has evidently placed us. If the  
 angels in heaven, like men under the in-  
 fluence of the natural life, were con-  
 stantly desiring to change their position,  
 and to assume the place of archangels or  
 other higher beings, they would exhibit  
 a spirit which would be displeasing to  
 God, and which could not fail to render  
 them unhappy.

THE NATIONAL BAPTIST mentions the  
 recent baptism of two sisters in Lincoln-  
 ville, Pa., one of whom had been a Meth-  
 odist nearly fifty years, the other, aged  
 eighty-four, had been a Presbyterian.  
 Their decision to follow Christ in bap-  
 tism was unknown to each other until  
 they met at covenant meeting. The sis-  
 ters' blessed God that strength had been  
 given them to do their duty which had  
 been impressed on their minds for years

SIX IMPORTANT PRINCIPLES.  
 1. One Lord, one Faith, one Immersion, Eph.  
 iv. 5. That an immersion is the profession of  
 that we faith in the burial and resurrection of  
 our Lord. See Rom. vi. 4-5; 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. A viable Church of Christ is a company  
 of scripturally immersed believers only; (not of  
 believers and their unimmersed children and  
 others 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 Jeru-  
 salem, and independent of all others, acknowl-  
 edging no lawgiver in Zion but Christ; and sub-  
 mitting to no law he has not enacted. Acts  
 Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-2; 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 communion toward  
 another, as Pedobaptists erroneously teach, but  
 only to show forth Christ's death till he come  
 again; and being a Church not, it becomes, inci-  
 dentally, a symbol of Church relationship; con-  
 sequently, only those churches can participate  
 in this ordinance that agree in faith and prac-  
 tice. The members of one church (though of  
 the same faith and order) can come to the com-  
 munion of another only by an act of courtesy  
 and not by right, for each church is independent,  
 being made the guardian of the purity of the  
 sacred feast, is invested with the authority to  
 discipline those whose relationship ordinarily  
 gives the right.  
 6. Christian Baptism is the immersion of a  
 believer in water by a qualified administrator,  
 in the name of the Trinity, in representation of  
 the burial and resurrection of Christ, and pro-  
 fession of a death to sin, union with Christ, and  
 consecration to his service. One mode only  
 therefore, can answer this design, and the pro-  
 fession of baptism cannot be made by children,  
 except "the children of God by Faith." Matt. ii.  
 16 and xviii. 17; Mark xvi. 16; John iii. 2, 3;  
 Acts viii. 12 to the close; Rom. vi. 4, 5; Col. ii. 12;  
 Gal. iii. 26, 27.  
 Burying in water of one dead to sin is the  
 only act; since the burial of a dead man is  
 the only "likeas" 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 traditions, is, and ever  
 has been, the rule of Baptists.  
 2. Positive laws (as baptism and the subjects  
 of baptism, etc.) are not left to be ascertained, but  
 in all cases require positive and plain commands,  
 or examples.  
 3. To divide the positive requirements of  
 Christ into *essentials* and *non-essentials*, is to decide  
 how far Christ is to be obeyed, and in what  
 places 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 exam-  
 pled, is *positive forbidden*, since the specification of  
 one thing is the prohibition of every other. These  
 are all human inventions and traditions, as in-  
 fant 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 such, society or church the  
 authority to regulate, 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 *assumed* nor *con-*  
*structed*.

SIX IMPORTANT PRINCIPLES.  
 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.—Stewart, Robinson and Wall.  
 3. Nearly all standard Pedobaptist commentators  
 admit that the Bible does not furnish us with a  
 command for, or example of, infant baptism, and  
 there is the almost disingenuous and contradic-  
 tory 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 civil or aristocratical governments,  
 (that is, in the name of the clergy or a few as a  
 session), are *anti-scriptural* and *anti-republican*  
 tyrannies which no Christian can lawfully coun-  
 tenance, 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 differ-  
 ing 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 us are equal to each other.  
 6. Protestant historians frankly admit that  
 papist churches are the only religious commu-  
 nities that have stood since the apostles, and as  
 Christian societies, which have preserved pure  
 the doctrine of the gospel through all ages.—[See  
 Trillemma, p. 35]





The Baptist.

"The Truth is Love."

Published for the Proprietors, by J. M. W. WASHINGTON, at No. 100 Main Street, Memphis, Tenn., October 1, 1870.

INSTITUTIONS THREATENED.

We quoted, last week, from Father Hecker's article to show that under the Romish Theocracy, now established, the Catholic Church in America was to be converted into a political party, and every Catholic voter instructed to carry his sectarianism to the ballot-box, and use the ballot as a religious duty for the spread of Catholicism, under the infallible guidance of the Pope. It is our purpose now to show, from the same work, the institutions which American Catholics are determined to strike down.

1. THE MASONIC ORDER is pronounced an institution of the devil, and every Catholic is called upon to renounce it at once, on pain of eternal damnation. The Pope believes that he has good and sufficient grounds for this implacable opposition to Masonry; and, while we write, in New Orleans and other cities, Catholics are either leaving the lodges or being anathematized. In a few weeks not a true Catholic in America will belong to the Masonic Order.

2. MARRIAGE is claimed by the Catholic Church to be one of the seven sacraments of the church, like baptism and the Lord's supper; and claiming to be the true and only Church of Christ, she claims that it is her sole right to administer the ordinance. She openly holds and teaches that all parties not married before her altars are living in adultery. Her demands upon this government are, that her claims be recognized, and no marriage be regarded as legal not performed by her priests. She claims, also, that every one to whom she administers the rite is in the selfsame act admitted into her communion, and asserts ecclesiastical control over the entire family for all time. "She claims their offspring at their birth, and immediately impresses upon them the seal of her proprietorship in baptism." She claims that the church is responsible for the right education of these children, and that it must be a religious education—in other words, a positive Catholic education—that they must receive. Hence the deadly hostility of the Papacy to

3. OUR PUBLIC SCHOOL SYSTEM. It is supposed by most people that the Catholics are only opposed to the Protestant version of the Bible to be read in the public schools. This is not the issue. It would not satisfy them should we banish the Protestant Bible from all our schools and introduce the Catholic, Douay, version in its stead. They demand that the public school fund in America be divided pro rata of the population, that they may use the portion that would fall to their share in establishing church schools, to be taught by their priests and Sisters of Charity, hoping thus to be supplied with millions yearly to be used in endowing their church, colleges, convents, and nunneries, in order more successfully to extend the political and religious influence of the Papacy in America. This is what they demand, and they will accept of nothing short of it. Unless we are prepared to yield this, and yielding this, destroy forever the system of public education that has been so long the glory of our land—we should not yield a hair's breadth of their unjust and iniquitous demand.

All this they expect to accomplish in a few years through the ballot-box and corrupt politicians. That political party which will offer the largest "bribe"—the largest political patronage—will secure its solid vote in all coming elections, and will become the permanent power, until it shall have passed entirely into Catholic hands. Here is our peril; a peril that will in a few years, if the country is saved, necessitate a third political party—the National.

We invite the attention of our readers to a few of the paragraphs in the selfsame article which we introduced to them last week, and which every American citizen should read:

"The assertion of the absolute perfection of the Catholic religion, with reference to time as well as eternity, is made with precisely the same significance with which we assert the perfection of God. It is made simply and boldly, without hesitation, qualification, or reserve, and it will be the basis of our argument, and the starting-point for the views and opinions we propose to put forth. It is intended for Catholic eyes."

The writer closes his article with the following earnest appeal to the Catholic heart of his readers—such an appeal was never before issued from the Catholic press of this country—to rally American Catholics to the overthrow of American institutions, and the upbuilding of a Catholic Theocracy upon their ruins. Read and preserve it:

"With the means of instant intelligent communication and rapid transportation, it is not an impossibility to hope that the head of the church may again be-

come the acknowledged head of the reunited family of Christian nations; the arbiter and judge between princes and peoples; between government and government; the exponent of the supreme justice and highest law, in all important questions affecting the rights, the interests, and the welfare of communities and individuals.

THE SEVEN DISPENSATIONS.

The Patriarchal Dispensation—The Head of the Family Prince and Priest—The True Worship Re-established—Promise and Covenant—The Gospel Preached to Abraham the Hope of Israel and the World. WEDNESDAY MORNING, A. M. 1858.

THE waters had rolled back into their seas, and the face of the earth once more appeared, when Noah and his family came forth from the ark, and looked down from the heights of Ararat, upon a desolate world. The venerable patriarch lingered upon the mountain top and near the open door of the ark, as loth or fearing to descend into the uninhabited plains below. He built an altar of unhewn stone, and laid upon it burnt offerings. The family bowed in humble worship around it, lifting their profound thanks in praises to God for their deliverance, while the venerable patriarch implored the protection and blessings of Heaven upon his solitary family. The holy fire descends, and the smoke of the sacrifice ascends as a sweet savor before God. And he blessed Noah and his family, and set the bow in the clouds of heaven to be the token of an everlasting covenant with him and his seed, that the earth should not be destroyed by water. Thus assured, the patriarch, with his family, went forth to re-people and subdue the earth. Here we see the true knowledge and worship of God re-established with all flesh. It is evident if this knowledge is again lost, or this worship corrupted, it must be through the innate opposition in man's own heart to God, and a willful perversion of the knowledge God had imparted to him of his character and will. How could the race forget God, after the terrible and impressive lesson of the flood? With what terrible emphasis did God pronounce his abhorrence of sin, and the doom that must overtake the sinner! How could they forget this, with the bow upon the clouds ever before their eyes, forever reminding them that God alone was the only God, and the ruler of the heavens and the earth; and rebellion against him involved the world and the race in ruin? In this, the

PATRIARCHAL AGE OR DISPENSATION, the father was the prince and priest of the family. He ruled his children absolutely during his life. Life and death were in his hands. He was also the priest of his family, and offered sin-offerings for them. These offices descended as birthright privileges to the first born, and with them the largest portion of the estate. This was the birthright which Esau sold to his younger brother Jacob for a mess of pottage. He was a worldly, sensual person. He lived, as men of the world now do, for present enjoyment. He did not prize these privileges, nor believe in the promises connected with them.

Two hundred and sixty-seven years after the flood, God selected Abram, the son of Terah—an idolater, living beyond the river Euphrates, eastward—to separate himself from kindred and country, and to travel westward, into the land of Canaan. Abraham, though an idolater, believed God implicitly; took him at his word and left all at once, and went forth trusting to the Divine direction, "not knowing whither he went." The time had come for God to make himself more fully known, and to reveal the all-wise purposes of his grace, through the Seed promised in Eden, to that age and the ages following, and preach the gospel of the world's salvation to Abram, and through him to the nations. And this gospel—preached to Abram and to the fathers, by a belief of which he and they, and the saints of the past ages, were saved—is identically the same gospel by which all in the present age, and in succeeding ages, must be saved. This gospel was the "hope of Israel." For the preaching of this, Paul was accused before Agrippa. For the hope founded upon this gospel, he was bound with a chain. This gospel was proclaimed to Abram by the mouth of the Word, in the form of promises, which were confirmed in covenants to him and his seed.

Perhaps no parts of the sacred Scriptures are less understood, or more misunderstood, perverted, and misapplied, than these covenants, and the most dangerous systems of error are built upon misinterpretations of them. The great mass of Protestant and Baptist Churches—even those well read in the Bible—see no gospel in them, and, indeed, very little sense. And, alas! "as with the people so with the priests"—ministers could preach a "revival sermon" from the covenant of circumcision, or "the hope of the promise made unto the fathers," which Paul made the basis of all his revival preaching!

It is proper for us to consider and explain these covenants here, in order to develop the increased degree of gospel light and knowledge enjoyed by this age, and the character of its worship. Indeed, without a proper understanding of these covenants at this point of our progress through the ages, our way will be enveloped in impenetrable darkness. They are not so generally misunderstood and mistaught because they are so difficult to understand. No part of the Word of God is more intelligible and easy of comprehension, provided we dismiss those Judaizing guides who, from the days of the apostles, have sought to corrupt the true and build up false religions, by misteaching these covenants. We propose to take the plain text of the promises, and accept Paul, an apostle especially chosen to teach the Gentiles, for our guide. The promises and covenants, and the token of the covenant, were all thoroughly explained to the patriarchs, to whom they were given, and they perfectly understood them, and were saved by a cordial faith in them; and though we look in vain for this specific recorded explanation in the Old Testament—where, indeed, we do not need it—yet we do find it in the clear explanations to the Gentile world made by the inspired apostle. We ask the reader to lay aside all previous prejudices and impartially follow us, while we attempt to trace "the steps of that faith which Abram had."

As an act of sovereign elective grace, God selected Abram, a citizen of Ur, of the Chaldees, and an idolater, as the holder of the promises, "ton echonta te epaggelias," and that through his family, the gospel should be made known to all nations. Upon this chosen depositary of his will, God saw fit to confer many distinguished and especial blessings; and for this special grace shown to Abram, who has a right to "find fault?"

The Lord Jehovah—the Word—first spoke to Abram when 58 years of age, when he dwelt with his fathers beyond the floods—the river Euphrates—and commanded him to leave country and kindred, and journey toward a land which should be shown him. Abraham obeyed God, and with his father, Terah, and Lot, his nephew, he came as far as Haran, and dwelt there for a season. Abram dwelt in Haran until he was 75 years of age, when the Lord again spoke to him to go forward to the land, and at this time made, or renewed, the promise which Paul called preaching the gospel to Abram: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran."

In this one promise there are five distinct things specifically pledged:

- 1. To make of him a great nation.
2. To bless him and to make his name great.
3. To make him a blessing to the world.
4. To bless those that should bless him, and to curse those who should curse him.
5. And in him to bless all the families of the earth.

Abram went forth from Haran and entered into the land of Canaan, and when he came to Sichem, in the plain of Moreh, the Lord appeared a third time, and added another promise, viz: "Unto thy seed will I give this land." See and read Gen. xii. 1-8.

Here it is proper to determine who is meant by seed, in this and all other passages where the term is used in the singular, and therefore referring to one specific person. We ask our inspired guide, to whom was committed the key to unlock to us Gentiles all doubtful passages: "Now to Abraham and his seed were the promises made. He said not, and to seeds, as of many; but as of one, and to thy Seed, which is Christ." Now we know that the literal land of Canaan was promised to Christ in Gen. xii. 7, when the Lord said, "Unto thy seed will I give this land;" and Abram was made joint heir with Christ to this specified land inheritance. Let this be understood.

Those unwilling to grant this need go no further with us in this investigation, for we can do them no good. But grant the exposition of the apostle, and the pathway before us is clear as the sun after a rain.

This promise of the land, and of a numerous seed, God repeated unto Abraham several years after his first exodus out of Egypt. (See Gen. xiii. 14-18, and read.)

After Abram's exodus from Egypt, whether he had been driven by famine, or whether he had been driven by famine, we can only surmise, and their connection, we from time to time refer to.

as Jacob afterwards was, the Lord appeared the fourth time and said unto him: "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee." The Lord here repeats the first promise, and amplifies it by declaring that the Seed—the Christ, born of his family—should possess the literal land with him.

GOOD SCHOOLS.

Our most successful farmers, in cultivating their lands, use the best implements and teams they can get, and readily pay first rate managers large salaries. But when they come to choose schools for their children, these very men fail to exercise their usual sagacity and forethought. They seem to think that it matters not to whom they send their children. They often select particular schools, because of low rates of tuition. They must have a first class manager on the farm; but any one will do to cultivate the minds of their children. Such policy is ruinous. Whatever amount, whether limited or not, is to be expended on the education of a child, it is good policy to employ good teachers.—Biblical Recorder.

There are first class schools within the reach of all. The Mary Sharpe Female College, at Winchester, Tenn., the Mississippi Female College, at Clinton, Miss., the West Tennessee Female College, at Brownsville, Tenn., the Keachi Female College, at Keachi, La., and others. All should advertise in this paper, and let their advantages and terms be known.

ORDINATION.

DEAR BAPTIST:—At the call of the Rember Hills Baptist Church, near this place, Eld. C. J. Miles and the writer met the church at said place on Sunday, the 4th inst., and after examining Bro. John H. Cline in reference to his Christian experiences, call to the ministry and doctrinal views, proceeded to set him solemnly apart to the full work of the gospel ministry. W. J. PARKER, Index and Baptist, Atlanta, please copy. Linden, Ala., Sept. 17, 1870.

FRIENDSHIP ASSOCIATION.

DEAR BRETHREN:—The time of our annual meeting, Saturday before the first Sabbath in October, is near. We must not forget Bro. Buckner, our missionary to the Indians. Let us bestir ourselves, and bring up liberal contributions; make his heart glad in seeing our interest in the cause. The prospect, he writes, is bright for much good. Let us pray and give, and give and pray. America, September 8. G. F. C.

[We believe that there are thousands in the North coming to the conclusion that Bro. S. comes to, and more would if they would but read THE BAPTIST.]

BRO. GRAVES:—My paper, THE BAPTIST, of August 13th, is received, but August 6th has failed to come. Will you have the kindness to forward it? I am more and more convinced that the old landmarks advocated in THE BAPTIST must and will be adopted in the North as well as in the South. Pedoes are immersing multitudes to keep them out of Baptist Churches, and their baptism is as evangelical as the ministers and churches are. I think we must cease to call them evangelical, or orthodox, for certainly it is very improper and untrue. I think we ought to treat them as false teachers, as errorists. Yours in Christ, J. M. STICKNEY, Toulon, Ill., Aug. 23, 1870. See if your Nos. are not right.

OPENING SERMONS.—We have been asked what good results from sermons at the opening of meeting houses. Bro. McCraw, of Louisiana, reports to us some of the results of our sermon at the opening of the Oak Ridge house, in the swamp—one prominent Methodist minister, who promises great usefulness to the cause, and one excellent Methodist lady—these have already been baptized. We hope these are but the first fruits of that sermon.

GRAND CANE BAPTIST ASSOCIATION.—This Association will meet with the church at Summer Grove, Caddo parish, La., nine miles southwest from Shreveport, on Saturday before the first Sabbath in October, 1870. Eld. R. S. Hall will preach the introductory sermon. August 17, 1870. G. W. HARTSFIELD.

WEST TENNESSEE BAPTIST CONVENTION.—Will meet at Trenton, Tenn., on Friday before the second Sunday in November next. JOSEPH H. BORUM, Secretary. September 21, 1870.

CLERKS OF ASSOCIATIONS, by referring to the advertisement of the Secretary of the Southwestern Publishing House, can see on what terms they can get their minutes printed.

EDITORIAL BREVITIES.

BRO. GRAVES:—Once more I write to prefer the request that you will favor with that sterling paper, THE BAPTIST, the students of the Seminary named below. We have now forty-five students, and expect a few more. With a prayer for your success, and the belief that you will succeed, I remain yours, in Christ, H. F. OLIVER. Greenville, S. C., Sept. 19, 1870.

- 1. J. M. Robertson.
2. J. L. Vasa.
3. R. N. Pratt.
4. M. B. Boynton.
5. L. W. Tribble.
6. L. R. Scrogge.
7. E. C. Rice.
8. T. W. Ebeltoft.
9. C. F. Stargess.
10. C. A. Woodson.
11. W. G. Rollins.
12. J. P. Carter.
13. T. J. Sims.
14. J. E. Boone.
15. W. R. Farler.
16. R. Harrison.
17. W. A. Pearson.
18. M. J. Breaker.
19. C. F. James.
20. J. C. Davidson.
21. C. N. Donaldson.
22. G. W. Newell.
23. H. F. Oliver.

We sent the paper the last year to fifty one names at this Seminary, as a gratuity. Are there not among all our readers twenty-three friends to young ministers, who will give each \$3, or \$2, to furnish these noble young brethren THE BAPTIST one year? Brother, think of this—sister, think of this. We don't beg, but if no one will help, we shall do it alone. It costs us as much as it will cost you. Answer by return mail.

BAPTIST RECORD, VA.—We have been shown No. 13 of this paper, but too late to notice the editor's strictures upon our article. He says: "It is not just to accuse us, and then to keep our denial and defense from his readers." We assure our brother that if he has replied one word to our article we have not seen it, and it has escaped the eye of a clerk who has watched every mail for it. Will Bro. H. send us the article he refers to? and will he inform us if he has published our article, that his readers may see our defense against his allegations?

BACK NUMBERS.—Remember we still have 800 back numbers, so that all subscribers can commence with No. 1 of the Seven Dispensations. By all means read them all, as they pass through the press, and show them to your neighbors and brethren. The interest in them is increasing weekly. Now is the time to subscribe. If you can't pay now—we greatly need it now—and can and will in October—send your names before the back numbers are all gone. We shall begin all with No. 1, unless ordered not to do so.

TRACTS.—The Tract Society money. Think of it! 131,200 pages sent out this week! We have added a large number of new Tracts to this edition—have now 38 different Tracts. Next edition to be brought out we will add several more. Two have been selected, Dr. Armitage's Tract on Church Union, and Dr. Ross's Testimony, bearing on Communion, and Dr. McDaniel's article on Affiliation. Who will recommend others?

THE WHEEL ROLLING.—The Self-Acting Tract Society, after six months' rest, is again acting. All who do not see their names on the list this week, may know that their tracts have been sent. Now we are ready to receive 1000 annual and life members, and directions, and send the tracts at once—the day we get the names. All enlist into the Tract Society.

REV. R. S. McLAIN, of Liberty, Mo., writes: "We have had a revival at the Baptist Church in this place—fifty additions to the church. There are protracted services going on at other churches in the county. I learn that there have been a great many additions to them. The work is progressing gloriously."

SENTIMENTS from the hearts of the people: "GREAT WORK.—The Southwestern Publishing House is an indispensable necessity to the denomination. "D. M. COCHRAN."

"I WANT YOUR PAPER, and need it to fight Protestants." "A MINISTER." "THE only theological learning I ever had I have received from the teachings of THE BAPTIST. It has been worth treasures of gold to me." "A MINISTER."

ANY church wishing a sound and efficient preacher, or teacher and preacher, address A. P. Copeland, Savannah, Ga. He is a graduate of Union University, La., and his students can be relied on.

JNO. T. BROWN reports a good meeting at Spring Creek Church, Miss.—twenty-two accessions, and of the very best material in the county.

S. J. ANDERSON, of Clarksville, Texas, reports successful meetings in his county, seventeen professing in the Clarksville Church. A well qualified teacher, who is a minister, can find a good opening at Forest City, Miss. Address Bro. H. Eastland.

BRO. S. C. KELLY, of Georgia, reports that his pastor, E. T. Smyth, closed a meeting of days that resulted in some thirty professions and twenty-five accessions.

ELD. BARKSDALE reports two very interesting meetings, one at Nonconah, and another at Forest Hill, Miss. Six additions at each, and the churches sound.

BRO. A. D. BROOKS writes from Carson's Landing that, by the blessing of God, he has regathered a Baptist Church of twenty odd members, and has accepted the pastorate of the same. He goes to Greenville next week, and we hope to hear good news from that place. The Lord is giving the Baptists the Mississippi bottom.

BRO. A. J. MILLER, of Kentucky, writes: "I have recently baptized four persons for the fellowship of Pleasant Valley Church. One of them was an immersed Methodist. I have just returned from Spottsville, in this county (Henderson), where Eld. T. L. Brooks and myself have been preaching for eight days. A scattered church was collected, and seven persons baptized. One of them had been a Methodist twenty-five years."

IMPORTANT TO POOR SUNDAY SCHOOLS.—The Sunday School Board is now prepared to supply poor Sunday Schools with Bibles and Testaments at merely nominal prices. Where Bibles and Testaments are needed in establishing poor schools in destitute places, they will be supplied without charge, except for boxing, drayage, etc. Send your applications to Eld. T. C. Teasdale, 361 Main street, Memphis.

BAPTIST PAPERS.—No. 9.

MISSIONARY ORGANIZATIONS.

In previous numbers I have given my opinion, that our Southern Baptist Convention, and some of our State Conventions, were constitutionally at fault in some respects, especially so in making it impossible for a Baptist Church, in its own proper name, to have representation in said Conventions. This is to my mind an organic wrong, so patent and so monstrous, that I wonder our brethren do not realize it and correct it. Sooner or later it will prove disastrous. Our Divine Lord cannot take pleasure in the subordinate position thus assigned his churches, and for one I am heartily ashamed of it, and, therefore, suggested in my last a plan by which the difficulty may be remedied, and by which the denomination may be more heartily united. It is true that many co-operate with present organizations in spite of the objections above alluded to, because of their approval of the great object to be accomplished—the spread of the gospel of the Son of God.

I suggested also an indorsement of the opinion, expressed by others, that one Missionary Board was sufficient for Southern Baptists. If it is true, as claimed by both Boards, that the field is one world, we need not divide the Boards into Home and Foreign. There would be less machinery and less expense with one Board than two. Yet I do not consider this question as vital, but rather of a financial character. The more simple our machinery, if efficiency is attained, the nearer will we be to the Scriptural plan. The flutter which might be produced in official circles is surely not of so great importance as faithfully to Christ. Having humbly suggested what appeared to me as leading organic defects, and having also suggested the remedy, I hope it may do no harm to notice some things which, to many, appear improper, and which are not organic. There are at our missionary meetings efforts made to raise money, of very doubtful propriety. The people should be taught to give money for the love of Jesus and his cause, and no claptrap should be resorted to. Agents may gain notoriety for ingenuity and smartness, at the expense of principle and the dignity of the cause.

Sometimes, too, Board officials seem to assume an importance at which common modesty would blush, and which by no means accomplishes any good. While they often select more speakers than there is time to hear without uneasiness, they appear never to consider a subject dismissed until the "power behind the throne" is revealed. At a mass meeting connected with the Georgia Baptist State Convention, a few years ago, a speaker alluded to the intense responsibility of pastors of individual churches—in their arduous toils and tiring cares, almost too grievous to be borne—and then asked in a loud, appealing tone, "What was to become of him who had the care of all the churches?" Of course it would be unfair to judge of the importance assumed, but it is fair to state that, if the pastors accepted the statements, they must have felt very small, knowing, as every faithful pastor does, that the first part of the statement was eminently true. But this is not organic, but simply incidental, and no one will feel implicated who is innocent. Alas! how frail is poor feeble man—born of the earth at first."

It has been often and by Pedobaptists that in "prose or poetry" the unbaptized infants. He been since they enjoyed public hymns Dr. Watson of unbaptized infant hell-fire? We can recall but most horrible stanza:

"There is a never-ending And never-dying pain, Where children must wait In darkness, ere said 'Have faith the man will To all the human race; For hell is crammed with Without a day of grace."

SPIRIT OF

CHOICE OF CHURCH members of persons about ion were always dete ciple, instead of per or interest, the purity the churches would many there be, who in truth, but what is resp They follow Jesus, n but the leaves and fr desire to get into the to extend their busine lost a church in which cure these advantages. sy. No one, who joi such motives, is fit to The device is old. rulers of the Pharisees was the cry of those respectable religion and to worship with publi Where any religious less numerous, ammen the common judgment others they are conver be expected that such a greatness of soul su to truth and goodness be drawn over to the worldly advantages been greatly the case Churches in many p though it is not contin many of those who w their pious parents to their places in the cl found among other where, it is to be feared tives have not carried temptible conduct of truth and duty for w should be laid open famous in the view of really is. These are Furman, in 1792, and lost their application-tion.

This is an editorial recent number of the "A New BAPTIST Harpers," Methodists have engaged W. R. W. York, to write a B three volumes, and to two and three years, fo him twenty thousand, s sold by subscription, m make one hundred thof of it. We do not indit its being Baptist to the

We comfort ourselves that there is but one Bap United States in which could find editorial utur is sad enough to be fo there is even one. If temporary does not knem it curly calls "W. R. ment its ignorance; if the last sentence above spirit which Christian cve vents us from charact serves.

We hope Bro. Moss this; if not, why call a and not let the sun go abated wrath. Wheth Moss exhibit the bett or charity, let the wor W. R. Williams' hist Baptist to the backlo the Baptist Publication out, rather than a Meth House? Some reason. that history before we over it.

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"The belief in 'the G as harbingers of calam way. And does it n strong affinity of Pedo that it should make to il among these wild imagi credulous multitude hel briel Honads" were "tized children, wanderi the day of judgment" history will show, we t no exceptional case, b tism, through the ages, wonderful adaptability of ignorance and super sorted well with and, naturally, into them. seemed of God, would it unlikeliness to these hum have testified that it had than there? Its ap them, is, at least, a p flowed at first from the Kindred drops mingle, lying out of view all its how shall Pedobaptist dishonor cast on God, that, for want of baptis ful, the fatherly, could d children to wander air for thousands of ye, fro as messengers of ill, a within the knowledge of as nterly of human gn hounds?"

It has been often and by Pedobaptists that in "prose or poetry" the unbaptized infants. He been since they enjoyed public hymns Dr. Watson of unbaptized infant hell-fire? We can recall but most horrible stanza:

"There is a never-ending And never-dying pain, Where children must wait In darkness, ere said 'Have faith the man will To all the human race; For hell is crammed with Without a day of grace."

CHOICE OF CHURCHES.

CHOICE OF CHURCHES.—If the choice of persons about to profess religion were always determined by principle, instead of personal predilection or interest, the parity and efficiency of the churches would be increased. But many there be, who inquire not what is truth, but what is respectability and gain. They follow Jesus, not for the miracles, but the loaves and fishes. Such persons desire to get into the "best society," or to extend their business, and hence select a church in which they hope to secure these advantages. This is yepocri-sy. No one, who joins a church from such motives, is fit to be a member of it. The device is old. "Have any of the rulers of the Pharisees believed in him?" was the cry of those who wanted a respectable religion and were too genteel to worship with publicans and sinners. Where any religious denomination is less numerous, affluent, or honorable in the common judgment of men than others they are conversant with, it may be expected that such as have not virtue or greatness of soul sufficient to adhere to truth and goodness in adversity, will be drawn over to the connection where worldly advantages invite. This has been greatly the case of the Baptist Churches in many parts of the country, though it is not confined to them; and many of those who were expected by their pious parents to succeed them in their places in the churches, are now found among other denominations, where, it is to be feared, the purest motives have not carried them. The contemptible conduct of those who desert truth and duty for worldly advantages, should be laid open and rendered infamous in the view of our youth, as it really is. These are the words of Dr. Furman, in 1792, and they have never lost their application.—Working Christian.

This is an editorial paragraph in a recent number of the Memphis Baptist: "A NEW BAPTIST HISTORY."—The Harpers, "Methodists to the backbone," have engaged W. R. Williams, of New York, to write a Baptist History, in three volumes, and to be ready in one, two and three years, for which they pay him twenty thousand dollars. It will be sold by subscription, and they expect to make one hundred thousand dollars out of it. We do not indulge high hopes of its being Baptist to the backbone. We comfort ourselves with the belief that there is but one Baptist journal in the United States in which such a paragraph could find editorial utterance; although it is sad enough to be forced to admit that there is even one. If our Memphis contemporary does not know the man whom it curiously calls "W. R. Williams," we lament its ignorance; if it does know him, the last sentence above quoted reveals a spirit which Christian charity alone prevents us from characterizing as it deserves.

We hope Bro. Moss feels better after this; if not, why call a few hard names, and not let the sun go down on your unabated wrath. Whether we or Bro. Moss exhibit the better Christian spirit or charity, let the world decide. Had W. R. Williams' history been indeed Baptist to the backbone, why did not the Baptist Publication Society bring it out, rather than a Methodist Publishing House? Some reason. We have to see that history before we go into ecstasies over it.

"LIKE TO LIKE.—With what character may not ignorance and superstition clothe the sounds in the air at night, when storms are on the wing? It is not strange that English peasants, under such circumstances, once regarded themselves as hearing, at times, a pack of hounds in full cry over their heads. Nor is it strange that to their imagination, these unearthly visitants were sent on evil errands and ran before trouble.

"The belief in 'the Gabriel Hounds,' as harbingers of calamity, rose in this way. And does it not illustrate the strong affinity of Pedobaptism for error, that it should make to itself a cosy nest among these wild imaginings? For the credulous multitude held that 'the Gabriel Hounds' were 'the souls of unbaptized children, wandering in the air till the day of judgment!' Ecclesiastical history will show, we think that this is no exceptional case, but that Pedobaptism, through the ages, has manifested a wonderful adaptability to the creations of ignorance and superstition, and has suited well with and, as it were, fitted naturally into them. Now, if it had been of God, would it not, rather, have seemed out of place and alien, and by its likeness to these human surroundings have testified that it had another Author than theirs? Its apt coalescence with them, is, at least, a presumption that it moved at first from the same fountain. Andred drops mingle readily. And symg out of view all its other offenses—how shall Pedobaptism atone for the dishonor cast on God, by the teaching of a false way of baptism, he, the merciful, the fatherly, could doom the souls of children to wander through the restless air for thousands of years, driven to and fro as messengers of ill, and when brought within the knowledge of their race, shorn as utterly of human guise as a pack of hounds?"

It has been often and stoutly denied by Pedobaptists that they ever taught in "prose or poetry" the damnation of unbaptized infants. How long has it been since they expurgated from their public hymns Dr. Watt's vivid description of unbaptized infants tortured in hell-fire? We can recall two inimitable, and most horrible stanzas:

"There is a never-ending hell, And never-dying pains, Where children meet with demons dwell In darkness, fire and chains."  
"Have with the same with endless shame To all the human race; For hell is crammed with infants damned, Without a day of grace."

Louisiana Department.

Resolved, That we at present accept the Baptist as our State organ on the following conditions, viz.:  
1. A reasonable portion of the paper shall be allowed to represent our local interests.  
2. That the Ministers and other Baptists of the State be invited to write for said paper.  
Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ thus selected.  
Resolved, furthermore, that the ability with which the Baptist has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merit—commend it to the denomination as one of the best living exponents of Baptist faith.—Louisiana State Convention.

STAND AND WORK ALONE.

"Can two walk together except they be agreed?" "Evil communications corrupt good morals." "Withdraw yourselves from every brother that walketh disorderly."—Amos iii. 3; 1 Cor. xv. 33; 2 Thes. iii. 6.

Is the Baptist Church, in her doctrines and organization, the institution that Christ established? If so, believers only can compose or make her membership. Christ only is the head; all its members are brethren and equal. Each one is his own priest, and a priest for Christ.

This position is exclusive in its nature and practice. It isolates and separates the church from the world. The primary object of Christ is to make his church "the light of the world and the salt of the earth." Can this be done by compromising with error—by approving and encouraging those doctrines and sects at war with the very genius and existence of the church established by Christ? Certainly not.

Every consistent, intelligent Baptist, and every man, Baptist or not, that at all understands the Baptist ground as above stated, must say that consistency with the principles on which every Baptist Church is organized demands that they (the Baptists) "stand and work alone." For how "can two walk together except they be agreed?"

How can a consistent Baptist—one devoted to the truth as it is in Christ—mingle with any sect, in effort and influence, which differs so widely with Baptists in principles, in doctrine, government and ordinances, as every sect upon earth does, and yet claim to be consistent? Good and true Baptists, faithful to the truth, to the Master, and yet mingle in the pulpit, in revival scenes, singing and pray, while the priest of any sect shall sprinkle the little babe, or receive the unconverted into what these sects call the Church of God! Is it so, that good Baptists in this way recognize sprinkling for baptism, and the nregenerate as the Church of Christ? Ought not Baptists to love the Master and his institution more than they love any man's money or any man's friendship?

Now, after all the trumpeting about union of Christians, we honestly think there is a mistake at last, because they are not agreed. It is impossible for them to agree, while clinging for life to doctrines and practices so dissimilar. And on the presumption that they are agreed on these opposing principles that make the organic difference between the Baptists and the sects, and while agreeing, yet holding to such opposite and irreconcilable things, presents an anomaly and a contumacy unparalleled only by the long-robed Pharisee. "A whited sepulchre without, but full of dead men's bones and corruption." And to take such a position in morals is to declare one's self unfit, not only for the Baptist, but for any sect having a standard of good morals.

If the Baptists have the truth—have "good manners"—why jeopardize the power of that influence by blending it with "evil communications?" The church—the light and the salt of the earth—is to exert its influence primarily, not by shades thrown around the light, nor to dilute the pure salt by admixture with the earth. The Baptist Church can shed forth the pure light of the gospel only when she stands unmixed with any other—when she stands alone and does her own work.

You, my dear brother, that may differ with me in the position I have taken, and take the Bible as your church constitution, take the history of the church, and when has she won the most glorious conquest for the Master? Only when she stood alone and did her own work—when she withdrew from every brother that walked disorderly. And is it not disorder to observe and encourage the making and observance of man's doctrines and ordinances, instead of the Divine Master? The mission of a true Baptist is not to seek the good opinion of a good brother, of any sect, at the sacrifice of their important position and mission to the world. "Ye are the light of the world, the salt of the earth. Even he that loveth father or mother more than me is not worthy of me."

Your mission as Baptists, as a grand army under one Captain, is strictly to obey the commands, "think and speak the same things," stay in your own camp, drill and fight only by the orders and rules given by the only Head of the Church—Christ Jesus. "Stand and work alone." "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. 17.

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DEAR BRETHREN.—Feeling that religious intelligence is always interesting to the great family of Christians, I wish to inform you of a most precious season through which we have just passed, or are passing. Our church (Bayou des Glaizes) commenced a meeting on the 4th Lord's day in August, and continued eight days; and surely we enjoyed a time of refreshing from the presence of the Lord.

We had invited the ministers of our Association to be with us, but they had excuses and could not come. On Thursday, however, Bro. Branch, one of our State missionaries, came to our assistance, and aided us faithfully to the close of the meeting. Bro. Branch is a young minister, but his heart is in the right place. As a missionary he is No. 1. At the close of the meeting we buried five willing souls with Christ in baptism. Others are inquiring, and we hope will soon add to our number. The congregation was the most uniform during the entire meeting of any meeting I ever attended, varying in number at no time through the week more than eight, and on Sunday we had near 300 persons present. Now, you who live in more favored sections, cannot appreciate these numbers as we do who know the country and influence amid which we live. Think of a large parish with but two Baptist Churches and no Protestant Church, and then you who know anything of Catholic influence can begin to rejoice with us.

I am now entering the pastorate for the fifth year at this place, and it is a remarkable fact that I have had but one regular Conference meeting without some additions by baptism; and, my brethren, I attribute our success mainly to the manner in which we teach our children in Sunday-school. We have the promise of God, we humbly claim it, and he faithfully performs it. Some two months since we commenced a prayer-meeting for our classes, and of the number added to the church, two were from my Bible class, one a man of family and the other a young man. You who work in the Sunday-school can understand me when I say that my heart rejoiced when I saw them come forward to tell what God had done for them. Those were pleasant moments; may God grant us many such.

And now, brethren, especially pastors of Louisiana, as you enter again upon the pastorate, arm yourselves afresh, and let us battle faithfully for the Lord. The cause is glorious; our efforts should be untiring. Many of us are seared and camp-worn, and ere another associational year is ended, some of us may fall in this glorious war. May God in mercy grant that we may be faithful and win great victories in his name.

W. H. FANCHER.  
Big Bend, La., Sept. 6, 1870.

THE STRANGEST PART OF IT TO BE THOUGHT OF.

Through the columns of our most excellent paper, permit me to say a few things to the Baptists under the above caption.

The Methodist friends in our section have what they call a quarterly Conference, in which they do quite an amount of official business. This said Conference is one of the vital parts of the great machinery. It belongs organically to the said church. And yet, strangely to say, none but the officers have any voice in this said Conference.

Now, is it not strange that these good and intelligent people have not yet learned that the great Head of the Church did not make this discriminating law of partiality between his children and in his own household. But, said Matt. xxiii. 8, "One is your Master, even Christ, and all ye are brethren"—equal in a common inheritance. But, stranger yet, is the fact that, amidst a Bible-reading, intelligent, free people, so many, with such servile meekness, bow to this said principle and power possessed and enjoyed by these officials, for which they have no authority to possess or exercise, only from the head of their man-made church—the Bishops.

But the strangest part yet to be thought of is—that what may be frequently seen in some sections of the country—these quarterly Conference occasions roll round often, the appointment for which is dogmatically made without reference to the meeting days of other denominations in the same vicinity. And what now? The day of Conference comes, and now is seen, thronging the roads from every point, carriage and buggy, horse and footman. To what destination? To the Methodist quarterly Conference. The well worn out; may be, half clad Baptist preacher jogs on to his Sabbath appointment. It's 11 o'clock, the time to begin the public worship of God. He rises in the pulpit and reads the first lines of the hymn—

"My God, the spring of all my joys,  
The life of my delights."  
but observes that a large portion of his membership is not there. But a peep into the Methodist Church shows him a very large audience, one-third of which,

in all probability, are intelligent Baptists. and some of these—the most beautiful of the gentle sex, and of sweetest voice—enter largely into the sweet songs of this grand entertainment and display of Methodist power. Now this looks well, sounds well, to those only however who can make all, or any part, of true Baptist principles a non-essential.

But "the strangest thing to be thought of" is that a good Baptist can neglect the church of his own choice, the preacher that he called with his own voice to administer to him in holy things, and thus throw contempt upon his own church and ministry, and embarrass one of the most powerful means that God ordained to propagate the truth. Let it be thought of seriously—"the strangest part of it." For a Baptist to neglect his own house, his own family, his own ministry, to countenance error by attending such meetings under such circumstances, while he and the Methodists are at antipodes in doctrine in church organization—one of God, the other of man—is to me, indeed, "the strangest part of it" to reconcile with the views and faith of a genuine Baptist.

The above illustration may apply, for aught I know, to a number of Baptists who neglect their own church of worship for months, yet find it quite convenient to attend a quarterly Conference of the Methodist, and contribute in this way not only a double share of his influence, first by neglecting his own church and minister on these popular meetings of the Methodists, but also giving the Methodist his own presence, with his wife, his children, and even his money, to build up and say "God speed" to a sect that he, as a Baptist, believes radically wrong—to build up an institution claiming to be "the church," or a branch of the "Church of Christ," that as a Baptist he believes to be of man, no Church of Christ.

Upon what grounds can a good Baptist do such things, and upon what grounds can a good Baptist Church bear with such infidelity to obligation on the part of any of its members? Now the right claimed by some Baptists to meet, where and with whom they please—to worship on the Lord's day because they have attended their church Conference on Saturday—offers no foundation for infidelity to those solemn obligations that every Baptist owes to the truth, which he has professed as a Baptist, that the Baptist Church of which he is a member makes the true confession of Christ, which is at the difference of the earth's poles between a Church of Christ and the isms of man. "My sheep hear my voice and they follow me"—not popular sentiment, not for the loaves and fishes, "but as the way, the truth and the life."

Myrtle Vale, La., August, 1870.

BOOK TABLE.

[All books sent to the "Table" will be promptly acknowledged, and noticed in an early issue.]

HANDBUCH FÜR GEMEINDELEHRE. Nach dem Englischen des J. M. Pendleton, D. D., bearbeitet von einem Deutscher am Wert. Cincinnati, Ohio: Publications-Vertrieb der Deutschen Baptisten, No. 178 Elm-Strasse.

The German Baptist Publication Society has translated Dr. Pendleton's *Baptist Manual* into German, and has published it in a very neat dress. It is a very useful book to put in the hands of a German inquirer after the truth. It can be had of Bro. Bickel, editor of *Der Sendbote*, Cincinnati, O. This manual is one of the most valuable that has yet been published. It can be had in English dress at the rooms of the South-western Publishing Company, in this city. Price, 65 cents. The membership should possess it, and study and understand it thoroughly. We congratulate our brother that he can now speak in the German language.

POPE'S ESSAY ON MAN. New York: Samuel B. Wells.

From no quarter have more elegant and useful publications come to our Table. We have previously noticed his edition. Paper never was honored with a more becoming dress, and no author more deserving of it. No one need read the phrenological reflections in the notes unless they desire. Every lover of Pope should procure Wells' edition.

LOVE AT HOME; or, The Family and its Members. By Wm. Aikman, D. D. New York: S. B. Wells.

This book is a gem. Young husbands should present it to their wives. They will be a thousand times repaid. Brothers should present it to their sisters; parents to their sons and daughters. It is a timely and a healthful book. Such books are blessings to society.

We see the same publisher has brought out an illustrated edition of *Boop's Fables*, and we are anxiously expecting a copy. It will be something nice and worthy of the house. It is our favorite book for boys.

PASTOR AND PREACHER, DAILY MANNA. Boston: Gould & Lincoln.

The former of these is the memorial address delivered by Rollin Neal upon the life and character of Baron Stow, of Boston, and will be read with interest by all who knew Eld. Stow. The *Manna*, prepared by Eld. Stow, we have been familiar with for several years, and have found it pleasant to the taste. It is a

verse of Scripture selected to be read each day in the year, to which the author adds a brief analysis, and a verse, to be committed, "to facilitate profitable reflection." A minister will find in it the framework of 365 sermons.

A TREATISE ON THE PREPARATION AND DELIVERY OF SERMONS. By John A. Broadnax, Greenville, S. C. Philadelphia: Smith, English & Co.

We have only time to thank the publishers for the copy. When we have time to examine it we will express our opinion of its merits. The name of the author is a guarantee of its excellence, and commends it to our Southern ministry. We suppose that \$2.00 addressed to the publishers will secure it. We will send a copy to any one sending us four new subscribers.

AN APPEAL.

[We most cordially commend the following modest yet earnest appeal to every Baptist in West Tennessee, and especially in the bounds of the Central Association. Union City is a very important point, one of wide-reaching influence, and we know of no place that needs a church so badly. The brethren are poor but true Baptists, and willing to do all in their power. Each church in the Association can send them \$10, or \$20, or \$50, and help them right through, and so aid the cause of Christ. Yes, we remember when a youth and a stranger in Tennessee, Bro. Jones' gave us the right hand of fellowship. We shall never forget it, never.]

Bro. GRAVES.—Can there be one dollar, two, five or ten had, in your influence, for our church building at our city, where we are struggling for a being against large odds of Pedobaptist influence, and, too, where it is unpopular to be a Baptist? We are without a house of worship, without a pastor, and too poor to build without help, and too poor to employ such a pastor as we want, having a building on hand. I hope the Lord will put it in your heart, and other good brethren, to give us a few dollars to help us in this great effort, in this great hour of need, to build a house in which to worship God.

We have a temporary house—that is, a hall—where we worship twice a month, whether we have preaching or not. We talk, sing, and pray, and keep up our church records; have also a little weekly prayer-meeting, and quite a good Sunday-school.

Our little church numbers upwards of fifty members, all of us poor, but God being our helper, with Bro. Graves and other good brethren, we are going to build a house (not shanty) of brick, 40 by 70 feet, not very fine of course, but neat and plain. The bricks are bought and paid for, the wall is under contract, and the foundation laid. We take one step at a time, knowing our limited means.

Will you, Bro. Graves, be so good as to call on our Baptist brethren, in your own way, for a little help, which we will acknowledge through THE BAPTIST, (which is taken by a number of our little church).

Another object in this communication, is to inform you that our good Bro. White-man, of California, intimates some help in our church building, from some friends there, provided we can have your indorsement as a safe place to invest a little money for the honor of God's cause. I am sure you will do that favor for a little down-trodden church, as ours, for principle's sake, that we compromise not an inch of gospel ground. Speak for us. May the Lord bless you.

B. F. JONES.  
(The same brother who gave you the hand of church-fellowship when you first united with the First Church in Nashville, in 1845.—J.)  
Union City, Tenn., Aug. 10, 1870.

Secular.

Within six months after demagogic war has shaken the strongest monuments that statesmanship has reared in the old world, the value of cotton will be as great as at any recent period. Peasants, when converted into soldiers, become eminently destructive of tents, trousers and blouses. The South must supply the material for clothing and Europe food for powder. We gain money, and Europeans fame. The South, by this terrible war, if no calamity such as we have witnessed in broad districts of Mississippi befall these States, will become the richest country on the globe. Europe grew strong when we were weak, and rich as we were impoverished, and if Providence do not fail us, good and evil at last will be evenly distributed among the nations.

EFFECTS OF THE WAR ON BUSINESS.—The disastrous effect of the European war excitement in England is indicated by a recent London telegram which says: "Nothing was ever known like the present commercial depression. Many men worth \$500,000 a day or two ago, are bankrupt to-day." A newspaper item says the Rothschilds lost twenty millions in a few days from the depreciating effects upon property by the announcement of the war.

It is stated that a Bloomington, Ill., girl was recently bitten by a mad dog, and a so-called mad-stone was applied to the wound, which, though severe, had not been previously painful, but thereupon became severely so, a stench almost unbearable filling the room. When taken off the wound, the stone was placed in water, on which a green scum arose, like that seen on the surface of stagnant pools.

LABOR ABUNDANT.—There seems to be a great surfeit of labor in California. In San Francisco the number of unemployed men has become so large, and their necessities so pressing, that the city authorities lately undertook to provide employment for them on some public park works. Fifteen hundred men applied in one day for this opportunity to earn their bread.



WRITERS TAKE NOTICE.

All business relating to the *Publisher's House*, books, printing, etc., should be addressed to the Secretary, P. B. Jones, and not to me. We have no connection with the business of the *Publisher's House* whatever, having no share in it. All business relating to the Sabbath-school department, books, papers, etc., should be addressed to P. B. Jones, not all business relating to THE BAPTIST, or "The True Society," should be addressed to J. R. GRAVES, 217 Broadway, New York.

DELATED CORRESPONDENCE.

FROM JULY UP TO DATE.

Eld. Robt. Livingston, Missouri.—Have you not seen your name and money receipted in the columns of THE BAPTIST every week? and have you not read our repeatedly published explanation, that so soon as the Publishing House could print, we would send? What more could we say in private letters? Your Tracts were sent this week.

J. T. S. PARK, Alabama.—I must go to the General Association in Tennessee on the second Sabbath. You shall have the *Tracts* for all your subscribers, and any other minister in the South, and we will send it to you on receipt of ten subscribers, or if you will advance \$30 on subscriptions, will send *Tracts* at once.

Bro. Halliburton, Arkansas.—We find we cannot possibly get back to attend the General Association of East Tennessee, that meets on Friday before the second Sabbath. We shall spend some weeks in Arkansas this fall, en our way to and from and at the Convention—but must not fail to meet our own.

A. Yates.—All subscriptions entered by you directed, Dickerson paid to a B. Smith, 428, Hall 4 Co. Rice 4 41. If you will give me a list of names and postoffice, I will look up and compare with my books and report.

J. Sandlin, Decatur, Ala., and S. J. Whalley, Alabama, and Mrs. Watson, Beckville, Texas.—We have sent you some memoranda to your credit, but no entry of what the amounts were for. Will you write us?

J. C. Foster, Alabama.—We wish you to gain the premium offered, and every other minister in Alabama. We think you for the present of two. Does your *Tracts* fit you? Report—as all should, and but few do.

B. Sinclair, Texas.—Every name duly entered, credited and mailed. It can't be our fault. If it is still the case, write us. We appreciate your favors, and will do all in our power to rectify.

E. C. Everett, Texas.—We have looked over our books carefully, and all is right. It is between New Orleans and your place, and how to reach it, we know not. Will write to the Special Route Agent.

Bro. Douglas, Missouri.—We have written you about that application, and the letter has come back—"No such postoffice." Will you tell us the postoffice you get your letters at?—soon.

E. H. Hein, Texas.—Have you received Life and Epistles of Paul? If not, tell us the nearest express office to you, and we will send a good work, and you shall have the premiums.

T. W. Hanson, Arkansas.—The names all on our books, and all mailed from this office. We have recently stirred up the postoffice officials. Report if they now come.

J. W. Moses.—You wrote about money sent for J. S. Branton, but you do not give the State or postoffice of either of you, and we can't find you without them. Write again.

E. Merrell, Arkansas.—You sent \$5 to pay for *Baptist* and *Common* paper, but none for *Wells's* paper. Your letter is before me. It is not my mistake.—WICKER.

J. P. Johnson, Mississippi.—You paid \$4 and commended Vol. 1, No. 21. Your paper was stopped because time out. Did you ever pay another time?

Eld. N. R. Stephenson, Arkansas.—Money received and names entered. Thank you. Be assured the papers will be regularly mailed from this office.

J. C. Ward.—You can get them of the American Baptist Publication Society, Philadelphia. Write and so direct your letter. Don't know the price.

J. A. Harrell, Louisiana.—Your list and mine tally. All right here. The mail route is now changed, and you will receive your mail via Monroe.

Bro. Hewlett.—I have read your "growl," and am astonished at you. Do you claim that the practice? I do not say appointment.

L. B. Smith, Tennessee.—D. Young's time was sent at No. 28, and name and name dropped. Yours is O. K., and mailed.

Bro. W. H. Head.—It will not be possible for us to visit your Association, as we find it will conflict with appointments.

E. Dodson.—Your *Tracts* is printed. No one has paid me any money for you. You can forward the money in your hands.

D. Brooks, Jackson, Ala.—The *Ladies' Repository* is not in existence, and so we give you credit for \$3 on your paper.

Eld. J. T. Craig, Arkansas.—That money you gave us for W. Wood's paper was credited to him, and on his paper.

White.—We now understand you, and will report in due time. There is no other content as yet.

Bro. Perry, Rome.—Your \$1 entered, and *Tracts* next week. You do not tell where Doty's postoffice is.

Bro. Lea, or Mayfield.—Correspond with Eld. E. J. Brown, of Preston, Ga. He will come to Arkansas.

T. H. Norrell.—Nicholson's receipt was given him on his paper. You can do much for the paper.

John W. Smith.—The printer did not put your name in the machine. All right now. Thank you.—We now understand you, and will report in due time. There is no other content as yet.

Some one from Marshall P. O., Texas, sent us \$19. Who was it? and for what purpose was it sent?

The Home Circle.

CHILDREN.

Children, make your children's time Pleasant to remember, When the morn' Antennae comes And the cold December.

QUESTION IN LONG DIVISION.

Richard Walters was on his way to school one day, with his slate and books neatly strapped in a bundle under his arm, when he felt a hand resting on his shoulder, and, on turning round, he saw a pleasant-looking gentleman, who said to him, "On your way to school, I suppose?"

"Yes, sir," said Richard. "I see you have a slate in your bundle, and suppose you have an arithmetic, too. Under which rule are you working?"

"Long division," said Richard. "Will you let me try to work a question in long division on your slate?" the gentleman asked.

Richard looked at him in astonishment, and scarcely knew what answer to make. He did not know but the man was crazy; for who ever heard of a sane man stopping a boy in the road, and asking permission to use his slate for ciphering?

However, Richard thought he would see what the man would do, and he unbuckled his bundle, and handed slate and pencil to the gentleman. The stranger took them without saying anything, and stepping to the side of the path, figured away in silence for two or three minutes. By the time he had finished, some half-dozen of the school-boys came along, and stopped to see what was going on.

"Good morning, boys; I'm glad to see you," said the gentleman. "Here's a question in long division I've been working out, and I want you to look at it, and see if it is right."

Richard took the slate, while the boys looked over his shoulder at the figures. "Wrong!" "Wrong?" "It is wrong!" shouted several voices at once.

"What's the matter with it, boys? Where is it wrong?" asked the gentleman.

"Why," said Richard, "you made a mistake almost at the very start. Nine from eighteen leaves nine, and you've got it seven."

"And is that the only mistake?" asked the gentleman.

"That is all I see," answered Richard. "I think the rest is all right," said another boy.

"Work out the question yourself, and let me see the result," said the gentleman to Richard.

Richard did so, and handed the slate to him, and he at once said, "You are right, mine was wrong; and the boys were all wrong in saying that the only mistake was that made in the beginning; for, as that was wrong, everything that followed it was wrong. Those figures, though right in themselves, gave me a wrong answer, because of the error in the commencement. And that is just the way you'll find it through life. A wrong committed while young, will cling to you in some shape or other as long as you live; and though you may afterwards repent and do right, yet the results of your life will be different from what they would have been had you always done right; for life is like a question in long division, and you are daily working it out. The boy who lies, or swears, or is dishonest, is making a mistake in the commencement of this great question which will very seriously affect the result when the work is finished."

By this time the school-bell rang, and the boys went on their way, thinking that the strange man had taken a strange way to teach them a very useful lesson.

THE UMBRELLA BIRD.

"Now, to-night, children," said Mrs. May, "let us press uncle Fred into the story-telling service. To-morrow he sails for China, and we shall have no chance of imposing upon him again for a long time. What say you all?"

"Agreed," cried the merry group, "and here, just in time, comes..."

"I say, uncle, wouldn't you like it better to go on the air line, as birds do, instead of being crowded down in a ship? Wouldn't it be fun, no baggage, or water-proof cloaks, or a-senest umbrellas to care for? Wouldn't it be grand?"

"No, wouldn't I did I hear you say? What if I should tell you I know of one bird who always carries with him that protecting shield?"

"A bird carry an umbrella! Why, uncle Fred, how funny! Where does he live? Is he afraid of getting his delicate outside garment wet? I thought birds did not care for rain-drops!"

"No more do they," replied uncle Fred, laughing, as he played with Bell's golden curls. "These umbrella birds are singular little creatures, and a little foppish—they are of the family of chatters, and in addition to other fascinating points, can boast as long a name as anybody. Now, pronounce after me, 'Cephalopterus ornatus.'"

"These feathered beauties are of a lovely glossy black hue, giving out bluish reflections. They have a superb tuft of blue, hair-like curled feathers on top of the head, and in addition to them a plume of them, long and silky, depending from the neck. They are about the size of the crow, and feed principally on fruits. Their note is loud and deep, so that sometimes the natives of the Rio Grande call it 'The Piper Bird.'"

"An English gentleman traveling in that region, had one, given him, which, he said, was about as large as a raven, and very black. The crest on his head was formed of feathers two inches long, and very thickly set with hairy plumes curling over at the end. Sometimes these were laid back so as to be hardly visible, or, if it so pleased, the feathered dandy could erect and spread them out on every side, forming a hemispherical dome, completely covering the head, and even reaching beyond the point of the beak."

"He must have been a magnificent creature on parade," said Fred the leas, whose ideas of review were based upon elevated notions of military splendor, as exhibited on that day of days to American boys, July fourth.

"But the tasseled plume, that pleases me best," said winsome Lucy May.

"Well," resumed the speaker, "this poor bird was wounded slightly, so to rest it comfortably a large wicker basket was arranged cozily for its use, but it was a high-spirited creature, and refusing to eat, its owner had to force bits of banana down its throat for two days. Afterwards he found an acid fruit, and this the prisoner condescended to accept, but not enjoying captivity it soon after died."

"Poor thing," sighed tender-hearted Bell. "I wish I could see a picture of him."

"Not of him, but of one like him, you can," replied the uncle, "if Sam will bring from my library the volume of 'Birds Illustrated.' Here he is, his umbrella all spread. He has a real bright eye, too, and, one would judge from his portrait, was altogether a very well-to-do individual. That's all I can tell you now. Let's have a merry break up, and get ready for evening call!"—Mother at Home.

TIMELY AND TARDY WISDOM.

"It came to pass," says a Hindoo fabulist, "that in a certain reservoir of water there were three fishes. The name of the one was Mr. Wise-before-the-time, and the name of the second was Mr. Wise-at-the-time, and the name of the third was Mr. Wise-after-the-time. Now it happened that while they were swimming about in the reservoir, the fisherman came down with his nets to the bank, and, looking up and down, he said: 'It is very hot; the water is evaporating very fast. I need not trouble myself with angle or net, I shall catch all the fishes without them by and by.' Hearing this, Mr. Wise-before-the-time warned his two companions to escape; but they said, 'There is plenty of time, let us wait a little.' 'No,' said he, 'I shall go while there is water left.' So, bounding from the reservoir into the adjacent stream, he was soon out of sight. 'O,' said the other two fishes, 'what a hurry he was in!' So they went on swimming. The next day Mr. Wise-after-the-time, finding the water all drying up, except one little stream which went over the dam, said to his companion: 'Do you see this? The water is going, I must be off.' So he got through, although in doing it he scraped his fins. 'Plenty of time yet,' said Mr. Wise-at-the-time. And he swam about until the fisherman came. 'Just what I thought,' said he, 'the water is dried up.' And throwing aside his nets, he caught Mr. Wise-after-the-time, who, as he struck the bank, exclaimed: 'I do wish I had gone before.'"

An Irishman asked a gentleman to write a letter for him. The substance of it was advice to his friend Tim O'Brien to come out to America. "Tell him, yer honor," said Patrick, "that we have met twice a week here. 'You know very well that you get it every day,' interrupted the amanuensis. 'Troth an' I do; but he would think I was foolin' him; sure, he'd not believe me.' The letter was ordered, to end as follows: 'I send you twenty pounds with this to bring you over here. If you're alive, Tim, you're welcome to it; but if you're dead, you'll just send it back at once.'"

A Huxey marketman nailed the following notice under the awning of his market, one Sunday: "All losers will please stand here." It was a success. No one stood there.

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The P

THE VISION 184. V. [Preached to his church and reported for this paper]

The revelations of made often by direct more frequently by And it will be noticed lime, however overpore were, yet what they pure, consistent.

In this disclosure heavenly scenery—age of the foundation of absurd mytholog laws were given—born—when the song the poems of Heicic sions and profligacies gods of Olympus—Isaiah is revealed the one glorious God, holiness, his mercy, the teachings of Jesu and in harmony with and spiritual concep which the human mir us notice:

I. THE CHARACTER PERSONS AND ITS SCEN II. ITS EFFECT ON 1. The character of was not a disclosure curiosity. It is re the supernatural rev seers, as recorded in foreknowledge of pe no gratification of ma to know beforehand surely of his own life. There is nothing like tricks—no fortune-tel has an object outside a individual's affairs—al some grand truth or g the secrets of nature, revealed; not even t of God, or the widor the diversified operi bracing government. on the heavens and man might discover, searching, could find acter as the moral g verse? The design of fix our attention, as it tion and fidelity of sheds a stream of light redemption.

2. The place. "I am train filled the temple was borrowed from the its holy place, its ever-crowned and vested big of assistants.

The universe is Ge fills it. "Heaven and majesty of thy glory." vast realms, from all ho continually the song who is its light and gl within this boundle where God specially Father's house; the ho hands, eternally in a temple where circling round the throne in ev

3. The person. "I "No man hath seen Ge finite being ever b proachable Deity. But was the Wom, and the God, and the Wom we beheld his glory." Ezekiel by the river of heavens were opened n of God—"the whirl cloud—the fire infoldi brightness as the color the midst of the fire." firmament was the liker and upon the likeness of the likeness of the app above it." (Ezek. 1. 26) Glory Man—the first-Lord," says Isaiah, "hi "These things," says J referring to this very vis saw Eaias when he ag low and spake of h Lord in his temple as the King-priest, the M ANT A PRIEST FOREVER midnat of the seven c John, "I saw One lik of Man, clothed in a gar and girt about the "girdle"—the high prie "like unto the Son of M

4. The attendant. of blood-washed spirit