

# THE BAPTIST.

MEMPHIS, TENN., SATURDAY, NOVEMBER 11, 1871. No. 11

Rate of Advertising...  
One Year...  
Six Months...  
Three Months...  
One Month...  
Per Copy...

## Illustrations.

**No. 202.—The Traveller in the Desert.**  
A traveller was crossing a mountain night alone, over almost unbroken snow. Warning had been given that if clouds passed down his weary, he would inevitably be scolded in death. For a time he went bravely along his weary path; but with the deepening shade and darkness, he felt that there still a weight upon his brain and eyes which seemed to be irresistible. In vain he tried to reason with himself, in vain he strained his utmost energies to shake off that fatal heaviness. At the crisis of his fate his feet struck against a heap that lay across his path. "What is that, although no stone could be heavier on my feet?" He stepped to touch it, and found a human body half buried beneath a fresh drift of snow. The next moment the traveller had taken a brother in his arms, and was placing his hands, and chest, and brow, something upon the stiff, cold lips the warm breath of a living soul, pressing the silent heart to the beating pulse of his own generous bosom. "The effort to save another had brought back to himself life, and warmth, and energy. He was a man again, instead of a weak creature succumbing to despairing helplessness, dropping down in a dreamless sleep to die." "He saved a brother, and was saved himself."—*English Hours and English Home.*

**No. 207.—Mike and the Priest.**  
NEVER was a better answer made than a poor Irishman made to a Catholic priest while defending himself for reading the Bible. "But," said the priest, "the Bible is for priests, and not for the likes of you." "Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' and sure the priests have got no children." "But, Michael," says the priest, "you cannot understand the Bible. It is not of your to understand it, my man." "Ah, very well, your reverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap of good." "Very well, Mike," said the priest, "you must go to the Church, and the Church will teach you; the Church will give you the milk of the word." "And where does the Church get it from but out of the Bible? Ah! your reverence, I would rather keep the cow myself."—*Herald and Preceptor.*

**No. 208.—The Glow-Worm.**  
THOUGHTLESS of his diamond light, in the evening hour,  
There lay a glow-worm, fair and slight,  
Beneath the peony bower.

From foul moss and a monstrous form,  
A toad's ugly hue,  
And on the insensate worm  
His deadly venom threw.

"What evil have I done thee?" cried  
The worm in dying throes.  
"What hast thou done?" the toad replied,  
"Wherefore shinest thou so?"

Envy, hate and persecution are the penalties that striking success has ever to pay; every wary toad will cast its venom on him.

**No. 209.—Words of Power.**  
A pious man, who was going up the Mississippi in a steamboat and distributing tracts on board, came in the course of his labors to a group of people, one of whom was an infidel. This man received the tract and at once cut it with his penknife into small pieces, saying, "There goes your machine." One little piece of the tract adhered to his coat, and he read on it the words, "God and eternity." Like a nail in a sure place these words stuck fast in his heart. He endeavored by drinking and eating to turn his attention to other things; but his thoughts kept going back again to "God and eternity," and he found no peace till he came to Christ, and "he now preaches the faith which once he destroyed."

**No. 211.—Secret of Impressive Preaching.**  
THOU must be true thyself,  
If thou the truth wouldst teach;  
Thy soul must overflow, if thou  
Another soul wouldst reach;  
It needs the overflowing heart,  
To give the life full speech.

Think truly, and thy thought  
Shall the world's famine feed;  
Speak truly, and thy word  
Shall be a fruitful seed.  
Live truly, and thy life shall be  
A great and noble deed.

**No. 210.—A Small Audience.**  
ONE of the Savior's most delightful discourses, second only to the Sermon on the Mount, is that delivered at Jacob's well, but one instance—and that one a poor, despised Samaritan woman. It encourages the heart of a Minister, of course, to be able to preach to multitudes—often if fatters vanity and pride. But let him not count it condemnation, when the occasion calls for it, to speak the truths of the gospel to solitary listeners, or to "two or three" gathered together in the name of Jesus.

**No. 212.—Early Impressions.**  
TO a brickyard, and take a brick freshly molded, and press a leaf upon it; a gentle pressure of the finger will suffice. Yet subject that brick to the kiln, and it will come back with the impression ineffaceable. Build it into a house, and you may see it across the street. The mind is the same brick. Do not let it be the truth of God into contact with it. Under his blessing, the beautiful impression will last eternally.

Dr. Johnson once silenced a notorious female blasphemer, who was condemning some of her friends for painting their cheeks, by the remark that "it is far less harmful for a lady to reddon her own complexion than to blacken her neighbor's character."

## DIALOGUE BETWEEN CHRIST AND NICODEMUS.

This dialogue commences at the second and ends with the twenty-first verse of the third chapter of the gospel according to John.

Nicodemus was a Pharisee—a ruler of the Jews, a Senator of the Sanhedrim. He came to Jesus by night, secretly, at one time; an inquirer, acknowledging him a teacher come from God, and that God was with him.

Afterward, however, he obeyed himself to be a disciple of Christ when he came with Joseph of Arimathea to bury the body of Christ.

When Nicodemus came to Christ by night, he said to him, Rabbi, we know that thou hast come a teacher from God, for no one can do these signs which thou doest except God be with him. He knew of the signs and wonders and miracles which Jesus did, and that they were above what any one could do, except God was with him.

Now, doubtless, Nicodemus believed that what he had said to Christ would be sufficient evidence of his faith in Christ's wisdom and power to govern, and sufficient to entitle him to membership in the kingdom of God. Desiring, no doubt, to be a member of Christ's kingdom of government, and aspiring, doubtless, to an honorable position in it. Jesus being desirous to disabuse the mind of Nicodemus on the subject of his government and its membership, and to teach him the truth about it, he answered and said to him: Verily I say to thee, except a man be born again he cannot see the kingdom of God. This was a new idea to Nicodemus, with which he was very much astonished, because he did not understand its literal and spiritual meaning, and because no other government in the world ever had any such requirement in order to be seen.

Now what kingdom of God is that which is spoken of by our Savior which cannot be seen except a man be born again?

The prophet Daniel speaks of a kingdom which the God of heaven would set up, which never should be destroyed. Dan. ii. 44. The same prophet also speaks of it as a kingdom to be given with glory and dominion over all people, nations and languages, to one like unto the Son of Man. Dan. vii. 13-14.

According to the prophecy of Daniel, this kingdom was to take place during the existence of the Roman Empire. Dan. ii. 44. And as it was set up by the God of heaven, it is in the New Testament termed the kingdom of God. According to the prophecy of Daniel, the kingdom of heaven, or of God, was set up preparatory to which in the fifteenth year of the reign of Tiberias Cæsar, when Pontius Pilate was Governor of Judea and Herod the Tetrarch of Galilee, etc., the word of God came to John—the voice of one crying in the wilderness, "Prepare the way of the Lord," etc. This John did, so that Christ recognized the work of John and the disciples made and baptized by him as members of his kingdom or church.

A people thus separated from the Jews and the world Christ recognized as members of his kingdom or church, when he chose from them the twelve apostles, who were thus made officers of his church. And again when he chose one in the place of Judas, who by transgression fell, he chose one of those men who accompanied with them all the time that the Lord Jesus went in and out among them, beginning from the baptism of John unto the same day that Jesus was taken up from them.

In order to be a member of the church or kingdom of Christ, two things are required by the law of Christ. First, an internal work; second, an external action. The internal work is taught by Christ to Nicodemus when he said to him, except a man be born again he cannot see the kingdom of God. Nicodemus knew what was meant by a fleshly birth, but was ignorant of what was meant by being born of the Spirit, born of God, or born again, in the language of Christ to him.

The figurative sense of Christ's language means (without doubt) that a man must come out of a carnal, earthly, and material state, and be born into a spiritual one. Being by the Spirit of God quickened, made alive, a new creature. This new creature is represented in the Bible as coming out of a state of darkness into light—out of the bondage of sin and death into the light and liberty of the gospel—out of animosity and hatred to God into love and friendship for him and his kingdom. Now, a man thus changed can see or understand that he is a child of God by faith in Jesus Christ. He now loves Christ as an elder brother—loves all the brethren, and knows he has come out of death into life, because he loves the brethren. He is now spiritually minded, and can see spiritual objects; that is, he can love, appreciate, and enjoy them, and in this sense he can see the kingdom of God. So, being a true lover of Christ and his kingdom, he will avail himself of the first opportunity of becoming a member of the church, by being immersed by one of her lawful officers. Now, having complied with the law of Christ by this external action, and having experienced the internal work spoken of by Christ to Nicodemus in the third verse, he is Scripturally a member of the church of Jesus Christ, and should earnestly contend for the faith of the gospel, and do all things whatsoever is commanded in the Bible. Now, I wish to be distinctly understood, the internal work spoken of above is taught by Christ to Nicodemus in the fifth verse of said chapter, when he says to him, "Except a man be born again he cannot see the kingdom of God." The external action is referred to in the fifth verse of said chapter, where Jesus taught him more than he taught him in the third verse, in order to a man's entering into the kingdom of God; taught that a man must not only be renewed in spirit, as taught in the third verse, but he must be born of water as well as of the Spirit to enter into the kingdom (or church) of God. The reason why Jesus in the fifth verse speaks of being born of water before the Spirit, he had taught Nicodemus in the third verse he must be born again, so that in the fifth verse he speaks of that first which was not spoken of before, and repeats that which was spoken of in the third verse, almost verbatim, to show that not only an external action was necessary to entering into the kingdom of God, but that the internal work taught in the third verse must exist—so in the seventh verse, referring to the third verse and using some of its identical language, Christ says marvel not that I said unto thee, ye must be born again. So that we see, from the scope and context of this dialogue, and from the order of the language of the great Teacher to Nicodemus (immersion), or being born of the water, has nothing to do with the internal work above spoken of, any more than that it is an evidence of its existence in the mind and heart of the disciple—for the spiritually minded desire to know and obey the commandments of God, and to make a declaration of their death to sin and newness of life, and emblematically to declare the sublime and glorious fact of Christ's death, burial, and resurrection. But in this dialogue Christ not only teaches Nicodemus these earthly things, as he calls them, but heavenly things, viz: that Christ came down from heaven, even the Son of Man, who is in heaven. (See verse thirteenth.) In verse fourteenth he teaches the crucifixion of Christ, when he says, "Even so must the Son of Man be lifted up." In the fifteenth verse he teaches his faith, that whosoever believeth in him should not perish, but have eternal life. In the sixteenth verse he teaches the love of God in the gift of his Son, and that those who believe in him shall not perish. In the seventeenth verse he teaches the object for which God sent his Son into the world. In the eighteenth and nineteenth verses he teaches the condemnation of those who believe not. In the twentieth and twenty-first verses he teaches the effects of doing good and the effects of doing evil. Thus, we see that in this

dialogue Christ gives to Nicodemus a synopsis of the important things contained in his gospel; nor does he in this leave out immersion, but in his figurative style to Nicodemus, in the fifth verse, he most plainly teaches it, and that without it a man cannot enter into his church or kingdom. The misconception of this fifth verse, in making immersion necessary for the internal work, is altogether to the contrary, and very unscriptural. And as with those who teach it to be born of the water in the same sense as being born of the Spirit, and contending that the water with the birth of the Spirit do not teach that immersion is necessary to the internal work. Still, they quote a great many texts from the Bible, without regard to the context in which they stand, which speak of the cleansing and purifying effects of water, and apply them to what is said of water in the fifth verse, as if it stood by itself and had neither scope nor context. And thus they darken counsel by making the being born of water, mentioned in the fifth verse, figuratively represent the being born of the Spirit; when the being born of the Spirit is a figure itself, and much more plainly defined without forcing the water mentioned in the fifth verse into its service. It needs no help, it being very plainly defined without said figure.

The misconception of these texts in this dialogue has done great and ruinous evil in early and later times. Such as baptismal regeneration and its fruits, infant baptism, etc., which ought all to have been prevented by a careful and unprejudiced reading of the dialogue. For I believe that every sound, plain, intelligent and unprejudiced mind would in this way come about to the conclusions above written. Another reason why the third and fifth verses in this dialogue have been and are misconstrued, is the misunderstanding of what is meant by the kingdom of God.

It is a long time ago, I think, most plainly and distinctly set up by the God of heaven, and that it is the Church of the Lord Jesus Christ. May it, mayers all study to know its laws; and may they love and obey them is the prayer of the writer.

**HOW IT WILL BE IN 1900.**  
Ere long the Southern States will be undisturbed by the negro element. Can any one realize the exceedingly probable fact that in 1900, only twenty-nine years from now, the population of the United States will number 75,000,000 of us, trust, free and independent citizens? Yet Mr. Samuel Ruggles proves that this will be the case, without making allowance for annexations in North and South that will certainly come about; Mr. Sumner and all others to the contrary notwithstanding. He shows the reason for his prophecy in figures, and although the old saw that "figures won't lie" is the most unvarnished of proverbs, Mr. Ruggles' figures have acquired a reputation of their own; and a good one at that. For the past thirty or forty years he has been figuring about our internal and domestic commerce, and although he has often been accused of romancing in figures, the facts have always sustained his predictions. When, therefore, the ablest, most experienced and most trustworthy statistician now living tells us that we shall have a population of 75,000,000 in 1900, the younger part of the present generation may as well consider what awaits them in their maturity and old age.

Seventy-five millions of people in the United States implies the settlement of the entire South and West by as dense a population as that of Massachusetts, the reclamation of the arid wastes of the great plains by irrigation; the development of States as strong as Ohio, Indiana and Illinois along the settlement of the great Utah Basin by four or five millions of agricultural and pastoral people; the development of a tier of agricultural States along our Southern border from Lake Superior to the Pacific, as populous and prosperous as Missouri and Minnesota, the growth of the Pacific States into commonwealths as rich and populous as New York and Pennsylvania. It means that New York will cover the whole Manhattan Island with a population of at least two millions; to say nothing of the outlying suburbs in New Jersey and across the East river; that Chicago and St. Louis will each become as large cities in fact as they are in their own estimation, and that San Francisco will have half a million of inhabitants. The national debt will have become a tradition, and it will be difficult

to understand how it was ever hard to raise three or four millions by taxation. Such are the glowing visions which excite by the present and careful figures of Mr. Ruggles. If any of our readers are unduly "Baptist" in their tendencies and inclined to get the blues over our future, we advise them to indulge in the line of speculation suggested by his striking statistics, and carry our predictions more into details.—*N. Y. Mail.*

**CHRISTIANITY AS WEARY.**  
HE was weary—Christ the Meek and Lowly One, who had the world's burden on his shoulders, and the world's sins on his heart.

He was weary—Christ the Saviour, who had borne the cross for us, and who had shed his precious blood for us.

He was weary—Christ the King, who had conquered the world, the flesh, and the devil, and who had set up his kingdom on earth.

He was weary—Christ the Father, who had loved the world so much, that he had sent his only-begotten Son into the world, to save it from all unrighteousness.

He was weary—Christ the Son, who had obeyed the Father, and who had laid down his life for us, that we should have eternal life.

He was weary—Christ the Holy Spirit, who had dwelt in the hearts of the apostles, and who had guided them into all truth.

He was weary—Christ the Church, who had been born of water and of the Spirit, and who had been established on the rock of Peter.

He was weary—Christ the Kingdom, who had been set up on earth, and who had been given to the Church, to be preserved and to be proclaimed.

He was weary—Christ the Kingdom of God, who had been given to the Church, to be preserved and to be proclaimed.

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**QUESTIONS AND ANSWERS.**  
1. Is the "Catholic" church a church of Christ?  
No.

2. Because it teaches the adoration of saints.  
3. Because it withholds from the private members the wine in the Lord's supper.

4. Because it converts the Lord's supper into a mass, and makes the minister a priest.  
5. Because it says, "a man may be saved without being born again."

6. Because it professes to believe in a purgatory, without scriptural warrant.  
7. Because its priests corruptly take pay for saying masses for the dead.

8. Because it supports a corrupt system of nuptials, many times used for purposes of foul and debasing lust.  
9. Because it has instituted a confessional, with its machinery of oppression and corruption.

10. Because it falsely claims to have the true succession from the apostles of Jesus, when in spirit and in practice there is scarcely a single feature of resemblance between them.  
11. Should the "Catholic" church be feared and opposed?  
Yes.

1. Because it has always been a persecuting and intolerant church. Its history is crowded with cruellest surpassing description.  
2. Because it ruins the souls of men.

3. Can any true evangelical church be the daughter of the "Catholic" church or derive succession through her?  
No.

1. For to be its daughter, such a church must resemble its mother; and if any church resemble the "Catholic" church it is unlike Christ.  
2. For a succession through a corrupt church is no succession at all—the essential idea of the true church being "a body of believers in the Lord Jesus Christ." And the "Catholic" church, if it ever had this feature, has long since lost it.

The "American Baptist Year-Book for 1871," gives a total of 917,445 regular Baptist churches, with 10,818 ordained ministers (and having 6627 more churches than ministers), and 1,410,493 members, averaging nearly 81 members to each church. There are also about 600,000 Baptists separated from the main body, making a total of upward of two million Baptist church members in this country. Making the customary allowance, that each church member represents on an average five persons connected in family or other relations, it will appear that the Baptist influence reaches ten millions of our people.

4. Protestant historians frankly admit that Baptist churches are the only religious institutions that are closed to the world, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—*The Trilemma*, p. 25

Mississippi Department.
Eld. J. B. GAMBELL goes to Virginia with his family to visit his wife's relatives...

Voluntary Institute of Tipton Association.
This body met at Ripley Thursday, 28th October. The attendance was very small...

On Monday, Eld. J. R. Graves, who was recognized as the President and General Agent of the Southern Baptist Publication Society...

Some very able sermons were preached during the session by Elds. Barkeley, Ball, Gannor, Graves, and Branham. All of these brethren did credit to their calling as ministers of Jesus...

BOARD OF DOMESTIC MISSIONS OF THE MISSISSIPPI BAPTIST STATE CONVENTION.
This Board met at Ripley, October 27th. A letter was read from Dr. Sumner, showing the appointments of the Mission Board in this State for the present year...

The following was received the day before the time for the meeting referred to. We would have been glad to have been present, but the communication (but eleven days before the day of meeting) was too late to give us an opportunity to attend...

COLDWATER ASSOCIATION.
THIRTEENTH ANNUAL SESSION.
W. V. HALEY.
We looked forward to this session with unusual pleasure, because it was to be held with our church (Hopewell, at Arkabutla, Miss.)...

The most perfect harmony marked the deliberations; unanimity of feeling and sentiment prevailing inasmuch that every one on going away felt to have enjoyed a season of refreshing...

Barkeley, B. F. Thomas, R. G. Hewlett, J. Smith, H. L. Finley, and others.
Eld. A. D. Phillips was recognized as agent of the Foreign Mission Board at Richmond, Va., and was allowed to speak in behalf of the Foreign Mission cause...

Eld. A. A. Lomar was recognized as agent to collect contributions for the Baptist College. A special session was called on Saturday to speak for the College...

Eld. J. R. Branham, President of Brownsville College, at a suitable hour addressed the body in behalf of that most excellent school, making it a thought-provoking and favorable impression...

On Monday, Eld. J. R. Graves, who was recognized as the President and General Agent of the Southern Baptist Publication Society, was allowed to address the body on the subject of publication...

Some very able sermons were preached during the session by Elds. Barkeley, Ball, Gannor, Graves, and Branham. All of these brethren did credit to their calling as ministers of Jesus...

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THE COVENANT.
Behold how good and how pleasant it is for brethren to dwell together in unity. The passing hour was taken while singing the hymn...

Behold how these Christians love each other. Would the Lord grant that this body may continue thus to meet, act, and part until that day when they shall meet to part no more...

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outwardly, but he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter. (Rom. ii. 28, 29.)

Under the covenant of circumcision there was no mediator. But under the other, Jesus Christ is mediator, being the covenant head of his people; they were all considered in him, and he was with Adam; and the second was with Noah; the third was with Abraham...

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blood, we shall be saved from wrath through him. (Rom. v. 9.) Through the obedience, suffering, and death of Christ, constituting that very righteousness by which we shall be saved, and this righteousness is imputed to all those...

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THE CHOCTAW ASSOCIATION.
Bro. L. W. Lewis, according to promise, I now give you an account of the meeting of the Choctaw Association...

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Bro. L. W. Lewis, according to promise, I now give you an account of the meeting of the Choctaw Association...

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CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ in His kingdom; its constitution is defined in the authority...

The question, therefore, is of the greatest importance: What constitution has Christ given to His church? It is to be ascertained...

I. The Baptist churches regard it as their duty, that all church members should be converted before they are admitted to membership...

II. Baptist churches (strictly so called) regard it as their duty, that all believers desiring to be members should be first baptized...

III. Baptist churches regard it as Christ's will, that all church members should be voluntary members; that none should be made members...

IV. Baptist churches maintain that Christ's kingdom is a holy kingdom, and that church members are spoken of in Scripture as "living stones," forming part of "a spiritual house," which is devoted to God...

V. Baptist churches believe it to be Christ's will, that what is His service should be done with a willing mind, and that every church member who is able, should thus give...

VI. Baptist churches regard it as Christ's will, that all His churches should be separate and distinct from the world and errorists...

Arkansas Department.

The Arkansas Department of the Baptist Church...

BENEVOLENCE AND THE GOSPEL.

Since there are so many thinkers who must have their own thoughts, perhaps we can do more good, by changing our tactics, and we are considering it our duty not to crowd the thinkers, but enlist the pious and benevolent...

But in some cases they differ from all other churches: from the Quakers, who reject baptism; from the Presbyterians, who administer the other rite for the immersion of believers, and from all open communionists, whether Baptists, or Pedobaptists, who admit persons without being baptized...

VI. Baptist churches regard it as Christ's will, that all His churches should be separate and distinct from the world and errorists. We are not of the world.—John xv. 19. The recipients of those only who have been baptized at their own desire, on a profession of faith, makes a real and visible distinction between the church and the world...

PLATFORM OF METHODISM.

C. W. CHARLTON.—Dear Sir: Your communication of July 27th, under the above caption, though long delayed, has been received and published in the Arkansas department of THE BAPTIST.

More, I am willing to discuss any or all the principles and practices of "Methodism" with you or any other man, and each of our articles shall be published in the Arkansas department, and it would be desirable that the Western Methodist publish the same...

These propositions, to add no support may be safely said to shine on the face of the New Testament, and to inhere in the very substance of the revealed dispensation under which we live...

DANCING CHURCH MEMBERS.

It is surprising to see the prominent position occupied by dancing in our social life as a people. Dancing is undoubtedly, to use a modern phrase, an institution with us. "To go into society" means simply to go into a fashionable ball room, and dance with a partner of the opposite sex...

EVANGELICAL ONLY.

It is frequently said, by Antislavery Baptists, that all evangelical Christians ought to preach and worship together. This is what is called "liberal Christianity." I am willing, however, to indorse all this, and take a step further, and will be called an open communionist by saying that I believe all evangelists and Christians may, with every degree of propriety, commune together...

These propositions, to add no support may be safely said to shine on the face of the New Testament, and to inhere in the very substance of the revealed dispensation under which we live. They are all organically and logically connected with each other, and are essential to the normal or regular visible constitution of the kingdom of God on earth...

DANCING CHURCH MEMBERS.

It is surprising to see the prominent position occupied by dancing in our social life as a people. Dancing is undoubtedly, to use a modern phrase, an institution with us. "To go into society" means simply to go into a fashionable ball room, and dance with a partner of the opposite sex...

an expression of religious joy, and strictly confined to those of the same sex. Hence, when Solomon says "There is a time to dance," our advocates of modern promiscuous dancing, should bear in mind the kind of dancing with which he was acquainted, before they prostitute it to uphold the dancing of both sexes together, which is for anything further than a religious purpose...

These propositions, to add no support may be safely said to shine on the face of the New Testament, and to inhere in the very substance of the revealed dispensation under which we live. They are all organically and logically connected with each other, and are essential to the normal or regular visible constitution of the kingdom of God on earth...

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HAPPY CONSCIENCE.

There is an abundant body of immortal believers who have been immersed by a duly authorized and orthodox church...

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AXIOMS.

- 1. The unimmersed bodies of Christians are not churches, nor are any privileged companies of the church; hence all Pedobaptist denominations are only religious societies.
2. That baptism and an official relation to a church are prerequisites to a regular gospel ministry, hence all ordinances administered by an unbaptized and unordained, although immersed ministry, are null and void.
3. No church has a right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.
4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful observance of His laws.
5. Since right only, not might, is right, a constitutional minority is in all cases the Scriptural church.
6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.
7. No church should receive the letters of, or the members of, a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder; it should keep no company with it that it may be ashamed.
8. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.
9. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.
10. To employ all the energies of the demagogues for the conversion of sinners and the upbuilding of Christ's kingdom, through the most effectual means and agencies not incompatible with the Word of God.
11. To occupy every village and city in the world with a suitably qualified, faithful, energetic and devoted minister.
12. To furnish a pastor to every church and missionaries of the cross for every destitute region, at home and abroad, under the whole heaven, and to sustain them.
13. To commission to evangelize the nations having been given to the church through the apostles, she cannot delegate her authority or her responsibility to a body as a Board outside of her. The churches should select, and for a suitable missionaries of the cross.
14. To the steadfast and uncompromising advocacy of these principles and this policy this paper is devoted.

The Baptist

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cord with ours upon a policy so vital to the integrity of our denomination in the South, as we regarded this, we should not have consented to have associated him with us in the paper. Touching the matter of "co-operation" we mean by the term any affiliation with Northern societies that will in any way tend to weaken the interest of Southern Baptists and our own boards or societies—our position from the beginning has been as clear as that of the sun at midday.

We have not opposed Northern Baptists per se. We desire to cultivate brotherly love and fellowship. No one has visited the South as a Baptist and extended a hand to us that we have not grasped it fraternally, but we have told him what we have constantly said to all, that good feeling, brotherly kindness and love can best be cultivated between the sections by each attending to its own boards and its own field, as we did before the war, and not by the North seeking to draw our boards from their own fields and forcing, by means of influence and money, their agents and work into them, and so creating confusion and foster feelings that should be allayed.

Had there never been a war of sections, so immense are the fields occupied by the boards, North and South, that wisdom would advise the continuance of them, if not the creation of still another set to occupy the West—i. e., from Omaha to the Pacific coast.

That we have prostituted this paper to politics, national or sectional, we most emphatically deny. Our enemies as well as our friends know that we have not done so. We may have alluded to Radical corruption and misrule in the South; but in no State has it been grosser than that of the Democracy in the city of New York. We are no politicians. We have eschewed politics; not until Roman Catholicism has purchased its political party and the fact becomes apparent, will this paper declare its political status, and then it will be ANTI-CATHOLIC. Here we have Bro. M.'s implied charge that we have violated pledged faith by going into politics. "I have not seen or heard directly from Bro. Graves since the Chicago meetings, which commenced the policy of THE BAPTIST on that subject. Bro. Graves did pledge himself most distinctly to ignore politics in the paper. So others, as well as myself, understood him. Whether he has kept that pledge, the course of THE BAPTIST, since the Chicago meetings, may determine."

Worcester defines politics as "the science or art of government, or the administration of national public affairs. 2. Political or public affairs, or the conduct and contentions of political parties." We appeal from our accuser to every Baptist of East Tennessee, of the State, of the whole land, who has seen this paper, if since the Chicago meetings, or since the few days before the war, we have meddled with the politics of this nation—its public, political affairs and strifes, as opposed to religious affairs? We must emphatically deny that we have. The charge is utterly groundless. We confess that we did and we do protest with all the emphasis we can command against the animus and purposes of the resolutions passed by an overwhelming majority of the 3000 Northern ministers and lay members, and the terrible utterances of their principal speakers. Can Bro. M. make an East Tennessee Baptist believe that such protests were engaging in politics?

What were some of those utterances reported by a noble son of Virginia: "Mr. Williams, of Boston, was especially vehement against the last resolution. He did not believe that the great question was settled. SLAVERY HAD BEEN ABOLISHED, BUT THERE IS A GREATER CRIME THAN SLAVERY, THAT MUST BE COMBATED AND OVERCOME. THE PREJUDICE AGAINST THE NEGRO ON ACCOUNT OF RACE AND COLOR IS A GREATER CRIME THAN SLAVERY WAS, AND HE WANTED THIS AGITATED UNTIL IT IS THOROUGHLY ERADICATED."

"Mr. Haskel said that he had no intention of firing on evacuated forts; but his resolution pointed distinctly to a fort that was not evacuated. IT LOOKED TO THE ONLY ISSUE NOW REMAINING—THE PERFECT EQUALITY OF THE RACES. HE BELIEVED THAT THE GREAT BODY OF THE HOME MISSION SOCIETY WAS IN FAVOR OF SCHOOLS OPEN TO BOTH RACES, AND HE WANTED THEM TO SAY SO IN NO UNCERTAIN PHRASE THE PROGRESS OF THE AGE DEMANDS NEGRO EQUALITY EVERYWHERE—IN SCHOOLS, HOTELS, RAILROAD CARS, ETC. WE HAVE GONE WITH THE NEGRO INTO THE ARMY, THE BALLOT-BOX, INTO CONGRESS, THE MILITARY ACADEMY, ETC., AND HE WAS NOT WILLING THAT ANY EXCLUSIVE BANNER SHOULD FLOAT OVER THE SCHOOLS OF THIS SOCIETY."

"He submitted to the provisional arrangements by the Society, but he wished it understood that it was only provisional. HE LOOKED TO THE GREAT VICTORY SOON TO BE WON BY NEGRO EQUALITY, AND HE WANTED THIS SOCIETY

TO BEAR HER FULL SHARE IN THE WORK. "Your correspondent heard only a unanimous 'aye' when these resolutions were put to the vote, as they were at the conclusion of Mr. Haskel's speech, but he understands that there were several faint 'noes.'"

"We referred to the means by which the leaders indicated they could bring this equality about, so far as possible, by legislative enactment, forcing the whites and blacks into the same school—through the operation of their theological schools for colored ministers, through the Mission Boards, and the Northern Baptist Publication Society, which had already begun its work."

"And what were the political views we expressed upon this? Read them: "Baptists of the South! will you, can you close your eyes to these facts? Has not the declaration of war gone forth from Chicago? Will you prepare to meet it as men and Christians, or are you willing to submit without an effort, accept this last condition—yes, even go over to the enemy and accept salary and place, and aid in the religious subjugation of the South to Northern boards?"

operation of any sort is unadvisable. And we so emphatically say that until they avowedly abandon their purpose to reduce us and our children to an equality with the free negroes of our land, that all co-operation and good fellowship is both impracticable and impossible, while true religion and true manhood possess our people.

"As this is a square talk, let us read a few of the declarations uttered by the leading and controlling spirits of the North. The Pennsylvania Baptist Association, to which all the churches and ministers of America belong, in 1868 unanimously passed a series of resolutions declaring that the heads of Southern Baptists were red with the richest blood that ever flowed [?] for freedom of fatherland, and that until they repented of their doctrine of slaveholding and rebellion, any affiliation with them would be a union without strength, a religion without principle, and a church without Christ."

"We appeal to East Tennessee Baptists, so long as the masses of Northern Baptists now such sentiments, can there be any co-operation or fellowship between us? And do we draw the line? That association has never rescinded that resolution, but it did this year endorse Eld. Dickinson and Eld. M. may consider himself included—and the Religious Herald. Who has changed?"

Mr. Williams, of Boston, last spring denounced us of the South as guilty of a greater crime than slavery was, because opposed to negro equality! Dr. Ide did say in that same meeting: "If they [we Southern Baptists] had sincerely repented of their crimes, he was willing to take them by the hand, although he had regarded them as the greatest of sinners. But he was not disposed to make any concessions to them. HE DID NOT KNOW WHAT SORT OF A CHRISTIAN HE WAS WHO WOULD MAKE THESE DISTINCTIONS BETWEEN RACES."

We have said, and do say, so long as our Northern brethren have no fellowship for the Christianity of Southern Baptists, there can be no fellowship or co-operation between us, for "how can two walk together, except they be agreed?" It was but a few weeks ago that we felt called upon to rebuke a declaration written by one of the professors of theology in one of the Northern colleges for colored ministers in the South, and published without protest or apology by the Watchman and Reflector, Boston—nor did a Northern paper, nor even J. M. P., of Upland, Pennsylvania, utter a word of defense on our behalf. Read it:

"Those [in the South] who BELIEVE THAT SLAVERY WAS RIGHT BELIEVE STILL THAT THERE IS NO SIN IN OPPRESSING AND CHEATING A COLORED MAN!"

Now, we did say, and we confess to a pleasure that we have the opportunity of reiterating what we said, since this editor seems to retract or to apologize: "Without indicating our opinion touching the qualification of such Theological instructors of colored preachers, we feel in duty bound to say that he knew that this utterance was a base slander—an unmitigated falsehood—when he penned it; and the editor of the Watchman and Reflector, Mr. Olmstead, knew it was a base slander upon the eight hundred thousand Baptists of the South when he published it. We say he knew it, and yet he indorses it by giving it to the world without a line of correction. How can he utter or indorse such a sentiment with one breath, and then with the next declare, 'if there is anything we have desired more than another it is the restoration of good feeling between the North and Southern Baptists.' He most devoutly wishes the esteem and good fellowship of a nation of hypocrites and cheats!"

Did we say too much? Will East Tennessee Baptists confess themselves a set of cheats and thieves? Because we have felt it our Christian duty as an editor to protest against such charges and to rebuke it in some way, as it deserves, we are published to the world by Bro. M. as abusive and vindictive toward "our Northern brethren!"

Because we give it as our opinion that until Northern Baptists improve in their feeling and language toward us there can and should be no co-operation, we indulge in "politics!"

As to Bro. Lane's opinion, that efforts have been made in East Tennessee to buy up men, it is enough that he felt that appearances sustained his convictions. Some men are bought, it is true, with gold—other with place or associations, and others still with hopes of future preferment, and others with mere promises and flatteries; but Bro. L. does not say that Bro. M. was one of the purchased.

SINGLE SUBSCRIBERS.—We have nearly one thousand of these. It costs more to send to a single subscriber than to one in a good list, and then it is not so apt to go regularly. Is there a paper wrapper around your paper? Then it is a single. Is there no one in your vicinity that you can induce to take the paper? Will you not test your influence with your neighbors and brethren? See the premiums we offer for one new reader. Get us one.

HISTORICAL. The occasion of the following interesting letter from Dr. Adlam, the pastor of the first Baptist Church organized in America, was the misrepresentation of a statement made in a sermon in Minden, Louisiana, by the editor of this paper. In that sermon we alluded to the established fact, disputed only by the First Church in Providence, Rhode Island, and those who have been misled by her, in a large measure, geographical history—that the honor that justly belonged to Dr. Clark, both as to having obtained the first charter that guaranteed perfect religious freedom for an American State, but as the founder of the first Baptist Church in America, had been denied to him and given to Roger Williams, and he, who never was a Baptist, canonized as the father of American Baptists? a gross and long injustice. We stated that we had visited his grave and read the inscription that vindicated the claims of Dr. Clark to this honor recorded upon his tombstone. If Dr. Clark did indeed settle in Newport, and organize a Baptist Church so early as 1639, then his church was older than Roger Williams' informal society, which he formed one year afterward, and which he himself dissolved four months from its birth! Now, we saw the fact that sustains this, in the data given to Clark's settlement, upon the tombstone placed there by those who had the means of knowing. We quote here from the inscription the statements that establish the facts we stated:

He [Clark], with his associates, came to this island from Massachusetts. In March, 1639, O. S., and on the 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the church aforesaid, and became its pastor. Mr. Clark was instrumental in obtaining the charter of 1663, from Charles II., which secured to the people of the State free and full enjoyment of judgment and conscience in matters of religion. A Methodist minister of the place, unwilling for our statement to be received, and he and his fellow-opponents of Baptists deprived of the argument (?) they so persistently use to discredit the claims of Baptists to regularity and consistency—i. e. that they originated with Roger Williams and on baptism, first misrepresented what we did say, and then wrote to some one in Newport for a copy of the inscription on the tomb. Finding certain words indicating by whom the monument was erected, omitted in the inscription copied for us by Dr. Adlam, and published in our little book, The First Baptist Church in America, he charged, we understand, that we garbled the inscription!

Eld. Paxton, pastor of the Baptist Church in Minden, wrote to Dr. Adlam for the exact facts, and received the following reply, that is valuable for other facts than the mere information touching a matter that had no relevancy to our position touching the claims of Clark: New York, N. Y., June 12, 1871. Rev. W. E. Paxton, Minden, La.—Dear Brother: Yours of May 30th was received on the 9th inst., and would have been answered the same day had not my engagements prevented an immediate reply.

I exceedingly regret that I have been the innocent occasion of leading Bro. Graves to draw an illogical conclusion, and that he has been charged, in consequence of it, with falsifying history. When he wished me to copy the inscription on the tombstone of Dr. Clark, not knowing what use he intended to make of it, I omitted the words, "This monument was erected by his trustees in March, 1840," as not judging it a part of the inscription itself. Still, I now perceive, that it ought to have been added to prevent misconception. I am willing—I am desirous—that whatever blame in this matter rests on any one, should rest entirely on me, and that Bro. Graves should be entirely exonerated. One of the last features of Bro. Graves' character would lead him to falsify history. I think him incapable of doing it. I have not seen a copy of the edition of my little work published by Bro. Graves, or if I had, and had seen any misconception of what I had communicated to him, I should have immediately informed him of it. And as you would probably be somewhat pleased to have a copy of the work as published by myself, I herewith send you a copy, in which you will perceive that I make no use of the inscription on the tombstone of Dr. Clark's grave, nor even allude to it.

After waiting so many years for an answer, and no reply appearing, I think I may conclude that it cannot be answered. It has, as an argument, been examined again and again by our ablest men, ministers, lawyers, members of Congress, and a uniform reply has been given, that they can see no flaw in the argument, and that they cannot see but the proposition is fairly proved.

Nor has it escaped the notice of the Professors of the College actually connected with the First Church in Providence; for the one who was expected to reply to it, told me soon after its appearance, that he could not answer my work. Governor Arnold, also, who is a member of the congregation of the First Baptist Church in Providence, in his elaborate History of Rhode Island, after attempting to weaken the impression made by my pamphlet, closes with these words: "Mr. Adlam's pamphlet

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In a few specimens of historical reasoning, regarding an intricate knowledge of the facts and subjects, and some experience in critical analysis, to detect the errors in its premises and consequent fallacy in its conclusions. But it would have been more satisfactory if he had pointed out the errors in his premises, and thus have shown the fallacy of its conclusions.

I also sent you a copy of a lecture I delivered during the month of January, of the present year, before the Newport Historical Society. It gave great satisfaction, and several named us have it published in one of the Newport papers. It was, though reluctantly on my part, and so strong was the desire to have it in a more permanent form that I was urged to print it as a pamphlet. The subject is, "The Origin of the Institutions of Rhode Island," and as it was before the Historical Society, I had to give it a somewhat general character lest I might be suspected of endeavoring to exalt the founder and first pastor of our church. But you will soon see that Dr. Clark is the prominent actor in the scenes. Indeed, after examining thoroughly all the sources of information at my command, I am satisfied that everything excellent in Rhode Island, had its origin in him. This, to me as a Baptist, is a source of great satisfaction. Dr. Clark was a thorough, unwavering Baptist, and thus we trace directly to a Baptist source all the freedom we now enjoy.

I probably have dwelt too long on these points; let me say a word on Roger Williams' baptism. I have tried, but in vain, to find one church that came out from him and continues to this day. I have tried, also in vain, to find a single minister that was baptized by him, and so has perpetuated his baptism. As far as I can ascertain, his baptism died out when he and those whom he baptized left the world; so that no trace of his baptism being perpetuated have I been able to discover. Bro. Ray, in his Baptist Succession, has the true argument on this point, by showing that many Baptist ministers were spread over the country, and established our early churches, who had received their baptism in Europe.

I have a favor to request of you. Not knowing exactly where to address a line to Bro. Graves, and wishing him to have a copy of my last lecture, I wish you to send the copy I transmit through you to him. Tell him, also, if you please, what I say in the commencement of this. You will make whatever use you desire of this; especially I wish to have Bro. Graves fully exonerated from the charge of falsifying history.

Yours in the fellowship of the gospel,  
S. ADLAM.

APPOINTMENTS IN TEXAS.

- Galveston, Thursday night, Nov. 16
- Houston, Friday, " 17
- Bryan, Saturday, 11 A. M. " 18
- Chappell Hill, Sabbath, 11 A. M. " 19
- Brenham, Tuesday, " 21
- Independence, Wednesday, " 22
- Anderson, Friday, " 24
- Plantersville, Saturday, " 25
- Huntsville, Sabbath, " 26
- Crockett, Tuesday, " 28
- Millford, Thursday, " 30
- Waxahatchie, Friday, December, 1
- Lancaster, Saturday, Sabbath, " 2, 3
- Mt. Calvary, Tuesday, " 5
- Rowlett's Creek, Wednesday, " 6
- McKinney, as the brethren may decide.
- Kentucky Town, Thursday, Decem. 7
- Bonham, Friday, " 8
- Ladonia, Saturday, " 9
- Paris, Sabbath, " 10
- Clarksville, Tuesday, " 12
- Mt. Pleasant, Wednesday, " 13
- Jefferson City, Thursday night, " 14
- " Friday, 11 o'clock, " 15
- Marshall, Sabbath, " 17

I shall depend upon the brethren taking me from one point to another.  
J. R. GRAVES.

STOCKHOLDERS MEETING.

The first annual meeting of the stockholders of the Southern Baptist Publication Society will be held in this city on the first Wednesday in January, 1872, for the election of officers and a board of managers for 1872. As large an attendance as possible is desired. One-half fare will be secured and the hospitalities of the city freely offered. Those who cannot come can authorize any brother stockholder to cast his vote, or send ballot in letter to the secretary.

By order of corporators,  
R. G. CRAIG, Secretary.

APOLOGY.—Our review of Bro. M.'s card is long and crowds out other matter, but a decent self-respect compelled us to review the facts, and submit it to the jury. We are willing that East Tennessee Baptists, whom Eld. M. is seeking to alienate from us personally, and from our paper, shall decide whether we are guilty of the violation of pledged faith, or abuse and vindictiveness toward Northern men, because we deny the false charges they make against every Baptist and the whole South.

Dr. T. C. TRIMBLE begins a meeting next Sabbath with the First Baptist Church in New Orleans, Dr. Lewis. There is so little fever there as to make no oblique to such an effort. He has just closed a successful meeting in Lexington, Miss.

\*Note.—We will commence publishing this issue next week.—Ed. B.  
We thank all who can spare \$2 will secure that valuable book. For two subscribers and \$3 we will send the history prepaid; price \$2.—Ed. B.

THE LORD'S SUPPER—ITS DESIGN.

[CONCLUDED FROM LAST WEEK.]

"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. xi. 29.

IT SIGNIFIES THE FELLOWSHIP OF THE COMMUNICANTS WITH ONE ANOTHER.

Having ascertained the real design of the Lord's supper—the presentation of Christ in his sufferings and death—we are led to draw the inference, viz:—

It is adapted to signify the fellowship of the communicants with one another.

The words of Paul justify this inference: "The bread which we break, is not the communion of the body of Christ? For we being many, are one bread, and one body; for we are all partakers of that one bread." (1 Cor. x. 16, 17.)

Communion or joint partaking of the outward elements. Looking at this in the light of the twenty-first verse of the tenth chapter, to eat at the same table and drink of the same cup are regarded as indications of communion and concord.

Thus believers meet around the same table of the Lord, in one faith, on the same atonement, in one hope of the same inheritance, and with one heart filled with love to the same Lord. Dr. Hodges says, on page 190 of his Comments on the Corinthians: "We are not said to be one bread, but we are one body, because we partake of one bread (Christ)."

The design of the apostle is to show that every one who comes to the Lord's supper enters into communion with all other communicants. They form one body in virtue of their joint participation of Christ. This being the case, those who attend the sacrificial feasts of the heathen form one religious body." They are in religious communion with each other, because in communion with demons on whom their worship terminates. *Koinonia* signifies participation, communion, or fellowship. Then when we come around this table we discern the Lord's body, and each other as participating in the benefits of his death, and as having submitted to his laws in their design and purpose. And how can this be done by those who differ so widely in their views of the Church of Christ and of the design and purpose of the rites and ordinances of this church? To do so would be to recognize each other as one in Christ (which is not the fact), and to present to the world the picture of union and fellowship outwardly, when, in fact, they differ widely in feeling and in doctrine—differences earnest, radical and unalterable. Those who say so much about union do not, so far as I am informed, propose to yield a single point of difference; no, not one. For if he is an honest man he would suffer and die for his distinctive principles, as his fathers suffered and died for them; and each would distrust the other's honesty, if he were unwilling to die for them. Can we obtain a union by stifled convictions and suppressed beliefs? Impossible! The truth is, that kindly feeling is not Christian union, and may exist where the "unity of the faith" is rent into a thousand shreds. Then to call the Lord's supper the symbol of Christian union is to require it to do what Christ did not, and to make it say what is not true. Did John show his Christian union with Judas Iscariot when they took the sop together from the same Divine hand? Dr. Armitage asks this question: "Did the main portion of the discipleship show their Christian union with the mother of Jesus and with his other female followers when they celebrated the supper alone? Did Jesus intend that they should? But if the supper is a mark of Christian union, why were those holy women not present to celebrate it, seeing that the discipleship was emphatically one? Our Lord's prayer for union was offered after the supper was administered; therefore he prayed for a oneness among his disciples that the supper did not and could not supply."

He adds: "The fact is, that the Lord's supper is practically made of more importance in these days than other institutions of our Lord." Our Lord evidently intended that in gospel churches the Lord's supper should be of no more importance than the Lord's baptism. If one is a naked form, the other is a naked form; if one is saving vitality, the other is a saving vitality; if one is a means of Divine grace, the other is a means of Divine grace; and if one is but a symbolical act, the other is but a symbolical act. If one is a putting on of Christ, the other is a showing forth of his death when he is put on. Then what end for the truth or the glory of God can be secured by the foisting in of some mystical sense in the interpretation of the one which you exclude from the other? Why do you treat the one as if it were of the most solemn import imaginable, and the other as if it were the emptiest form possible? Both of them are Christ's ordinances, enjoined upon his people. They are equally hallowed and binding, and neither of them is intended as a test of Christian union. Of this all our Christian friends seem to be satisfied, as none of them are

really open communicants. Hall did not believe baptism essential to the Lord's supper at all, but our friends do. They do not admit their converts—regenerated men—to their tables until, in their judgment, they are baptized. Here we are agreed. We hold that no man has a right to the supper before he is baptized. But we can regard nothing as baptism but immersion, and that of a proper subject and by an administrator who has himself been baptized according to the requirement of the New Testament. Then of course the question between us is: What is baptism? This is the true issue between us, and we ask to be fairly met on this, and not in a false issue.

Our views upon this subject should not be perverted to our prejudice, justice and truth forbid it. All we ask is to be fairly met upon the true issue. We set up no claim to infallibility, but simply present our views, with the willingness to submit them to the severest criticism. If then found to be unsound, we are ready to abandon them without delay. We should not be asked to do violence to our convictions or to suppress the demands of conscience. When we say the supper, according to our belief, is designed to show forth the death of Christ, and that by them who have been grafted into the likeness of his death, and who also share in his resurrection; will you turn upon us and say, "you unchristianize us," because you, at your option, in the exercise of your mental freedom, choose to pronounce us wrong in our views of the design and purposes of Christ in the ordinances of his church? Will you complain of us because we do not think as you do? We certainly ought to have equal liberty with others in matters of faith and practice. If we cannot agree on these points, then it is better for all concerned that we maintain separate organization according to our convictions. But if you show us from the Scriptures that the supper was simply designed to show the love of one Christian for another, then we have no objection to the proposed communion; but as we understand the design and purpose of the institution, we can only observe it with this design and with those who have been baptized in the likeness of Christ's death and who share in the likeness of his resurrection; for we regard one ordinance as important as the other, and as significant when performed with due regard to their design. Both serve to point in a sensible manner to the two great and leading facts in the Christian system—Christ's suffering, death, burial and resurrection. Keeping the intent and purpose of these before the mind of the believer, they serve to strengthen his faith and excite deeper emotions of thankfulness and gratitude. In the one we put on Christ symbolical; in the other we show forth his death in symbol, with those who have so put him on.

But we are here met with the statement: "If the heart is right, that is all that is required." So, shall we be excluded for a difference about non-essentials, when agreed about the essentials? In the first place I answer, that the distinctions made concerning non-essentials and essentials are unauthorized; and, in the second place, the heart being right is not sufficient to excuse us for our errors. See the case of Peter, Matt. xvi. 21-24; Mark viii. 32-34; Luke ix. 18-27. When Christ declared to his disciples his sufferings and death, "Peter began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But \*\* Christ said to Peter, Get thee behind me Satan; thou art an offense unto me (my offense), for thou savorest (mindest) not the things that be of God, but those that be of men." (Matt. xvi. 32-34.) Now, why did Peter remonstrate with Jesus and say, "this shall not happen to thee?" Was it not because he was prompted by love for and devotion to Jesus? Of this we cannot be in doubt. Then his heart was right, but his head was wrong. But his heart being right did not excuse him, for Jesus said, "then art an offense unto me." He was an obstruction in the way. He rejected the counsel of him who had determined to make the cross and his sufferings the ground of salvation, and accepted the carnal views and expectations of the Jews concerning a secular kingdom of the Messiah. So we see the Satanic element was working unconsciously in Peter, leading him to tempt the Savior from his true calling and path of duty. Now I ask you, among the professing Christians of the present day, will claim to be more devoted to Christ than Peter at the time referred to? None, I presume, will assert this claim. Then if Peter's love and devotion for Christ did not excuse him for the error of his understanding, how shall we be excused, though our hearts are right, when we accept the opinions of men and reject the counsels of God? If Peter played the part of Satan, and so became an obstruction in the way by a misunderstanding of the true design of Christ's advent into the world, how can we hope to escape being classed with those who become an offense, when we misunderstand the will, design and purposes of the Lawgiver?

Elder S. Kinnard, confessed in the columns of the *Watchman and Reflector* "my head is one way, but my heart is another." If the heart is right and the head be wrong, error will be the result. If the head is one way and the heart is another, then we are called upon to decide between our feelings and the law of Christ—between our feelings and respect for men, even though they be our kindred, and Christ. It is a question of loyalty to feeling or principle. If you love Christ more than these, you will readily decide for him; but if you love these more than Christ, you are not worthy of him. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." (Matt. x. 37, 38.) Our Lord claims here a love stronger than the dearest natural attachment—such a love and devotion as is due only to a truly Divine being. The love of Christ claims from us the surrender of these we love, and of our own life also. Christ must have the highest place in our affections; and it is right this should be, as he gave his life a ransom for us. This was the highest act of love ever manifested among men—none greater can be shown. This is our duty ever to keep in remembrance. So when we sit around the table of our Lord, the elements point to the suffering and death of Christ and the glory that is to follow, and brings to mind his return to take us to himself. Fidelity to Christ demands of us, then, to keep the ordinances as delivered to us; and, God helping us, we will.

THE CENTRAL BAPTIST CHURCH.

Special meetings have been held by the Central Church in this city during the last two weeks. No decided revival power has been manifested, but the results in gathering and rallying the church have been quite encouraging. A few conversions have been reported, and a spirit of serious concern upon the subject of religion seems to exist, especially among the young. Many Christians who have been walking in darkness have received light and comfort, and some who had forsaken the house of prayer have returned. It is hoped that the church is coming up to a good working condition. The pastor of the First Church, Bro. Tichenor, preached several times last week. It has been our privilege to attend several evenings. The meetings have been very pleasant and refreshing to Christians. We were present on Sunday last and aided the pastor, Bro. Landrum, in the ordination of two brethren, Julian A. Simmons and N. S. Bruce, as deacons of the church. The congregation were very attentive and deeply affected by the solemn ceremony. After the ordination of the Lord's supper was celebrated and commemorated. Two were received by letter and another at night.

At the close of the supper the pastor stated the case of a poor widowed mother, who wished an amount of money sufficient to re-enter the body of her daughter, which had been so buried during the mother's illness as to give her great grief. He proposed to raise the desired amount, and asked the deacons to pass the plates for that purpose. Nearly twice the amount asked for was secured. This little act of Christian charity made that mother's heart sing for joy and will bless every donor. *Zeals* said that the hearts of many responded to this little call of the pastor in aid of a distressed sister.

As the convention meets this week, the special services closed on Wednesday night, at which time the ordinance of baptism was administered to those received up to that time. k.

EAST TENNESSEE.—We are receiving most gratifying news from East Tennessee, and all those Baptists who do not wish the State sold out to the North and to be run by the Northern Publication Society are bestirring themselves. One brother who knows the treatment of the brethren, after feeling the pulse since the hands of the great manipulator have been withdrawn, says: "Bro. Montgomery cannot carry this part of the State to Richmond and the North. We are Tennesseans, and do not go for mixed schools nor social equality with the negroes."

THEOLOGICAL STUDENTS.—Incidentally we learn that Prof. W. S. Webb has taken his very responsible position as Theological Professor in Clinton College, and already thirty young men are attending his lectures. Their number is constantly increasing. Bro. Webb is casting salt into the fountain, from which the impregnated streams shall vitalize and bless the land. A changeless God help you. You will have the prayers of thousands.

The *Chicago Journal* says it is now believed that a large number of persons burned at the great fire were thieves, who in their eagerness for plunder, remained in the buildings till their escape was cut off.

Louisiana Department.

This association met on Saturday, 30th of September, 1871, and adjourned on Monday, 2d of October. Bro. M. C. Williams preached the introductory sermon. Brethren J. H. Tucker and G. W. Hartfield preached on Sabbath.

The business of the association was attended with pleasant feelings. Bro. Scott was re-elected Moderator. Bro. J. H. Tucker was unanimously elected President of the Keachi Female College, and Bro. N. S. Shirk President of the Shreveport school. Fewer ministers than usual were in attendance.

Bro. R. S. Hall is seriously ill—his life almost departed off. At the suggestion of Bro. N. O. Stribling, special prayer was offered on Sabbath morning by the association, in behalf of our afflicted brother.

The subject of Domestic Missions, elicited more attention than perhaps any other question before us. A plan was adopted by which we hope to be able to accomplish something during the coming year. An agent was appointed in each church to raise funds for the purpose of supplying the destitute with the gospel. It was suggested that these agents encourage monthly contributions for missions—say ten cents per month from each member. This suggestion, if carried out, will accomplish much good. Where is the Christian that can't raise ten cents every month for missions? We have now in the field seventeen agents—one for each church—and we expect a report from each next year. An Executive Board was appointed, consisting of the pastors and officers of the churches at Keachi and Hazelwood. This Board will act in harmony with the Board of the State Convention, asking that funds contributed by us be expended to supply the destitute in the bounds of our association. Having learned that there is a balance due our State missionaries, Brethren Dapree and Branch, a resolution was adopted turning over to the Board of the State Convention fifty dollars toward payment of said debt. Individual pledges from our association have been and will be paid for the same purpose.

The Southern Baptist Publication Society was recommended without a dissenting voice.

Our association will meet next year with the church at Grov Hill, DeSota parish, Louisiana, twelve miles east or south of east from Mansfield.

Several churches represented a revival spirit, and several good Sunday-schools. G. W. HARRISON, Mansfield, La., October 4, 1871.

RESIGNATION.

WHEREAS, The relation which has subsisted between Jefferson Baptist Church and Eld. C. S. McCloud for three years past is now dissolved by the resignation of Bro. McCloud, which the church has reluctantly accepted; therefore, be it

Resolved, That whilst the blessings of Providence indicate to our retiring pastor the course which he is prompted thereby to pursue, and we yield to the painful separation, we will hold in grateful remembrance his works of faith and labors of love among us, and pray the Lord to establish the work of his hands upon him in the new field of labor to which he goes.

Resolved, That we record this preamble and resolutions in our church record, and that a copy of it be handed to Bro. McCloud, one be sent to the *Jefferson Democrat* and one to the *Memphis Baptist*, with the request that they be published in those journals.

G. T. TODD,  
J. H. ROVELL, } Com.  
J. T. S. PARK.

Read and adopted in church conference October 3d, A. D. 1871.

J. T. S. PARK, Moderator.  
AQUILLA MILES, Ch. Clk.

ONLY TWO DOLLARS AND A HALF.

Many have said to us the past year, only put the paper down to two dollars and a half, and you could add five thousand at once to your list. We now try this, and put it down for sixty days to try the prediction. If five thousand are added we will never put up the price, and will put it in a new dress and increase the reading matter largely. Will you not work for it sixty days?

WORDS FROM FAR.—The Mt. Pleasant Association, Oregon, at its late session, recommended no other paper, save THE BAPTIST, and commends it as true to Baptist principles. It also recommended the Southern Baptist Publication Society. Hundreds of thousands of Baptists are hailing the rising of this new Society as one of the brightest hopes of the denomination.

THE BAPTIST FOR \$2.50. With 10,000 subscribers in the first of January, 1872, we shall pay new type and increase the reading matter one-quarter. If any one subscribing or renewing before January 1, can do so for \$2.50. Only good to first of January, 1872.

A Mr. ORRICK died recently near Salem, N. C., aged 105.

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The following is by a correspondent at Long Branch...

"Jane, don't crowd me, I have my own side of the bed."

"I don't remember. I suppose I said a good many foolish things in those days."

"I'm sleepy. Do stop that tongue of yours. Jane, you are more of a devil than I ever thought."

"I'm the devil's wife, you wretch! I'll get up and sleep somewhere else, so I will."

"As you have nothing, sir, will you be kind enough to take that bundle and fishing tackle in the corner?"

"The Sex of Eggs and Plants." A correspondent of the Ruralist gives the following...

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"Neatness." A neat, clean, fresh aired, sweet, cheerful, well arranged house exerts a moral influence over its inmates...

"A market gardener of Lake county, Ill., says that he has the most remarkable success in the use of salt upon his tomato plants."

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