

THE BAPTIST.

J. R. GRAYES, Editor and Proprietor.
W. V. KEMP, : : : Associate and Office Editor.
S. E. WOOD, : : : Advertising Editor.
Business Office: 241 Main Street, Memphis, Tenn.

EDITORIAL CORPS:
S. M. P. LOWERY, Editor, Memphis, Tenn.
Ed. J. M. WOOD, Barnsville, Ga.

TO ADVERTISERS—LOWEST RATES.
CIRCULATION 12,000 WEEKLY.

The BAPTIST is the organ and only Baptist paper in the Southern States of Tennessee, Mississippi, Louisiana and Arkansas. It claims the largest permanent circulation of any Baptist paper in the South, and refers to its circulation as the only one in the South.

One year, per line, each insertion, 25 cents.
Six months, per line, each insertion, 15 cents.
Three months, per line, each insertion, 10 cents.
One month, per line, each insertion, 5 cents.
Half column, per line, each insertion, 25 cents.
Full column, per line, each insertion, 50 cents.
Special, transient, 10 cents per line; by the year, \$2.00.

Advertisements for churches and societies will be charged at the rate of 10 cents per line for the first week, and 5 cents for each subsequent week. At the end of the quarter, one-fourth off. For the year, one-half off. One paper sent free to the advertiser.

A FORM OF SQUARED WORDS.

The Old and New Testaments were written by men directly inspired, and contain the full and final revelation of God's will to man. To seek through "spiritism" to pry into the unexplained things in the sight of God as the sum of rebellion and witchcraft. This New Testament is the perfect rule of faith and practice for Christians.

There is only one God, self-existent, infinite in every natural and moral excellence. He has revealed himself as the Father, and the Son (or the Word), and the Holy Ghost, the same in respect to divine essence, whatever distinction there may be in some respects.

Man was created holy; but by wilful disobedience, fell from that state; became morally defiled, and began his children in his likeness; hence, by nature, there is in him a propensity to evil, and all are children of wrath, justly exposed to death, and other miseries, temporal, spiritual and eternal.

The only way of deliverance from this state of guilt and condemnation, is through vicarious suffering of Christ, the Divine Son of God, who miraculously took upon him our flesh, and whom God hath set forth to be a propitiation through faith in his blood; having "loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

All who truly believe and obey the gospel, were chosen by Christ before the foundation of the world; by him who sees the end from the beginning; and in consequence, not of their own merit, but of God's own purpose and grace; they are regenerated by the Holy Spirit, without whose influence man would never be influenced to repent and believe.

The ordinances of a Christian church are Baptism and the Lord's Supper. Baptism is the immersion of the professed believers in water, not in order to the remission of sins, but to declare their death to sin and freedom from sin; and is a prerequisite to the preaching of the gospel, church membership and communion at the Lord's table. These ordinances belong to the church, and should only be administered by her officers to those who are deemed qualified to receive them.

The first day of the week is to be observed as the Lord's day, or Christian Sabbath.

There will be a resurrection of the righteous dead prior to the advent of Christ, who, with the living saints, will be changed in a moment, and caught up to meet the Lord in the air, to appear with him at his coming and judgment and punishment of the wicked.

At the coming of Christ he will judge and destroy the nations that have persecuted his people, take to himself all dominion and rule, and sit upon the throne of his Father, David, in Jerusalem as King and Lord of all. With his saints, over all nations, he will reign for ever and ever.

After this earth shall have been purified by fire, and the new heavens and new earth shall have been fashioned and prepared as a heavenly place for the final abode of the redeemed. Christ will descend out of heaven, with his saints, and the tabernacle will be with them. Then, and then, the Lord will be with them, and all things will be new.

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Old Series—Vol. XXX.

MEMPHIS, TENN., SATURDAY, NOVEMBER 16 1872.

New Series—Vol. VI., No. 12.

[The articles published in this series constitute only one chapter—the seventh—of the work on Spiritism, which we are preparing for the press at intervals taken from our ordinary labors.]

THE MIDDLE LIFE.

Introduction.—Do Saints Become Angels? Death—Do Saints "Go to Heaven" when They Die?—Where do Disembodied Spirits Exist between Death and the Resurrection?—Shed, Made, Tortured?—If the Spirits of Wicked Men could Return, would They Engage in Prosecuting the Manifestations of Modern Spiritism?—Paradise—Is it Heaven, or the Millennial Abode of the Waiting Saints?—If the Spirits of Just Men Made Perfect could Return, would They Engage in Prosecuting the Manifestations of Modern Spiritism?—Could the Spirits of Mortals Produce them?—Can the Spirits of Dead Persons Return to Earth in Warm, Intellectual, or in any way Minister to the Living?

CHAPTER VII.

The rap may be ultramundane, and yet that single fact is insufficient to prove that deceased friends can communicate with us. We must seek in the rap-sold communications themselves for conclusive evidence that intercourse from beyond the horizon is not forbidden to man.—Robert Dale Owen, *Spiritualist*.

PARADISE.

While Adam Clark does not express his own views strongly, yet he admits that Christian writers, generally, hold that paradise is the abode of the saints in the intermediate state. "Among Christian writers, it generally means, the place of the blessed, or the state of separate spirits. Whether the third heaven and paradise be the same place, we cannot absolutely say; they probably are not; and it is likely St. Paul, at the time referred to, had at least two of these *rapures*." But enough of authorities, if authorities have any weight.

I present here another argument, though I have never seen it used before, still, to my mind, it is conclusive, and of itself alone sufficient to settle the meaning of the term paradise in this passage. This letter was addressed to the Greeks, Corinth was a Grecian city. The church at Corinth was composed of converted Greeks. In addressing them, the apostle, doubtless, used terms that they were understood, in order to make the proper impression on their minds—give them just conceptions of the place or places he was, in vision, visited. He told them that, in a state of undoubted consciousness—but whether his body accompanied his soul he could not say—he had been caught away—not, for, there is nothing in the original to justify the use of this or any other adverb, signifying a vertical direction—into a *paradise*. The term *paradise* is a purely Greek word, borrowed from the Persian language, and could convey to the Greek mind but one definite conception: not the city and home of a king, not the metropolis of a kingdom, in which the king had his palace, and his throne, and held his court, but a mere pleasure garden, a beautiful park in some part of his kingdom, to which he and his family and his friends resorted occasionally and remained but temporarily. The Greeks, I say, first became acquainted with this word by the description of Persian empire, man and customs given by Xenophon in his "Anabasis." There he first saw a *paradise*, and graphically describes it "a large plot of ground, selected where it would embrace the largest number of natural attractions, diversified by hill and dale, and river and forest shade, often remote from the imperial city."

This park was surrounded by a high wall, securely enclosed against all possible injury or danger from without, with strong gates and locks, so that no one could enter or depart without the King's permission. The natural beauties of the place were made still more attractive by the assistance of art. The King was lavish of his treasures in beautifying and adorning his *paradise* with everything calculated to ravish the senses. Here was his summer-house, for his own family, and suitable ones for his friends and invited guests. To this garden of

* *Vide Commentary on this passage.*

The other passage, claimed by those who dissent from the opinion held by the "Ancient Church" and "Christian writers generally," is found in Rev. ii. 27: "To him that overcometh I will give to eat of the Tree of Life, which is in the midst of the *paradise* of God." This is a highly figurative passage, and its figures are founded upon man's condition in the first age. He was placed in an earthly *paradise*, specially prepared for him, in which was a tree of life, of which he was permitted to eat and live. But all this he forfeited when he rebelled, and from this earthly *paradise* he was driven forth and forbidden to eat of the tree of life, and left to die. Now this promise of Christ's looks forward to the time when this sinful earth, defaced and wicked by sin, shall be restored to the *paradise* of God, for he will dwell in it with his people, and it will be the true Tree of Life—Christ, the Redeemer, of which his glorious and glorified inhabitants may eat—by being made partakers of his life and love forever. See Revelation, chapters 22 and 21, where the promise is to be *thoroughly fulfilled* upon this earth, after it shall have been renewed, and become the beautiful abode of Christ and his redeemed people. This passage, therefore, sustains, instead of militates, my position.

The King might well be said to have the keys of his *paradise*, and a plausible security guarded, might well be called a prison—custodial; but it is to preserve its occupants from the intrusion or disturbance of those without.

pleasure the King would resort at particular seasons of the year with his family and especially invited guests, whose company he would most enjoy, and give himself up to perfect relaxation from all the cares of State, in the midst of these beauties of nature and the multiplied attractions of art, and the companionship of friends and every pleasant association.

Throughout all parts of this *paradise*, through every winding walk, amid bewildering beauties and constantly opening scenes of enchanting loveliness, could the happy occupants stray, without one fear of harm from beasts of prey, or noxious serpent, or the intrusion of unwelcome visitants, or the alarm of enemies. They were safely enclosed against all possible harm or disturbance from without, for in addition to the walls, there were the King's powerful and watchful guards.

The term *paradise*, then, conveyed to the minds of the Greeks two distinct ideas:

1. A place of rest, from labors, cares and sorrows, and the positive enjoyment arising from physical and mental relaxation, and from pleasant personal associations and the beauties of the place.

2. That it was only a place of a temporary, not a permanent, abode. It was a place of rest and pleasure, and not the palace and court of the King.

I claim that all the term, as used by Paul, conveyed to the Greek Christians at Corinth, was that *paradise* was a blissful place of temporary rest, appointed to the friends of Christ to enjoy between death and the resurrection; and the impression made upon their minds by this statement of Paul was that he had not only been honored by a visit to the King's court and palace, but to his pleasure grounds—his *paradise*—also, and thus had made to him abundant revelations of the things to come; though it was not lawful nor meet for him to explain them to the living, who are to walk by faith.

Another, and to my mind, a conclusive argument, is this:

Paradise, according to the teachings of Scripture, is in *hades*, and not in *heaven*.

When Christ died, and while his body was in the grave, his soul went into *hades*—the abode of disembodied spirits and did not ascend to heaven, to fulfill what was written by the prophets concerning Peter, in his first sermon, declared that he was not left in *hades*, which clearly implies that he did enter that abode. In his first general letter, he mentions the circumstance specially: " * * * being put to death as to the flesh, but being made quick or alive, with respect to the spirit, in which he went, and preached to the spirits" in *pharisee*, under safe keeping, under guard, in custody; unfortunately here translated, by the odious signification of custody, prison; as though guarded from doing others an injury, or as condemned felons for punishment. One thing is certain from this language, i. e., that Christ, and not some one else, did this preaching, and that he did it while he, as respects his body, was dead, and that he went, in his spirit, and preached to the spirits who were in custody. They were, in this state of being, guarded when he preached to them. He preached to spirits who were *once* disobedient, while the long suffering of God waited in the days of Noah, while the ark was preparing. This implies that they were not impatient when Christ visited them in connection with all the spirits of the just then in *paradise*, which we have seen is a place of custody—safe-keeping, and at the same time, of delight, happiness and rest—freedom from all annoyances, which it would not be unless guarded against intrusion from without. Had they been disobedient at this time Christ would not have preached unto them, for we have no account of his ever preaching to any one in *tartarus* or *geenna*, unless this is indeed one of those places. He "announced the good news," for this is the meaning of the Greek term translated to preach; that he had died and made a full and complete satisfaction for all their sins, and it only now remained for him to arise from the dead for their justification and ascend to the right hand of the Father as their High Priest and Intercessor, which he would do. This would have been good news—the very gospel—to them, and would greatly have tended to encourage and reward their long and patient waiting for the fulfillment of the promises which they had believed unto the saving of their souls. Christ, then, did not preach repentance and faith to impatient sinners in hell, but announced good news to the waiting saints in *paradise*, and the spirits of these *once* disobedient in the days of Noah, are specifically mentioned to teach us that Noah's preaching and God's love sufficient and expectant waiting were not altogether in vain. Some did hear and believe, and were taken away before the flood overwhelmed the world.

I have commented at some length to

* If it is still claimed that the term *paradise*, in Rev. ii, means *heaven* itself, these Greeks could not have known it, for the Revelation was not made until forty years after this *paradise* was written.

rescue the true meaning of this passage from the double perversion under which it has so long rested, a perverted translation and a perverted interpretation. But to return to the argument.

The divine, conscious soul of Christ was with his brethren in *hades* during the three days his body lay in the grave, and there is a fitness in this, if it became him to be, in all things, like unto his brethren while in the flesh, why should he not have been with them during the period that elapsed between his death and resurrection? Christ himself declared to the penitent thief that he should be with him—not in heaven, but in *paradise*, that day. Three days after this declaration, and when he had just risen from the dead, when Mary would have embraced him, he said, "Touch me not, for I have not yet ascended to my Father," etc. Christ, therefore, was three days in *paradise* with the spirits of his brethren; and *paradise* is a blissful, yet guarded, abode of the righteous in *hades*—the "middle life," or spirit-land, as *tartarus* is the miserable, yet equally guarded, abode of the wicked in the middle life.

A VOICE FROM TEXAS.

Bao. Editor:—I received, on yesterday, your letter requesting a renewal of my paper, and hasten to answer it. Enclosed you will find two dollars and fifty cents, the amount of the subscription. Put me on to stay.

I cannot close this hasty letter without expressing my good will to you, and, I may add, my prayers for the success of your noble enterprise. The many stand you have taken against the Roman Catholic church deserves the thanks of both man and woman. Go on, dear brother; God is for the right, and in his own good time will make it appear.

I like the tone of your paper; it keeps the ancient landmarks of our denomination distinctly before the people, and will have a tendency to correct the wild latitudinarian doctrines of some of our churches.

May we not hope to see you once more in Texas? If not, may God bless you in whatever part of his moral vineyard your lot may be cast. With feelings of kind remembrance, I remain your friend and brother, Holly Oak, Texas. R. E. B. BAYLOR.

REMARKS.—Is your postoffice in Texas or Arkansas?

TEXAS ANNIVERSARIES.

Bao. Editor:—The Texas Baptist Educational Society, upon the dissolution of the Texas Baptist Educational Convention, was reorganized at Independence on October 4th. Its object is to aid young men studying for the ministry, and to promote the cause of education by essays and addresses. Nearly one thousand dollars have been already raised through its agency. Its officers are: Henry L. Graves, President; J. W. D. Creath and F. M. Lane, Vice-Presidents; W. Carey Crane, Corresponding Secretary; J. Taylor Zealy, Recording Secretary; Charles R. Breedlove, Treasurer; J. H. Striking, J. E. Harrison and James M. Williams, Executive Committee. It is to hold its meetings at the time and place of the State Convention.

The Texas Baptist State Convention met at Independence on October 5th, and adjourned on the 7th, after the most harmonious and profitable session ever held. William Carey Crane was reelected President; H. W. Dodge, P. B. Chandler and J. H. Striking, Vice-Presidents; W. W. Fontaine, Corresponding Secretary; O. H. P. Garrett, Recording Secretary; Isaac Parks, Treasurer; J. W. D. Creath, General Financial Agent. Baylor Female College was cleared of debt, and near seven thousand dollars subscribed in notes, to endow the presidency; Baylor University received seven thousand five hundred dollars in notes to increase endowment of its presidency. A movement was started to complete the endowment of the Chair of Natural Sciences, and endow fully three other chairs in Baylor University, as soon as possible. Other objects were aided. About twenty thousand dollars in notes, pledges and conditional subscriptions were received at this session. The eloquent pastor of the Austin Church, Dr. H. W. Dodge, said, after this work had been done, "Let me congratulate you that the star of Baylor University is in the ascendancy, with no fear of declination. Let me also express the hope that what has been done may prove but as the acorn to the oak—the spring to the sea." The next session of the convention will be at Huntsville, on Saturday before the first Sunday in October, 1873.

The Texas Baptist Educational Union was organized at Brenham, October 3d, having secured the one hundred shares (ten thousand dollars) necessary to effect that object. F. M. Law, President; Charles R. Breedlove Secretary; B. A. Shepherd, Treasurer.

ANNUAL MEETING.

Of the Board of Managers of the Southern Baptist Publication Society, will be held at 361 Main street, Memphis, Tennessee, at ten o'clock, a. m., November 20, 1872. A full attendance is earnestly requested. Besides receiving the report of the General Agent, it will be necessary to consider the propriety of erecting, or purchasing, a suitable building for the use of the Society.

J. R. GRAYES, Pres't.

TRIBUTE OF RESPECT.

Your committee, appointed to draft resolutions, giving some appropriate and formal expression to the feelings of this church, in regard to the death of our beloved brother, John Gill Shorter, who, for so many years, held among us the office of deacon, report as follows:

Winnas, Our Heavenly Father has taken from the church and the world our dear brother, in the midst of a life of the greatest purity and usefulness, we would bow in humble submission to the inscrutable, irreversible decrees of his infinitely wise and benevolent Providence; at the same time, we can but deplore the loss of one whom we esteemed so highly and loved so well, and whose life promised so much to the highest interest of religion and society. His labors were constant and unremitting, and upon the highest plan of human endeavors. In his character, he presented the highest type of the refined and cultivated Christian gentleman, and his life, both in public and private, afforded the most noble and lovely example. In every relation of life, and in all those qualities of mind and heart that adorn our fallen nature, he seemed to have made the nearest possible approach to human perfection. In view of all these facts, and we deem them but facts, for these are not words of idle compliment, our loss seems to us irreparable. We feel that the rod of divine chastisement is heavy upon us. Our hearts bleed, and we are overwhelmed with sorrow at the great calamity that has fallen upon our church, upon this community, and upon the entire country; and from the dark depths of our grief, we can only exclaim: "How unsearchable are his judgments, and his ways past finding out." While at a loss how to express our own, or the feelings of the church, we recommend the adoption of the following resolutions:

Resolved, That in the death of our beloved brother, ex-Governor John Gill Shorter, this church has lost its brightest ornament and its most valued member; one to whom we had long been accustomed to look, as a safe counselor in times of doubt, and an ever sympathizing friend in times of trial and affliction.

Resolved, That as his life was a remarkable illustration of the virtues and ornaments and blessings of the gospel, so his death was a most impressive manifestation of the power of the Christian's faith to triumph over the pain and dread of dying. As he gradually approached the brink of the dark river, and while its turbid waters were already dashing at his feet, he exclaimed: "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Amid the swellings of Jordan, he stayed himself upon the great central doctrine of the atonement, and died in the fullest assurance that he was only passing over "to the shining shore."

Resolved, That by his unexpected death, and by his dying admonitions, we are called upon to consecrate ourselves more entirely to the service of our divine Master. Our dear brother is gone; we shall no more hear his voice in prayer, or exhortation, and never again enjoy the benefit of his labors, his counsels or example; let us, then, by our increased devotion to all those interests which lay so near his heart, endeavor, by the blessing of God, as far as may be, to supply the irreparable loss we have sustained.

Resolved, That in forwarding to the bereaved family a copy of these resolutions, we assure them of our warmest sympathies, and give to them an official declaration of the profound esteem and genuine affection with which we cherish the memory of him, whose loss we all so deeply deplore. At the same time we rejoice with them, that we sorrow not as those without hope, and would look up through our tears, and beyond the dark clouds, upon the smiling face of our Heavenly Father, and unite in the earnest prayer that each and all of us may anticipate, with joy, the glorious reunion which cheered him as he was entering the dark valley.

Resolved, That these resolutions be spread upon our minutes, and a copy forwarded to the *Religious Herald*, the *Christian Index*, and *The Baptist*, for publication.

W. N. RAYNES,
C. HODGES,
J. A. B. BRUNSON, Com.
Z. T. DARTIEL.

First Baptist Church, Eufrata, June 10, 1872.

LEARN MORE.—In a Baptist church recently, we thought, why don't folks learn to sing? Learn so as to "sing with the spirit and with the understanding also." What man would stand up in the midst of or before a congregation and, for his own amusement or their interest, speak in a language he could not read a sentence of which he did not understand a word or letter? Why, then, should he say that way? Sing that way in the church! In the house of God attempt in that way to lead others in singing, and lead others that way in singing, and lead others that way in singing, and also learn to pray, and pray with the understanding, and sing with the understanding.

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A COLUMN TO BE READ.

ANNOUNCEMENT

All religious sects are set off by obedience. There can be no obedience where there is no law. 1. No obedience where the law is not known. 2. No obedience that is not personal. 3. No obedience that is not voluntary. 4. No obedience that is not prompted by love, and accompanied by faith. 5. Every act of obedience, in like baptism, the manner of a good conscience toward God. From the above all can see that infant baptism is not a religious act, because it is not and cannot be considered an act of obedience. There is no law for it; and if so, the law would be known by all; and as can infants exercise faith, love or faith; and have they a good conscience to be answered by baptism. Infant baptism, then, is not a religious act, but a ceremonial principle of Christianity—infidelity—it is essentially a principle of the power of the one sprinkled in unbelief to obey Christ's command to be immersed, and it introduces the unregenerate and non-believer into the church—if these sectaries that sprinkle infants could be regarded as churches—working men to their souls if they believe they were regenerated by it.

DILEMMA.

1. Is Christian baptism a personal duty—i. e., enjoined upon parents, as was circumcision, and to be administered to their children? 2. Is Christian baptism the personal duty of a parent? If a parent duty, like circumcision, it can never be the duty of the child, though the parents were desirous in their—infant baptism thus effectively destroys believers' baptism from the earth. But if it is the personal duty of a parent, then it is not a personal duty of a parent.

FOR CAMPBELLITES. 1. The Baptist Churches are either true churches of Christ, or they are false. 2. If true churches, then the sect originated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority in baptism. 3. If Baptist Churches are not churches of Christ, then all Campbellite ministers are unbaptized and without authority to baptize. Now, Campbellite ministers deny that Baptist Churches are the true churches of Christ, or that the design of their baptism is Scriptural. They are, therefore, all unbaptized and unordained. But suppose they grant that Baptist Churches are the true churches of Christ; Campbellites then manifestly are schismatics, having been excommunicated as heretics and schismatics.

Again: If the design of baptism as administered by Baptists is Scriptural, then are the baptisms of Campbellites invalid, and null and void, because they do not practice it. But in baptisms of Baptists are not Scriptural, then the design of their baptism is not Scriptural, and the baptisms of Campbellites are valid, because they do practice it. But in baptisms of Baptists are not Scriptural, and the baptisms of Campbellites are valid, because they do practice it. But in baptisms of Baptists are not Scriptural, and the baptisms of Campbellites are valid, because they do practice it.

Protestants and Campbellites cannot meet as equals, they rest impaled upon the same dilemma, "we cannot tell"—and this makes a schism a threefold difficulty. [See H. H. Campbell's "The Bible and the Baptism," p. 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

STIMULANT CREEDS. 1. If any man shall say that baptism is not essential to salvation, let him be anathema. In baptism, not only are we saved, but also the punishment of sin is forgiven, and the promise of God. Baptism opens to us the gate of heaven, which is through sin, was that?—Ours of Christ, last century.

PERSONS confirmed is requested to answer these questions: Q. "What is your name?" A. "H. or M." Q. "What gave you this name?" A. "My name is baptism; whereas I was a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—From Book of Questions.

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J. R. GRAVE

