













## A COLUMN TO BE STUDIED.

All religious ordinances are acts of 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. There is no obedience that is not voluntary. 4. There is no obedience that is not prompted by love and accompanied by faith. 5. Every act of obedience is, like baptism, an act 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 as an act of obedience. There is no law for it; and if so, the law could not be known by them; nor can infants exercise faith, love or faith. They have they a good conscience to be answered by baptism? Infant baptism, then, is not only destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of the one sprinkled in unbelief to obey Christ's command to be immersed, and it introduces the unregenerate and non-believing into the church—If these reasons that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

## DILEMMA.

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

## SIMILAR CREEDS.

CATHOLIC.—If any man shall say that baptism is not essential to salvation, let him be accursed. In baptism, not only are our sins remitted, but also the punishment of sins is graciously pardoned of God. Baptism opens to every one the gate of heaven, which was shut through sin, was shut.—Cath. of Trent, highest authority.

REPROBATE.—Every person confirmed is required to answer these questions:

Q. "What is your name?"  
A. "I am John." Q. "Who gave you this name?"  
A. "My mother." Q. "Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven?"  
P. "By water." Q. "What are the benefits we receive by baptism?"  
A. "The first of these is the washing away the guilt of original sin by the application of Christ's blood."  
Q. "By baptism we are admitted into the church, and consequently are made members of Christ, his body."  
A. "In all ages the outward baptism is a means of the inward."  
Q. "By water, then, as a means, we are regenerated or born again?"  
A. "If infants are guilty of original sin, then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless this be washed away by baptism."—Doctrinal Treatise, pp. 245, 247, 248, 250, 251.

PRELIMINARY.—See Confessions of Faith, p. 393.—"What is a Sacrament?"

"A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant are represented, sealed and applied to believers."

ON BAPTISM.—p. 144.—Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to unite him, a sign and seal of the covenant of grace; of his ingrafting into Christ; of regeneration; of the washing of the heart; of the efficacy of baptism, (p. 148) is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised, is not only offered, but really exhibited and conferred by the Holy Spirit; to such (whether of age or infants), as that grace begeth unto, according to the counsel of God's own will, in his appointed time."

"The visible Church, which is also Catholic, consists of all those that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

CAMPBELLISM.—The belief of one fact, [i. e., that Jesus is the Messiah], is all that is requisite, as far as faith goes, to salvation. The belief of this one fact and submission to the institution [immersion into the name of the Trinity], expressive of it, is all that is required of Heaven to admission into the church.

Every such person is a disciple-pardoned regenerate in the fullest sense of the word, the moment he has believed this one fact, and has submitted to the above mentioned institution."—A. A. Campbell.

If Baptist Churches are not churches of Christ, then all Campbellite ministers are unauthorized and without authority to baptize.

New, Campbellite ministers deny that Baptist Churches are the true churches of Christ, or that the design of baptism is to regenerate. They are, therefore, unauthorized and unauthorized. 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.

All can see if Baptists should receive the immersions of the above societies, they would introduce a vital error. Baptismal regeneration, holding and teaching such a doctrine, cannot be considered gospel or Christian churches. The late distinguished Dr. A. M. Poindexter, of Virginia, declared with reference to all such.

Now, if the bodies to which reference has been made are not Scriptural churches, their ministers cannot be Scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body where it is; and if that body is not a Scriptural church, of course the ordination cannot confer Scriptural authority.

In view of these considerations, it follows that Scriptural churches should not recognize, in any way, these unscriptural organizations as "Scriptural"—either by word or action, as to the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith as delivered in the New Testament. They may not fraternize with or converse at heresy. And the obligation thus rests on Scriptural churches bears also upon every man, and every officer of these churches. The whole body, and each individual, are called upon by fidelity to Christ and the truth to make a solemn, consistent and unceasing protest against fundamental error; whether raising to a position of prominence, or in any other way, viewed, both doctrinally and practically, as unscriptural. No Baptist can, rightly or consistently, recognize a Presbyterian church as a Scriptural church, or a Presbyterian minister as a Scriptural minister."—A. M. POINDEXTER.



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## FAMILIAR TALK.

Christian brethren, bound for the land of rest, what are you doing? It may be that you arranged in early winter for laborers, tithes, and supplies; that you proceeded to follow your own, and then to seed it—God, the meanwhile, sparing your life, sending rain and sunshine upon your broad or small fields. But what are you doing for Christ? Doubtless you have been planning and calculating results and the uses to which you will put them. But have you decreed, in your heart and mind, a liberal portion for Christ and his cause—a portion worthy of your manhood and of a grateful heart? As merchants, you have settled up, as best you could, your last year's accounts, and have laid in your spring and summer stock. You have been very busy and watchful of men and the current of trade. You, too, hope for material gain; but have you been careful to settle your last year's obligations to your Lord and Savior? Have you been in earnest to arrange for the current year in the same direction? Are you watchful and anxious to this end? How much do you purpose giving to heaven-appointed missions—home and foreign? And you, brethren mechanics, while you with diligence ply the saw the chisel, the hammer and the plane, is it all for selfish, personal ends; or do you think, now and then, of him who died for you, and of his precious cause? Whatever our business or calling, let us all keep in mind that we belong to Christ, and are bound to him by the most tender and most enduring ties.

Sisters in Zion, what are you doing? Doubtless your domestic duties have engaged your thoughts and toils, and as a general thing you have performed them faithfully, and everything may look sweet and tidy about your houses, and even beautiful in your flower yards; but have you been thinking of doing something from home, for him whose woman's dearest, truest friend? Are you willing to deny yourselves anything, that you may lay by something for the widow, the orphan, the helpless poor or for missions? Do you crave means, in order that you may do good? Or would you spend all in useless trappings, that you may prove yourselves the devotees of fashion? Have you visited the sick and tried to raise up the bowed down and to comfort the broken-hearted, and do you intend to continue in future to work for our Lord and Master? Say, Christians, what are you doing?

And must I part with all I have, My dearest Lord, for thee? It is but right since thou hast done Much more than this for me. Yes, let it go! One look from thee Will more than make amends For all the losses I sustain Of honor, riches, friends."

## MISSIONS.

Christians, in the aggregate, are not awake upon this all-absorbing subject—upon this, the grandest of all enterprises, and, therefore, not one hundredth part of labor and of money have been forthcoming to promote missions, as it seems to the writer, there should have been. Doubtless there are some causes, for the want of a fuller measure of missionary work and contributions, beyond the natural love of money, which have operated upon the mind and heart of the great Baptist family.

As the views of the chief editor and the humble writer have been in general accord, and as both have been alike misapprehended or misrepresented, possibly he (the writer) could not serve the cause and his brethren better than to present a few articles upon the subject. In doing this, it is proposed to present honest convictions—not dogmatically—but subject to any legitimate criticism and liable to modifications as investigation may hereafter require.

It is also proposed to give these views in a distinct form in the first part of the series, and afterward some objections to some plans of operations. Missions are of heavenly origin. John the Baptist was a missionary, sent of God to do a great work. Our Lord Jesus Christ was preeminently the great missionary—foreign and domestic—and was peerless in his labors of love and *perplex* in his success. The twelve apostles, the seventy, the hundred and twenty disciples, and all that Christ sent out, were primitive Baptist missionaries. The apostolic commission to go, first to the lost sheep of the house of Israel, and as extended to the Gentiles, even to every creature, as recorded by Matthew and Mark, made them domestic and foreign missionaries. But this commission, in so far as it was specifically and distinctly apostolic, ended with the apostles. (If not, Episcopalians are right in claiming apostolic succession.) But the apostles, by inspiration, before their commission ended, and as a part of their work included in said commission, committed to the churches the work which was to be done for their own perpetuity; that is, the spread of the gospel and the Christianizing of the world, according to God's election. (Hence, to some were given prophets, to some evangelists, to some pastors and teachers, etc. Hence, too, the church was established as the ground and pillar of the truth—the truth as it is in Jesus. It also follows that churches are the custodians of God's revealed will; there is no higher law.) The spirit of missions is in accord with the genius of Christianity and the very clear teachings of God's word. This spirit and teaching (as they relate to this subject) are consolidated in the commission recorded in Matthew and Mark, and first given to the apostles. This included preaching the gospel—in all the world—to every creature. It also included the ordinances—

the observance of all things which Christ had commanded. Though this, as a specific apostolic commission, in so far as it was so, ended at the apostles' death, yet its requirements did not end, but by transfer became a binding law to the churches. (If not either, we have no commission to go into all the world and preach, or it is confined to a select few, or it extends to all Christians alike, irrespective of church connections. If the former, we have either an aristocracy or episcopacy. If the latter, an anarchy—an irresponsible mob!) But the commission, having the dignity and force of law, is of binding obligation upon the churches. It is not simply a privilege for a church to give and labor for missions, but under this Christ-appointed law, these duties cannot be neglected without sin. This being law to churches, they are the responsible parties to see the gospel preached in its purity. But the gospel includes doctrines, ordinances, good works (as fruit) and discipline. Churches being fundamentally the responsible party—the paramount authority existing in Christ, he remaining head, and requiring work of his churches as executors under him—they can not shift off this responsibility without sin. (Men and money sent to Congress or to Queen Victoria, to be used for missionary purposes by those powers, would be an unscriptural use of men and means.) As, then, Christ has chosen to make the churches his representatives for the propagation of the gospel, and, therefore, the responsible parties for perpetuating the "faith once delivered to the saints," for the proper administration of baptism and the Lord's supper, and for the scriptural administration of discipline, he certainly would not leave them without facilities to do these things. He is not a hard master. Hence, practically, men and money are placed at the disposal of the churches, including ministers, deacons and private members, of various gifts and callings, each free in his sphere, but none so free as not to be subject to the whole. This being so, churches may send men upon the gospel work (of course not those who have no fitness, nor those who do not wish it); may employ agents, at whatever price parties may agree upon, or may allow agents to work for them, free of cost, and do what ever else is not antiscipitral.

Any efficient missionary Baptist church is an illustration of the whole missionary scheme. The pastor and deacons are chosen and ordained to their work—the clerk, finance committee, prayer, singing and money matters, including preachers, men, women and adult Christian children, are instrumentalities in and of the church, and alike subject to it. Such a church may rightfully preach the gospel through chosen agencies (including doctrines and ordinances) throughout the neighborhood and to arms of the church—the heaven sent fruit of their labor—whether these arms be ten or ten thousand miles off—distance is of no consequence. These arms, in turn, may become separate, independent churches, and proceed after the example of the mother church, and so on indefinitely. (But it does not follow that a few, upon their money contributions, and by self-appointment, without checks and balances, may fulfill the great commission.) The preaching of the gospel, the guarding of the doctrines, the administration of the ordinances, the means for these purposes, including men and money, having been made subject to churches, as simply the executives of Christ, they (the churches) cannot throw out the responsibility, nor can they delegate legislative authority to any other body, good or bad. An executor is not a legislator. It is also true, by this process of reasoning, that no men outside of a church, however select, can rightfully assume a power which the church cannot delegate. This *per se* remains intact in Christ Jesus.

From previous considerations it is legitimate to conclude that the churches of Jesus are the bases of all scriptural missions. They furnish the men, they furnish the money, they should guard the work, and I may say, with ten thousand fold emphasis, they should, for Christ's sake, have the credit for what their men and money do, under God.

However loosely we may reason, however far our zeal may plunge us into the whirl of lax views, however much our ardent impulses may incline us to leap the walls of protection thrown around our loved Zion, still it is true that the ecclesiastical ideas, do enter into the work and results of missions, by whatever agency promoted. What body of Christians would be satisfied with anything short of the conversion and baptism of subjects and the establishment of churches? Agencies of various kinds enter into the work, and these are subject to the churches. In the Acts of the Apostles, and in the apostolic epistles, the Scriptures show that the churches sent messengers or agents, at various times and for various purposes, to do their business and to communicate their wishes; and this was done in a way so much like what is done in well-organized associations as to justify the existence of these bodies. Sometimes the messengers of churches (as thus recorded) were sent to communicate intelligence—sometimes to bear money, the gift of the churches to others—and sometimes for both these purposes, just as delegates to associations do.

This admitted, it may be said that, with an eye to the churches as the basis of membership, many persons, over any possible extent of territory, may meet in council, for purposes of cooperation, and call the assembly "General Association," "State Convention," "Southern States Convention," the "World's Convention," or what not.

With the conditions stated, I see in this nothing dangerous to churches, nor anything antiscipitral. Without the conditions, dangers and antiscipitral tendencies loom up before us. These will be pointed out in due time.

When such bodies meet to do the behests of the churches, to bear and disburse funds furnished by the membership of the same,

the names by which officers and agencies are called, can be of no vital importance, whether Presidents, Moderators, Clerks, Secretaries, Boards, Executive Committees, etc. The simple, underlying, all-powerful concern is: Are these bodies composed of agents or messengers who look back to their appointment (even though it be through more than one link) to the churches, as the basis of their acts and doings, and doing nothing in contravention of the wishes of churches? In this view, a church may employ a pastor or agent at home, to preach to them and their children, and pay him ten thousand or one hundred dollars, as parties may agree. She may as rightfully employ a missionary agent and pay him more, if she choose (some agents are better worth five thousand dollars than others are five hundred). But it does not follow that pastors or agents may be selected and contracted for by outside parties, who do not honor the churches with "a say so" in the matter, and then require churches to pay them, after submitting to their dictum about things of which the churches are the rightful custodians.

The full measure of the missionary spirit and claims would constrain us to withhold nothing which the cause demands, under the clear direction of Providence. Our money, time, talents, children and ourselves we should place upon the altar when God demands. Christ is the great exemplar, and he withheld nothing in his mission of love to us, but gave himself for us—even his own precious life. Missions, then, are paramount to all considerations of expense. These views, it would seem, would increase our mission funds and labor a thousand fold. These opinions of the writer are of long standing, and are presented to the readers of THE BAPTIST. There are some objections which he has to some plans of operations, which will be presented next week.

## STILLS.

Well, what of it? There are many things upon earth, land and sea besides stills. Yes, to be sure, but an editor, or even a helper to edit, has as much right to write about stills as anything else, monkeys not excepted. Little boys use them, and the rest of us of the male gender are but grown up boys. It is evident that long stills will enable a boy or man to stand higher than if he stood flat-footed upon mother earth. In this way one may be seen *head and shoulders* above the multitude. Thus seen, it would be impertinence for the envious one to sing:

"Pygmies would be pygmies still,  
Though perched on Alps."

There are no Alps in stills, and then, too, the days of pygmies have passed away. Besides, if one is skillful in the use of stills, he can make longer strides, and attract more attention of the gaping crowd than to walk after the foggy fashion. It is evident that a very tall man is taller than a very low man—that is, he is taller than one who is not so tall as he. Some improvements upon nature are allowable. If one was crooked and bent over, it would be an improvement to straighten up. Why not then, if one is low, provide stills? But some caution might be necessary should a preacher get upon them. The congregation might detect them while he ascended the pulpit, unless he should provide very long pants, and then the legs would appear too long for his head and body. Besides, when he would kneel for prayer, his legs would not bend at the right place. On the whole, the helper to edit would not advise preachers to use stills. After all, he thinks a preacher had just as well be spliced at the feet as at the head. The "old is the difference" between making a man taller than he really is, whether you add to rather extremely. High sounding titles we suppose are added on to the top of a man while stills are usually reported to have been "jumping after these our grapes" for a long time, and have failed to reach them, and of course cannot speak knowledge about how they make a man better, higher and greater than stills would. Some day these unfortunates may have the matter explained.

Premiums for Spring Workers. All who work for premiums, must say so when they send their first names. To all new subscribers, and all who renew for this paper, we will send, for \$4.

THE BAPTIST AND DEMOCRAT.  
THE BAPTIST AND FORD'S REPOSITORY.  
THE BAPTIST AND PHILLIPS' SOUTHERN FARMER.  
THE BAPTIST AND MEMPHIS WEEKLY REGISTER.

TO MINISTERS.  
For five new subscribers,  
1. Smith's Bible Dictionary, \$5.  
2. Life and Epistles of Paul, \$5.  
3. Engelman's Greek Concordance, \$5.  
BANKING'S BODY AND LUNG BRACE FOR \$10, OR 10 NEW SCRIBERS.

This is good only until fifty Braces are disposed of, and those who accept this must forward their certificates to this office within thirty days after using the "Brace, and state if it is or is not as valuable as it claims to be. A minister can send ten dollars at once, and retain one dollar for every subscriber until he sends ten.

For two new subscribers, we will send one copy of the new Baptist Hymn and Tune Book, price \$1.25; or, the Little Seraph in shaped notes, 50 cents.

For one new sub-scriber, one copy of "Middle Life," mail edition.

We have one thousand extra papers, containing our expose of Foster, and Gardner's sermon, which we will send in packages of seven, to all ordering them to canvass with.

500 Acres still wanted, one in each association in the South, to canvass for the introduction of the new Southern Psalmist, Hymn and Tune Book, and the Little Seraph in seven-shaped notes, and other books, to whom liberal terms will be given. Send for a circular. Address J. R. Graves, 379 Main Street, Memphis, Tenn.

## ITEMS AND BRIEVITIES.

We will send a new Hymn Book or a copy of Little Seraph to every one who will subscribe for the paper this month, or to the one who will send us a new name.

EXTRA name received for Democrat up to April 7th has been forwarded to New York. No one shall fail to get them. They may expect some of them to be stolen, they are so beautiful. The offer is still open.

More than 800 Presbyterian ministers (not counting editors, secretaries, foreign missionaries, etc.) are absolutely unemployed, without anything to do in their profession—idle in the vineyard.

A METHODIST has been after tobacco statistics among his brethren. He found that eight leading members paid in one year \$195 for tobacco, and \$33 for support of their pastor, and were too poor to take a religious paper.

AGENTS WANTED—I wish to engage one or more active and able ministers in each Southern State, to canvass in the interest of the Southern Baptist Publication Society, and to such a liberal commission will be allowed. J. R. GRAVES, President and General Agent.

LET stockholders remember that all that is wanting to the fullest success of our enterprise, in securing a house of our own, and to make a start this spring in publishing, is the amounts they owe on the 1st of January last, and which we now so earnestly solicit.

NEW DRESS.—We desire greatly to put this paper in a nice new dress or spring wear and summer wear. Are there not, among all our patrons, 1000 men and women who will either renew, or procure one new subscriber, to enable us to do this? It will cost about \$1000. Do what you feel to do this month.

APPOINTMENTS.—We will preach at the Shell Banks, Mobile Bay, on Wednesday, eleven o'clock, or at night, May 7th, wherever Bro. Nelson may appoint, if they will boat us down. At Crawfordsville on Friday, May 10th, at 11 o'clock, or at night, as Bro. Tucker may appoint. At Okolona on Sunday and Sunday night, May 12th. Subjects selected by the pastor.

SOUTHERN BAPTIST CONVENTION.—Most of the Southern railroads consent to return delegates to the convention free, if they have paid full fare going. Some will return them on a certificate of membership from the President of the convention; others upon a certificate that they paid full fare going. Therefore, all delegates going to Mobile to the convention, when they buy tickets, should be sure and obtain a certificate to that effect from the depot agent, stating the price they paid.

S. BOYKIN, Cor. Sec'y, pro tem.

The editor of Kind Words, who sees all the Sunday school music books, and is supposed to be a good judge, has examined the Little Seraph, and thus speaks of it:

The Little Seraph, a new song and tune book, in seven character notes, for churches and Sunday schools, by J. R. Graves, editor of THE BAPTIST. This excellent selection of tunes is just out. Single copy, in cloth, 30 cents; in boards, by the dozen, 30 cents. We have seen a copy, and commend it highly. It has about 200 choice tunes in it, and not a single one that would be called trash, but all of which may be sung by a church or Sunday school. The book will have a neat and handsome appearance.

THE NEW HYMN BOOK.—We have information that our books have been shipped from Philadelphia, and now we can say to churches and Sunday schools, send in your orders, unless agents have taken them. You can be promptly supplied, except with the round note edition, but the seven characters are as good. (See advertisement for prices.) This edition is well high sold already, and another will be put to press at once. We want to supply one thousand churches and schools this spring and summer. All agents wishing to secure an association, must send at least five dollars for sample copies of different styles. The full value of their money will be sent in books. We cannot send out on commission, nor shall we bribe the churches and undercut other publishers, by selling introduction copies at one price, and after that at a higher. We offer the churches the handsomest Hymn Book, in the largest type, at the smallest price, and we think the best collection ever offered to them, and if they do not accept it, we shall not force it upon them.

Southern Baptist Publication Society.

We appreciate the earnestly expressed solicitude of our friends, at home and abroad. They insist that we should rest. Our physician insists that we shall rest from thought and desk labor, and recover our overtaxed nervous energies; but how can we do so until the first installments in the notes—which we have spent two years in securing—are paid, so that we may consummate the grand object of our plans and labors? We have a magnificent property just within our reach, which, if secured, will enable the Society, in a few months, to commence operations upon a firm foundation, and at a point the Northern Society was twenty years in reaching. The first payment made, and all the balance is easy. To consummate this end, we have toiled and planned, negotiated and written, day and night, for the past three months, and the strain of anxiety, with unexpected disappointment of our calculations and anticipations, has been too much for body and mind, already exhausted by the previous year's hard campaign. But we must work on until our object is secured; we must write on until our brethren who promised us are moved to comply with their promises; we must work on and prove that the notes we have taken are solvent and reliable, and given to be paid at maturity. We must work on until we satisfy the Business Committee that our agency has not been utterly fruitless, and that these notes, given by the best men and women of our denomination, can be relied upon to meet their pledges. We ought as well die as fail in this

last great effort! Now, brethren, we have succeeded in negotiating for still further time to suit your convenience, and if we can collect \$3000 more than we have on hand by the 1st of May, we can meet so much of the first payment that we can gain sufficient time on the balance and pay it by monthly installments until paid up. We again appeal to you to forward your installment this month, and if your whole note is due, at all rate, and leaving interest, that we look in Tennessee, Mississippi and Texas on 1871-2, make a noble effort, even at a sacrifice, and pay it. If a sister, with her needle only, can make \$25 in one month, to take and pay for half a share, is there a brother who cannot arrange this month for the \$25 due on his note, if he only has the mind? Brethren, shall we not have the \$3000 this month? Will not you do your part and meet your promise to pay, on which we have so confidently relied? Help us to secure a home and home for the Society, and our mind, heart, brain and body will be relieved and shall rest. We want to hear from Jefferson, Marshall and Macon, Texas, and Meridian, Miss. If these cities that so nobly responded to our appeal for stock will by this month respond to the first call, all will be safe—the needed \$3000 will be raised. Who in Marshall and Waco will work for us a week? REMEMBER, \$3000 MUST BE RAISED IN APRIL!

Words and Deeds.

Bro. L. M. Stone, of Alabama, sends his note for \$50, and says:

I send you the above note, on which I wish I could advance you ten or twenty dollars, but a failure in collecting my salary for 1872 denies me this pleasure. I hope and know that you will succeed in this, the grandest and noblest of enterprises. It cannot be a failure, under the directions of the Lord, through your indefatigable efforts.

Bro. Gibson, of Rienzi, Miss., who has a share and pays it up, writes:

I think of visiting Memphis sometime in May. I want to see that (our) house. Then I will take a share for my wife. I am anxious for the undertaking to succeed, and rejoice at the prospect as now presented. You are engaged in the greatest work of your life, and I am willing both to labor and will give your success. I hope the brethren will be willing hands and ready hearts and purses, so as at once to place the enterprise on a firm foundation. Future generations will rise up and call them blessed. Yours, truly, W. C. GIBSON.

Eld. Robert Martin, of Louisiana, forwards his last \$25, and says:

I was glad to see in THE BAPTIST the time had been extended, and that we could come in, and yet in time to help in that great and good work. May God bless you and the Southern Baptist Publication Society! May every act directed by that wisdom that comes alone from heaven be successful.

Bro. E. Daily, of Illinois, sends his note for \$50, and says:

I have heretofore patronized the Society at Philadelphia, but now I wish to become a member of your body, for I believe it will give me a pure Bible, Baptist literature, and this is what we so much need.

The following we highly appreciate, coming as it does, from the son of the late Jeremiah Burns, so well known and loved in Tennessee:

LEXINGTON, BUCKLESGO, TEXAS. March 5, 1873.

Eld. J. R. Graves, Editor, Etc.

DEAR BROTHER.—In response to your appeal in the 1st of February, 1873, issue of THE BAPTIST, I write to request that the enclosed note for \$50, payable, one half on the 1st of January, 1874, and one half on the 1st of January, 1875, to your order as President, etc., be accepted as my note to help forward the great "denominational enterprise" you are now bending yourself so nobly to accomplish, "The Southern Baptist Publication Society," Memphis. First, I am moved to this effort (though my income is small) in honor of the Master Jesus, for whom I live; second, I feel that if my old father (the late Eld. Jeremiah Burns, whom you know) were now living, he would gladly put a brick in the walls of that beautiful building; and third, old Mother Lydia A. Warren, one of our "Old Guard," who now lives with me (seventy-eight years old), asks it of me, and will help (if she lives) to pay it up.

Noble Doing.

Out of the thirty-two stockholders whose postoffice is Mobile, Ala., twenty-one have paid up their first installment! Thanks are due and tendered to Bro. Hudson for a generous interest. If all places would only do as well this month, we will have over \$25,000.

Postoffice.

ELIZABETH GROESBECK, Tex.—Your note received. We wish every one who takes a new note to forward half, if he or she can, or as much as possible, for we must secure the house.

W. D. EPPERSON, Clarksville, Ark.—If you and Bro. Hill will forward the amount of note due (\$25 each), we will issue you a joint certificate instead of the church. Let us hear from you.

R. L. DUCKEN, Tex.—Tell Bro. Williams to retain his certificate until he pays \$25. Have sent a receipt to Bro. Buford. The building will be ours if those who owe will only pay. Do all you can for Paris.

J. S. KILLEN, La.—We have sent the joint certificate to Breth. Taylors. Please return the certificate for Shady Grove Church sent to you.

Dr. NONSWORTHY, Ark.—We have never heard of the book you mention. Will inquire. See my little book for answers to your several queries.

E. W. NORRIS.—Where are you? Have you paid \$25. I find ship marked \$25 and nothing more.

C. R. BARNES, Tex.—Will send you the notes due at Brenham and Independence. Hope parties will pay all.

E. N. CHERRY, Tex.—\$10 credited on note. Only do your best—that is all.

A. R. ROBERTSON, Ga.—Do not trouble yourself about it until January next.

W. N. FERRIS.—What State or postoffice? You can have until next January, 1874.

LEWIS DASHWORTH, Ark.—Certificate forwarded to Clayton; but what is the \$5 for?

New Notes Since April 1st.

Thos. D. Wilson, Tex., \$50; Eld. E. J. Montague, N. C., \$100; Mrs. P. A. Brown, La., \$50 (paid); E. F. Brown, La., \$50; L. M. W. Ullmer, Ga., \$50 (\$25 paid); Mrs. J. F. Smith, Ga., \$50; Jesse Jones, Tex., \$50 (\$25 paid); Mrs. J. C. W. Humphreys, Tex., \$50; W. E. Sawyer, N. C., \$50; S. H. Young, La., \$50; Dr. N. O. Whitlow, Tenn., \$50. Total, \$850.

## Mississippi Depart.

ELDER M. P. LOWREY.

As communications designed for the Editor are addressed to the Editor at Ripley, Ky. NOTICE.—As money for subscription sent to Bro. Graves, at Memphis, I cannot get money for the paper until it comes into my hands. I will be responsible for all that I receive.

Mississippi Letter-Box.

A. D. Brooks.—It is my custom, all communications to the editor that directly controvert his position, he is now in very bad health, and pressed with business, your communication is retained for the present.

study well the meaning of "hell," words that are translated "hell," James' version, you will probably find on one or two points.

J. T. BOWMAN.—Send to Goodrich, 561 Main Street, Memphis, a copy of "Slacks Reasons for Baptist." It will only cost you cents, and discusses the subject that I would have the time to write letter. The man was very true to call on you to prove a negation, a commission has been abolished, in chapter and verse.

Wm. Moon, Shannon.—Your 25th inst. and \$5 received. credited and paper sent to Peter.

M.—The communication of "vate" was ahead of yours.

## Summary.

CART W. H. HANCOCK, well known to our readers in Mississippi as Master of Masons, an able lay Baptist, and a special friend to Home, goes this month from where he has lived for years. He goes there to practice law. Bro. Hardy is a rising man. A. V. of The Southern States, Okolona, him as the most suitable man for the next conservative candidate. We do not believe there is a State who would make a better



## Mississippi Department.

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All communications for this Department should be addressed to the Editor at his residence, No. 101 Main street, Memphis, Tenn. I cannot be responsible for the paper until it comes into my hands, but I will be responsible for all that I receive. M. P. Lowrey.

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A. D. Brooks.—It is my custom to forward all communications to the editor in chief, and directly to his position. As he is now in very bad health, and too much pressed with business, your communication is retained for the present. If you will study well the meaning of the three Greek words that are translated "hell" in King James' version, you will probably change your mind on one or two points.

J. T. BOWMAN.—Send to Goodwyn & Rogers, 261 Main street, Memphis, Tenn., for a copy of "Slack's Reasons for becoming a Baptist." It will only cost you 20 or 25 cents, and discusses the subject more clearly than I would have the time to do in a private letter. The man was very unreasonable to call on you to prove a negative. If circumstantial has been abolished, let him show chapter and verse.

Wm. Hoops, Shannon.—Your letter of the 10th inst. and \$3 received. A. W. Hance credited and paper sent to Peter Smith.

X.—The communication of "High Priests" was ahead of yours.

## Summary.

CART. W. H. HARDY, well known to many of our readers in Mississippi as Past Grand Master of Masons, an able lawyer, a faithful Baptist and a special friend to the Orphans' home, goes this month from Paducah, where he has lived for years, to Meridian.

He goes there to practice his profession. Bro. Hardy is a rising man. A correspondent of *The Southern States*, Oklahoma, has presented him as the most suitable man in the State for the next conservative candidate for Governor. We do not believe there is a man in the State who would make a better Governor.

ASSOCIATES ASSOCIATION, at its last union meeting, held at Shannon, embracing the 5th Sabbath in March, organized a Sunday-school Convention, and elected M. T. Gardner, President; — Parks, Recording Secretary; A. J. Brown, of Pontotoc, Corresponding Secretary, and Thos. Whitesides, Treasurer. The next meeting will be held at Oklahoma, Friday before the first 5th Sabbath in next year.

ELD. A. D. BROOKS, after months of "furlough" from his work in "the bottom" has returned. His address is Leigh's Landing, Sunflower county.

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That peace is an evil peace that doth shut truth out of doors. If peace and truth cannot go together, truth is to be preferred, and rather to be chosen for a companion than peace.

INTEGRATION.—A writer in one of our Methodist exchanges, pronounces integration "invalid," not on account of the "awkward mode," but because of the design "to represent the death, burial and resurrection of Christ."

LIT. L. SISA.—There are two ways of coming down from the top of a church steeple. One is to jump down, and the other is to come down by the steps; but both will lead you to the bottom. So also there are two ways of going to hell: one is to walk into it with your eyes open—few people do that—the other is to go down by the steps of hell; and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more; even a heathen could say: "Whoever was content with only one sin? And then your course will be regular worse and worse every year."

A FAMILY WITH SHORT MEMORIES.—"Sir," said a man, addressing a minister going home from church on Sabbath afternoon, "did you meet a boy on the road, driving a cart with rakes and pitchforks in it?"

"I think I did," answered the minister; "a boy with a short memory, wasn't he?"

"What made you think he had a short memory?" asked the man, looking much surprised.

"I think he had," answered the minister; "and I think he must belong to a family of short memories."

"What in the world make you think so?" asked the man, greatly puzzled.

"Because," said the minister, in a serious tone, "the Great God has proclaimed from Mount Sinai, 'Remember the Sabbath day to keep it holy,' and that boy has forgotten all about it."

## The Mississippi Liquor Law.

It is generally known that a law has passed both branches of the Legislature and received the approval of the Governor, making liquor vendors responsible, in part, for the evil resulting from their traffic. The fifth section reads as follows:

"Every husband, wife, child, parent, guardian, employer or other person who shall be injured in person or property, or means of support, by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person, shall have a right of action in his or her own name, severally or jointly, against any person or persons who shall, by selling or giving away intoxicating liquors, have caused the intoxication, in whole or in part, of such person or persons; and any person owning, renting, leasing or permitting the occupation of any building or premises, and having knowledge that intoxicating liquors are to be sold therein, or who, having leased the same for other purposes, shall knowingly permit therein the sale of any intoxicating liquors that have caused the whole or in part the intoxication of any person or persons, shall be liable, severally or jointly, with the person or persons selling or giving away intoxicating liquors aforesaid, for all damages sustained and for exemplary damages; and a married woman shall have the right to bring suits and to control the same, and the amount recovered as a *feme sole*, and all damages recovered by a minor under this act shall be paid either to such minor, or to his or her parent, guardian or next friend, as the court shall direct, and the unlawful sale or giving away of intoxicating liquors shall work a forfeiture of all rights of the lessee or tenant, under lease or contract, to rent upon the premises where such unlawful sale or giving away shall take place, and all suits for damages under this act may be an appropriate action in any of the courts of this State having competent jurisdiction."

Section six gives the limit of fine and imprisonment; says all shifts to evade the law shall be deemed and held unlawful selling, within the provisions of the act, except provides for recovering fines, cost and damages; nine, for bringing suit; ten, that it shall not be necessary to state the kind of liquor sold; and eleven, that the law shall take effect on the first day of July next, as regards licenses already obtained, but in respect to new licenses its provisions are fully binding from and after the date of its passage, Monday, March 17, 1873.

This act has been the subject of comment, criticism, ridicule, etc. Some declare it is unconstitutional; others say it cannot be enforced, on account of the adverse sentiments of the people; and others think that such a law ought not to be respected. We understand that it is the same law that has been in existence for sometime in Illinois, and that its constitutionality has been tested there and the law sustained. Notwithstanding the burlesques and ridicule of those who love whisky and those who have made money by the liquor traffic, the men of sober thought have seen a necessity for something to check the growing evil that threatens to sap the foundation of society and ruin our race. The evils of intoxicating liquors are seen in every direction. Thousands of the men who are intrusted with the responsibilities of making and executing our laws are drunkards. The partisan spirit that prevails too much at all times is made furiously partisan when intoxicating liquors usurp the throne of reason. Drunken men are not fit to make nor execute civil laws; and yet probably one-half the officeholders are red-nosed or black-nosed toppers. But the men who oppose legislation to suppress the evil will say, "The people ought to elect better men!" and the very men who say that will vote for the men who treat them with whisky, rather than for sober men. So many men of respectability favor the use of ardent spirits, and the young are so "prone to wander," that thousands of other wise promising young men are fast becoming drunkards. Boys get drunk and sensible people laugh at it; church members get drunk, and often it is under the influence of "good brethren," who contend that it is no harm to take a dram. The people complain of heavy taxes, and then clamor for the "liberty" which the slaves of prince alcohol enjoy so hugely, knowing that a large portion of the money raised by taxation goes to support the evil of intemperance. If we could remove this evil from our land, the burden of taxation would be very much reduced. The recent legislation on this subject in Mississippi and in other States is a step toward checking the evil, and a step that should receive the hearty support of all the lovers of true liberty and good order. When the arm of the law is put forth to help society in its struggles, and to relieve the suffering wives, mothers and helpless children, who are the unoffending sufferers, from intemperance, all good people ought to give it that moral support without which no law can be made effective.

The Bible reader may see that this law is based upon the same principle of a law given by the Lord to Moses for the government of the children of Israel. In Ex. xxi. 28-34, we have this law: "If an ox gore a man or a woman, so that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be put to death. If there shall be laid upon him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son or have gored a daughter, according to this judgment shall it be done unto him. If he shall push a man servant or a maid servant, he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his."

The principle is, that the man who causes death to others shall be held responsible for it. If he allows damage to others by his own property, which he could prevent, he is responsible. If an animal belonging to him is dangerous, and he knows it, and does not keep him in, he is held responsible for all the evil done to other persons. Is not the principle a correct one? Is it not just? The man who sells or gives away ardent spirits, knows that his "ox" is wont to push with his horns; and not only fails to keep him in, but sends him out, with a knowledge of the fact that he may leave desolation in his path. He digs a pit in that not only the property of other men falls and is destroyed, but even the men themselves fall in and perish.

It has always been strange to us that the man who stands behind a counter to deal out destruction to his neighbors' property, and death to his neighbors themselves, should have the protection of law in his traffic. No wonder that we have a nation of drunkards! The laws, instead of giving protection to the people have actually caused the destruction of life and property. This is a sad commentary on the depravity of our race.

Another provision of the law is yet more good and true, and one which had moral courage to govern themselves, but who have been overcome by the insidious advances of an evil habit, until they are hopelessly gone. It is to themselves. Thousands of these could be saved to their families and to their country if each State had an inebriate asylum, with provisions of law by which these men could be taken forcibly and confined under proper restraints and proper medical attention, until they became themselves again. The fear of being sent to such an institution would be a terror to some, which would prevent their progress in habits of intemperance. While the institution itself would be the means of restoring many to their families and to society—snatched from the very threshold of ruin. While many inebriates would shrink back from the imaginary disgrace of a confinement to such an institution, many would, in the end, be thankful for a deliverance which could have been wrought in no other way. Many inebriates are objects of commiseration rather than severe reproach; for their oft-broken vows, earnestly and honestly made, attest their incapacity to resist at all times the force of evil habits. To provide such an institution would be a wise measure in saving men and money, and in improving the morals of the country.

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Mr. Nelson is a man of medium stature, small, sparkling eyes, a splendidly formed head, smooth, boyish face scarcely a hair having vegetated thereon, and not many on his head; was born and raised in Mississippi, and, if I mistake not, was educated at Clinton; is about 30 or 35 years of age, and, in the opinion of your correspondent, is the most remarkable man of his age in the whole South.

I want to tell you what I think is the secret of his success as a minister. It is perfect and complete consecration to his work. A man who makes preaching a calling or profession, merely to make up his living, or to acquire some reputation as a "pulpit orator," will never succeed in winning souls to Christ.

Nelson, in my judgment, is to the Baptist ministry of Mississippi what Stonewall Jackson was to Lee's army. He is in earnest, devoted, consecrated, and hence God blesses his efforts. I wish we had more of such ministers; and it seems to me that the Baptists of Mississippi, wherever he goes, should spare no pains, shrink from no sacrifice to supply him with all the means he may ask for to educate the *sixty young ministers* at Clinton, for if we should get one single Nelson out of the sixty, it would worth the education of them all to get that one. In the midst of a great battle in Virginia, Jackson sent a courier to General Lee, with the message, "My ammunition is giving out—send me ammunition, and the victory is ours." Gen. Lee ordered forward the ammunition at every hazard, and a glorious victory was achieved.

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"The Bigotry of the Baptists."

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In England, these same Baptists, though withheld by the pressure of public opinion from burning and imprisoning, are taxing the poor and feeble Episcopalians, and compelling them to support the Baptist State Church; and north of the Tweed, they are, in like manner, oppressing the Presbyterians.

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Enterprise is a flourishing little "city" on the Mobile and Ohio R. R., fifteen miles below Meridian, and among other things, has a little Baptist church, that has, for several years, barely managed to maintain its existence.

The wonder is that it succeeded in the midst of so much lethargy and lukewarmness in keeping alive.

It is true they had preaching once or twice a month, and paid the preacher; but that is only one part of the duty of a church, to have preaching, and only one part of the duty of the pastor is to preach; and neither church nor pastor can expect to succeed that does not perform the whole duty.

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"The Bigotry of the Baptists."

The following, from the *National Baptist*, which has been on hand sometime, is a sharp cut of irony that will be read with interest. It is well enough to read those who are so forgetful of history, and are constantly prating about the history of the Baptists. They can no longer use bonds and fire and sword; but few of them, probably would have any disposition to do so, but the bloody history of the past cannot be covered up by loud professions of charity. Although the charitable spirit of the Baptists has been one great means of softening down the spirit of persecution that has put a foul blot upon the history of our race, yet the very sects that have shed Baptist blood are clamorous with their cries of Baptist bigotry! Read the extract.

"Under this title, a writer in the *Christian Intelligencer* tells through a column and a half of argument and illustration. But was it necessary to bestir so much labor and time upon a truth so self-evident? The facts are patent. The waylaid man, though a Sergeant Dates, need not err. He who runs may read on every page of history the intolerant and persecuting spirit of the Baptists. There was John; who does not know how he imprisoned Herod, and how, at the instance of Herodias (who, no doubt, was also a Baptist), he had Herod's head chopped off, and put in a charger. And passing over many intervening centuries, there was that tyrant and persecutor, John Bunyan. It is of no use longer to try to conceal the fact that he imprisoned all the Episcopal Bishops for twelve years, in Bedford jail (because they would insist on preaching the gospel), where they were obliged to tag shoe-laces in order to support their blind daughters. And then that blood-thirsty persecutor, Roger Williams; who he (hid) and abetted by those rarefied Quakers did scourge, and hang, and burn, and banish the mild, meek, peaceful Congregationalists of Massachusetts. But that was nothing to the persecutions which he inaugurated in Rhode Island. There is some reason to suspect that it is not real good that broods over the Narragansett country half the year. It is probably the smoke from the yet unconsumed bodies of Pedobaptists, burned at the stake by the merciless Roger Williams. Down in Virginia, how the Baptists did harass and vex the Episcopalians! All the world knows how Patrick Henry had to take up the case of the down-trodden and afflicted Pedobaptists; and how he read from the indictment: 'For preaching the gospel of the Son of God; returning to the words, again and again, until the Judge put an end to the case with 'Mr. Sheriff, dismiss those men!'"

In England, these same Baptists, though withheld by the pressure of public opinion from burning and imprisoning, are taxing the poor and feeble Episcopalians, and compelling them to support the Baptist State Church; and north of the Tweed, they are, in like manner, oppressing the Presbyterians.

"Every reader of the missionary periodicals knows how the Baptists of Germany, Denmark and Sweden are persecuting, imprisoning and flogging the poor Lutherans, who, as Dr. McCosh showed in his late Ter Centenary Discourse, are members of the

Letter from Enterprise—Great Revival—Eld. Jas. Nelson, etc.

Editor BAPTIST.—Believing it will be good news to your readers to hear of the prosperity of "our Zion," I write you a hasty account of the great revival which has just closed at this place.

Enterprise is a flourishing little "city" on the Mobile and Ohio R. R., fifteen miles below Meridian, and among other things, has a little Baptist church, that has, for several years, barely managed to maintain its existence.

The wonder is that it succeeded in the midst of so much lethargy and lukewarmness in keeping alive.

It is true they had preaching once or twice a month, and paid the preacher; but that is only one part of the duty of a church, to have preaching, and only one part of the duty of the pastor is to preach; and neither church nor pastor can expect to succeed that does not perform the whole duty.

Working members—"lively stones"—are necessary; and no pastor can have these by simply delivering a set oration or sermon once or twice a month on some text of Scripture.

There must be Sunday-school, prayer

meeting, pastoral visits, religious literature circulating among the membership; these combined keep alive the fires of devotion upon the altar of our hearts, and bring forth abundant fruit in the blessings of God in this cold condition.

ELD. JAS. NELSON found us on the 24th of March, when he commenced a protracted meeting, which he closed on Tuesday, the 29th, there being in the time about thirty accessions to the church. During the whole



## MEDICAL.

**CONSTITUTION OF BAPTIST**

The church of Christ is his kingdom; it is divine, sacred & all-wise and perfect in its plan; it is injured by its members' sinfulness; it is to be restored to wisdom by their repentance. Popery began. Church officers assumed new powers; new rites, new rites laid down; the ad received, the ungdy were of will was exalted. God's was Change followed; the corrupt and at length the Man of Sin w on his throne - Galatians iv. 10, ianv. 1-16; 2 Thessalonians iii. il. 17, 18; Revelations xii. 3-9.

The question therefore is importance. What condition is to be churches? It is in cons views on this subject that it differ in their constitution churches. The points on which them, and their reasons for so follows:

1. The Baptist churches reg will that all church members send persons: When Saul himself to the disciples' at declined to receive him, because not that he was a disciple, as ascertained the fact, he heard "said the Lord in the way," and boldly at Damascus," that the to be "with him, coming in Jerusalem." Acts ix. 25-26, bers also, of the first church

8  
I Corint

But in Pedobaptist churches are members who are not received in the Episcopal and Presbyterian, and some of the Methodists, who have acceded from the received to full communion with their conversion; and theological Pedobaptists require proof before receiving persons to this full membership, they most and unconsciously exclude the members of inferior degree. Penetration of Faith, which Presbyterians, and of many of us in this subject, says that *these are the members, born of the Holy Spirit, who differ from every many of them, who are converted, when baptized, to some degree, with the church* Dr. Wardlaw and by Campbell.

Baptist churches, on the one members to those only who give of their conversion; they do either infants or the baptism, visible connection with the church. Acts ii. 47; 1 Cor. iii. 16, 17.

II. Baptist churches (as regard it as Christ's will) received to membership should the New Testament churches of baptized believers. Peter on the day of Pentecost "Believe you?" and they "were all saved;" see also *2. 48*. So churches are, in this respect,

But in doing so they did  
pharisees from the Quakers;  
ism; from the Pedobaptist  
another rite for the immersion  
from all open communists,  
or Pedobaptists, and the  
being baptized at all; instea  
the apostles and first chu  
believers should be baptiz  
received to membership and  
said his law; to say that  
new one; but was enjoine  
all things whatsoever" he has  
xxviii. 20.; and if ever i  
his law "to obey God rat  
Acts v. 29.

III. Baptist churches reg  
will that all church mem  
members; that none should  
either against their will  
knowledge. God is the Epi  
worship him must do so as  
(John iv. 24); their servit  
love, faith and obedience.—  
xiv. 28; Rom. xvi. 26. They  
saves out God as those who  
—Rom. vi. 18. In his  
service, they must have a  
—2 Cor. viii. 12.—to be first  
the Lord, and then to the ch  
God.—2 Cor. vii. 5.

But this voluntary members  
compulsion used by many not  
and to the times, imprisonm  
men, by which they have  
It is equally opposed to the  
shows infidelity to baptism,  
by birth.

IV. Baptist churches ne  
requires *only* activity in cer

stones," forming part of which is devoted to God.—I young are to be instructed, he ungruly warned, the faithful, the weak and the feeble (14); those who rejoice re who weep, sympathized re bereaved, visited.—James godly the gospel is to be mad enlightens 1.8; and good Gospels vi. 18. It is some of all the members of Baptist. But the dead members I won cannot, nor can the in-auth baptist churches. They can be the matter.

1. Baptist churches hold will, that what is spent in be given with ready will, a member, who is able, should making a collection for the salem, the apostle says.—It is the churches of God, the first day of the week is by him in store, as God has —1 Cor. xvi. 1, 2.

This injunction shows a every church member to enables him. And the Ap be first a willing heart, it is in the heart, and then they

mind is needful to make such  
God. Church members are all  
grace" of Christ—2 Cor. vi. 1-10  
not thus give; and payment  
to State churches, are not  
Cor. viii. 4.

VI. Baptist churches re-  
will that all his churches be  
distinct from the world and the  
of Christ?—John vi. 35  
these only who have been  
desire, as a profession of  
and visible distinction betw  
the world; but besides rema  
from this rule, blends the  
together. The apostles, who  
converted converts the same  
those who are still members  
the apostle says: "What  
with darkness? and what  
with Belial? Wherefore  
and be ye separated from  
touch not the unclean thing  
ye," etc.—2 Cor. vi. 14-18  
It is clear that coming  
the sign of Christianity is  
the church to those who f  
to that extent, also obtain  
between the church and  
Baptist churches can rec  
the apostle, "Ye, as holy  
spiritual house, a holy  
spiritual sacrifices, blameless  
1 Peter ii. 5.







