





## Louisiana Department.

**Baptist Doctrines, Principles**

**IMPORTANT FACTS**

1. One Lord, one Faith, one Baptism.
2. That as immersion is the only faith in the burial that one Lord. See Rom. vi: 1 Cor. x: 29; 1 Peter iii: 21.
3. The Grace of God, the Hope and Faith in Christ, the Justification.
4. The Word of God the Inspiration of God the Agent in the adults.
5. Each visible Church of Christ scripturally immersed believers and their unconcerned (on probation,) associated, want to obey and execute all Christ, having the same organs, officers, and ordinances of the sabbath, and independent of all edging no lawgiver in Zion, admitting to no law he has no Rom. i: 7; 1 Cor. i: 2; Eph. Acts ii: 41, 42.
6. The "Lord's Supper" commemorative ordinance to be by a Church of Christ as such capacity, not as a test of personal feeling of one another, as Pedobaptists want only to show forth Christ's again; and being a Church, destitute, a symbol of Church, sequently, only those churches in this ordinance that agree in practice. The member of one of the same faith and order) communion of another only by and not by right, for each church being made the guardian of sacred feast, is invested with discipline those whose relation gives the right.
7. Christian Baptism is the believer in water by a qualified in the name of the Trinity, the burial and resurrection, confession of a death to sin, and consecration to his service, therefore, can answer this definition of baptism cannot be except "the children of God." 16 and xviii: 17; Mark xvi: Acts viii: to the close; Rom. Gall. iii. 26, 27.
8. Burying in water of one only action; since the burial the only "likeness" or representation in the world, for it is called.

**IMPORTANT FACTS**

1. The Bible, and the Bible with human devices or laws has been, the religion of Baptists.
2. Positive laws (as baptism, etc.) are not in all cases require positive laws or examples.
3. To divide the positive Christ into essentials and non-essentials, for Christ is to be obeyed, we may safely refuse to obey one of the least requirements or to teach others in the guilt of violating all.
4. Every positive law, or in the church, not expressly placed, is positively forbidden, and of one thing is the prohibition all human inventions of baptism, sprinkling, practiced for religious ritual, natural warrant can be found sinful.
5. Christ gave no men authority to traffic with the law of his Church or to change his laws, and submit another. To surrender what is *sworn*—to change them is *sworn*—to change them is *sworn*.
6. Principles can neither be compromised.

**IMPORTANT FACTS**

1. All scholars, critics and note, unanimously declare in the first and leading significance is to dip or immerse, while scholars of any age, affirm meaning.—[Liddell and Scott.]
2. Standard historians of primitive and apostolic baptism by the immersion of believers in the name of the Trinity.—[See Wall.]
3. Nearly all standard Fathers admit that the Bible commands for baptism, and there is the utmost indication among them on what purpose it is to be used.
4. All standard historians that the government of the church was purely democratic, (the people or membership,) and *people's republic*. All legislative powers, and governments, (that is, in a few as a sect,) and *anti-republican* (tyrannies) lawfully countenance, and be, in any way, recognize churches, or their preachers of the gospel.
5. No society, or organization from those of the apostles, and, in the present, can justify as called a church, or be a branch of the church, or be equal to the church, or be a church.
6. Protestant historians Baptists churches are the oldest that have stood since Christiana's mission, which



## BAPTIST PUBLICATION SOCIETY.

## OUR AGENCY.

The object of this Society shall be to publish and distribute the Scriptures, and other religious literature, and to support the work of the Gospel in the South and West.

It is the duty of every Christian to support the work of the Gospel in the South and West, and to do so by contributing to the BAPTIST PUBLICATION SOCIETY.

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## Arkansas Department.

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delusion, and die for it. This would not change it in the least particular. The rest of the place of such an one might be inscribed: "A martyr to the truth;" but "Here lies a fool" would be a better epitaph. Christians are to be guided by the word of God.

3. God will preserve a people to obey his truth, and testify against those who trample it under foot. There was a Saul to disobey God, but there was a Samuel to reprove him for it, and to do what the king had not done. In the dark ages, when the world wandered after the beast, God kept the Waldenses, the Peabodians, and other witnesses, in the valleys and on the mountains, safe from the bloody hand of persecution. From these secure retreats, they shed forth the true light on the surrounding darkness. When the reformation of the sixteenth century trampled some of God's institutions under foot, and sought to bury the doctrine of soul-liberty in the rubbish of Rome, there were persons who held and practiced the former, and anxiously looked for the triumph of the latter. When Episcopalians and Presbyterians in this country compelled those who felt no interest in their teachers to support a hireling ministry, and prohibited others to preach the gospel as they understood it, there were men brave enough, even in the face of this opposition, to hold "forth the word of life," and take the lash on their naked backs, as Obadiah Holmes did at Lynn, Mass., in the year 1651. The obscure period of the past is spanned by a line of witnesses like these. They exist by thousands in these United States. And every one of them is a monument to the truth. Individually, collectively, and in what they are doing for the cause of education, missions and general progress, they stand out as living witnesses against Pedobaptism, as living witnesses against ritualism, indifference, and every departure from the teachings of the Spirit. God has and will continue to preserve such witnesses. He has a work for them. His truth must be maintained. What these witnesses say to one they say to all: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Notes from the Field.

Last Saturday, the 10th of May, in company with Eld. J. P. Everett, the Moderator of the Liberty Association, I visited Union Church No. 2. This is a newly-organized church, in a very destitute region of country. Until recently the people in this section of country have not been blessed with Baptist preaching; but under the faithful labors of our esteemed Bro. Everett—though he has the pastoral care of four churches besides—this church is flourishing greatly. There were at this meeting, at the close of our sermon, an opportunity extended for penitents to present themselves for prayer; and with-out a word of singing, a dozen perhaps or more came forward with streaming eyes, begging for mercy. What a scene! To see young mothers come forward shedding bitter tears with their little infants upon their laps, virtually saying, "Lord forgive my sins, and help me to rear these little ones in the nurture and admonition of thy word."

There were four accessions to the church on this occasion. May the Lord continue to bless Union Church No. 2.

On Sunday, the 11th, I preached at Spring Hill Church. This is one of the oldest and best churches in Liberty Association. Perhaps there have been more than 500 persons baptized into the fellowship of this church. Years ago it was served by Eld. Geo. Everett, and since his death it has had, I think, but one pastor for more than fifteen years in the person of Eld. J. P. Everett, son of Eld. Geo. Everett. Bro. E. has indeed a pleasant charge here, and is greatly loved by his brethren.

There is quite an amount of destitution along the borders of Arkansas and Louisiana. Bro. Everett would be glad to have a good laborer. If some good brother wants a good field of labor, a healthy locality, etc., he would do well to visit Bro. Everett, who will take great care to show him the field.

CONTRIBUTIONS.

Union Church No. 2, for missions, cash, \$23.35

Spring Hill Church, for missions, cash, 27.00

" " " " pledges, 5.50

" " " " for min. edu., cash, 25.00

" " " " Camden Ch., cash, 16.35

From Eld. Z. D. Jameson, by letter, 2.00

Cash, \$72.70

Pledges, 5.50

Total, \$78.20

The above contributions were all voluntary offerings, without taking up a formal collection. I believe the donors gave freely. I have their names, but I have no idea they would like to see them in print. One widowed sister, who has no means of support for herself and her two little boys, except her labor, gave five dollars for Camden Church, and came with another five dollars closely folded, and gave it for Domestic Missions. When it was suggested that perhaps she was too liberal, her eyes filled with tears, and she hid her face in her handkerchief for a time, and said not a word; then coming forth with her face all aglow with brightness, she said: "I have never given too much. God has never suffered me to want." Who will do likewise?

J. R. SKEWER,

Secretary M. and M. E.

CONVENTION AT Pleasant Hill.

I am instructed by the church here to give notice to those intending to be with us at the State Sunday-School Convention, meeting with Pleasant Hill Church, London, on the 25th day of July next, to send their names to me, that arrangements may be made for their entertainment. Visitors and newcomers will please respond. Address me at London, Ark.

T. R. KERR, Pastor.

London, Ark., May 15, 1873.

## Another Wonderful Conversion.

Mr. D. P. A. Cook, a citizen of this community, about seventy years of age, having lived a life secure, as he thought, in the principles of infidelity, has recently professed faith in Christ, and publicly renounced all his former opinions. Mr. Cook has been known in this community for over a quarter of a century as a peaceable, quiet citizen, guilty of no outbreaching sins except occasional profanity, believed to be an honest, upright man in all his dealings, but was an acknowledged infidel, rejecting the idea of revealed religion; and although he did not urge his opinions upon others, you can imagine the influence of such a character against Christianity. Having for years been afflicted with disease of the heart, and expecting a sudden demise, he nevertheless felt secure until a few months ago, when God in great mercy made him sensible of his condition, and under the agonies of a lost soul, he bowed in prayer, nor did he cease praying until he found peace with God.

The writer was called to see him, and found him, though suffering with great pain, rejoicing in hope of a blessed immortality. How changed! What a feast to the lover of Jesus to hear the once proud infidel, now in childlike simplicity, talk of Jesus as his Savior, while the large tears would course down his cheeks.

About two months afterward I was again called to see him; his physicians had given him up; the family and neighbors were anxiously expecting him to die. Between his paroxysms of pain, when he could talk, he informed me that his temporal matters were all arranged, and that he was ready to go when he had discharged one duty which had weighed heavily upon his mind for the past three days, and that was to be baptized. "Can you—will you baptize me?" A meeting of the church was called at his house; to them he made his relation of God's dealings with his soul, was received amid exclamations of joy, placed in a wagon, and hauled to the place of baptism, where, in the presence of a multitude, he was buried with Christ in baptism. What a scene to behold this aged man, converted from infidelity, supported in the water, slapping his hands and giving glory to God. This was one of the most affecting scenes of my life, and his conversion and baptism has produced quite a sensation in the community, and I pray may be sanctified of God to the awakening of many sinners. Although not expected by his friends to survive his baptism, he is still alive, rejoicing in his Savior now some month since his baptism. J. P. EVERETT.

Is Masonry Scriptural?

This question was asked Bro. Graves by W. E. T., and Bro. Graves desired that some Baptist Mason would answer. Every principle taught by Masons, so far as I have ever learned, is strictly scriptural. I hold that every Christian is a Mason at heart, though not in name, but all Masons are not Christians. If this be so, then Masonry must be scriptural. But the object of Bro. W. E. T. I suppose from his remarks, was to learn whether it was scripturally right for Baptists to join the Masons or not. I do not know of any Scripture authorizing the members of Christ's body to do their work or bear the fruit of the Spirit in any other name. The church is the light of the world, and she is made such by her members exhibiting the spirit of her head, and in proportion to the work of her members does the light shine. Paul tells the members of this body to do all that they do, in word or deed, in the name of the Lord Jesus, giving thanks to God and the Father by him.

Let me illustrate to show what I think the apostle meant by working in the name of the Lord. For instance, there is an object of charity in the bounds of your church (and I will suppose that your church has means in the hands of her treasurer), you being aware of this fact, bring the case before the body (have a called meeting if necessary), and the church donates fifty dollars to the sufferer; is not this church entitled to the glory of this action or work? And in proportion to all such actions does the light shine. I will now suppose that you are a Mason as well as a member of the church, and you had brought this case before your Lodge instead of the church, and your Lodge had donated fifty dollars, the Lodge would get the glory of the action, and she would be entitled to it. Then you see you would have robbed God, or the body of his Son, of this work. The church only proves that she is the light of the world by her work. Every church should keep a standing fund on hand, and if every member would lay up in the church the first of the week, month or year, as the Lord blesses him, she would soon have, I believe, a fund large enough to meet every call that should be met by a church. If you see the widow and her children needing bread, clothing and schooling, you can help. You could honor the cause (if you will allow the expression) of your dear Savior by having a comfortable house to worship in. If a dear sister church should get her church house—not church—burned, you could help her rebuild, if she needed it. If every member wanted a share in the Southern Baptist Publication Society, I believe he would be able to do it. If your pastor needed a hat, pair of boots, or a horse, you could supply him. If you wanted a nice Sunday-school library, you could get it. If every family wanted a Bible, the best religious paper I ever read, the church could supply them. If you wanted to give to the Baptist preacher who might pay you a visit and labor a few days for you in preaching the gospel, \$50 or ten dollars, you could do it. If the deacons did not want to, they need not pay for all the wine the church used. Two or three members of the church would not have to pay all their pastor gets. Baptist preachers would not be telling the church, when she had called him, that he could not come except they would promise or pledge themselves to pay him \$100 or \$200, there would be no use of such talk as this to a church, in the discharge of her duty in every respect; such a church would be the light of the world in temperance, charity, brotherly love; and some one who reads this will say the stream is larger than the fountain-head can supply. Yes, the way things are working it is, for I think I can find some professed bodies of Christ who have no fountain, or church fund, and the light shines according to the stream—I mean her works—and these works in accordance to the command of the head. I am of the opinion that if every dollar and dollar's worth that has been paid into Masonic Lodges by Baptists had been paid into Christ's church, with what Baptist Masons have paid into the Lord's fund, would be 500 per cent. better than what it is; then allow Baptists, without the surname, to be able to pay half that per cent, and we would have 750 per cent.

I hold that Masons, as a body, are the light of the world in acts of charity, so far as my observation is concerned. I have asked several Baptist Masons in the last year or so, if they knew that they had to die, and leave their wives and children in destitute circumstances, and had their choice to leave them in the hands of the church or Masonic Lodges to be cared for, which would they take. If I am not mistaken, every one has said the Lodge. Why would they choose the Lodge? Because the Lodge has proved to them by her actions that she would, and the professed churches have not. The writer would choose the Lodge. This is a lamentable state of affairs to my mind. Will a man rob God? Yes, brethren, and I fear many of us who are ministers of his body, do it in paying tithes in another name besides the name of Jesus, to help bear the fruit of the Holy Spirit. Dear Lord, give thy people more grace—teach them what to do—how to do it, and when to do it, in my sincere desire. J. R. VICK.

Star City, Lincoln county, Ark.

Our State Missionary.

Bro. J. B. Seary made us a visit May 9th. On Saturday, the 10th, he preached at Union Church, a newly-constituted church, some seven miles distant. We had an excellent meeting, the Christian's heart was made glad and many sinners wept, some ten or twelve of whom asked to be remembered in prayer. On Sabbath, the 11th, Bro. Seary preached at Spring Hill, and although publicity was not generally given, owing to the shortness of time, a deeply-interested congregation listened to an excellent sermon. The church was both instructed and pleased, and we trust lasting good was accomplished. The immediate fruit of this visit was the collection of about seventy dollars in cash, twenty-five of which, however, was a former pledge by the pastor at Spring Hill for ministerial education, and was raised by the Liberty Association at its last session.

Bro. Seary is certainly the right man in the right place. Will not the Baptists throughout the State encourage him by a hearty co-operation? May God bless and prosper him in his work. J. P. EVERETT.

Union Cross Roads, La., 1873.

Shiloh Institute.

Bro. GRAVES—I see in THE BAPTIST of April 5th an effort of Bro. J. Dunnigan to correct mistakes. He labors to make it appear that I have represented our school falsely. By your permission I will try to set myself right before the public. He quotes from a piece I wrote in THE BAPTIST, as follows: "Young ministers who can be recommended by their churches are invited to come here and take a thorough literary and theological course, free of charge;" and says: "Now, as Bro. Reed is one of the Professors in said school, no one knows better than himself that there is no theological department connected with the Institute for the time being."

It does seem like I ought to know whether theology is taught or not in this Institute. Well, I do know. Know what? Why, that two ordained Baptist ministers, of good minds, have been simple enough to come to Shiloh to study theology under me. They are progressing rapidly, and are highly pleased with the study. We invite Bro. D. to come to Shiloh and hear them examined in theology at the close of this term.

ISAAC REED.

"This One Year."

I agree with the writer in the *Biblical Recorder*, that this year is one in which the Baptists have undertaken great things. But this is no more than they should, for they are a great people, and their obligations to God are commensurate with their greatness. Will any say they have undertaken too much? Surely 4000 Baptists can be found in the entire South, who will pay for one share each in the Southern Baptist Publication Society.

Cannot 10,000 Baptists be found among nearly one million, who will give ten dollars each to the Southern Baptist Theological Seminary? Cannot old Tennessee marshal 10,000 Baptists who will endow Union University?

I am anxious to see these three institutions in a prosperous condition. It would be a fruitful source of pleasure to me, during my life, to know that I had assisted to place them in that condition. My means are small, but my desires are large. I know that myriads of Baptists can be found in the South more able to give than I am; but I will say the three above-mentioned institutions will be endowed upon these terms: \$50 paid in a note to the Southern Baptist Publication Society; \$10 cash and \$40 in four installments, on the first of January of each of four successive years, to each of the three institutions above-mentioned. Will the agents for these institutions accept my terms? J. H. MORAN.

Grand Junction, Tenn., 1873.

Bro. Mayfield has just closed a successful meeting with his church in Helena, which resulted in over twenty additions. He commenced protracting, expecting Bro. Nelson to come to his assistance; but owing to circumstances, he only reached at its close. It is the determination of the brethren to build their new house this year.

Obituary.

Died, at his residence in the vicinity of Fort Smith, Ark., on the 23d of April, 1873, Dr. J. M. Barry. Dr. Barry was born in Bibb county, Ala., in the year 1820; moved to Mississippi in 1833, and to Arkansas in 1869. He was baptized in 1832, being in his thirteenth year. Since then, he has lived in the fellowship of the gospel and in the service of Jesus. In his death, his wife and family have lost a husband and father, his church a brother, trusted and beloved, his pastor a true and sincere friend. Indeed, in all the relations of life he lived the Christian. His end















\_\_\_\_\_

Pilgrim, rejoice, for the mantle of sin.  
Pleasant is the Sabbath bell.  
Praise God from whom all blessings flow  
Return, O wanderer to thy home.  
Rocked in the cradle of the deep.  
Rock of ages cleft for me.  
Safely through another week  
Salvation, oh the joyful sound  
Savior, like a shepherd lead us.  
Say, brothers, will you meet us.  
Shall we gather at the river.  
Shall we sing in heaven forever.  
Shout again the glad hosanna.  
Shout the tidings of salvation.  
Sing to the Lord a new made song.  
Softly fades the twilight ray.  
Sow in the morn'g thy seed.  
Sweet hour of prayer, sweet hour of grace  
Sweet land of rest for thee I sigh.  
Sweet must be to dwell secure.  
Tell me the old, old story.  
The chariot of mercy is speeding its way.  
The cross, the cross, the blood-stained cross.  
The day is past and gone.  
The lambs of the upper fold.  
The morning light is breaking  
There's a land that is fairer than any  
There is a fountain filled with blood.  
There is a stream whose gentles flow.  
There is a time we know not when.  
There is life for a looker on the earth.  
There is no name so sweet on our lips.  
Thus far, the Lord has led us on.  
Thy church, oh God, shall rest secure  
Thy religion that can give  
To-day the Savior calls.  
To do to others as I would  
To us a child of Illo is born.  
Triumphant Zion lift thy head.  
Watchman, tell us of the night.  
We are come on blessed Savior  
We are waiting by the river.  
Weeping will not save me  
We go the way that leads to God.  
We have come rejoicing on this happy  
Welcome, delightful morn.  
We'll try to be like Jesus.  
We're traveling home to heaven.  
What is this that steals upon my frame  
What means this eager, anxious throng  
When he cometh, when he cometh.  
When I survey the wondrous cross  
When saints gather around thee, O Saviour  
When shall we meet again.  
When striving with the host of sin.  
When we hear the music ring  
Who shall sing to not the children.  
Why are we all so happy.  
Why do we mourn departing friends.  
Will you battle for the right.  
With the eyes of faith on the hill of the  
Work for the night is coming.  
Ye valiant soldiers of the cross.  
Zion stands with hills surrounded.

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**THE BIBLE DOCTRINE**  
OF  
**HIS MIDDLE LIFE,**  
AS OPPOSED TO  
**Swedeborgianism and Spiritualism.**

By J. R. GRAVES,  
EDITOR THE BAPTIST.

No. 870, of Arkansas, proposes to be one of thirty editors; two Dollars towards bringing out the book, to be paid back in the books when published. I will do him credit immediately from the Bible. All that he responds. There will be no delay in this, as it is made.

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