

Baptist Doctrines, Principles and Facts.

DEPARTAMENT.

1. One Lord, one Faith, one Immersion, Eph. 4: 5. That an immersion is the profession of that one faith in the burial and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. x: 23; 1 Peter iii: 21.

2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of justification.

3. The Word of God the instrument, and the Spirit of God the Agent in the regeneration of adults.

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and seekers on probation), associated by voluntary covenant to obey and execute all commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-5; Acts ii: 41, 42.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such (that is, in church capacity), not as a test of Christian fellowship or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The member of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy, and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. x: 16 and xxviii: 19; Mark xvi: 16; John iii: 2, 8; Acts viii: 38; Rom. vi: 4, 5; Col. ii: 12; Gal. iii: 26, 27.

Burying in water of one dead to sin is the only action; since the burial of a dead man is the only "likeness" or representation of death in the world, for it is called the likeness of death.

IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.

2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.

3. To divide the positive requirements of Christ into essentials and non-essentials, is to decide how far Christ is to be obeyed, and is what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance, or practice in the church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. Those all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, sinful.

5. Christ gave no men, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute anything for another. To surrender what he has established, is to surrender to change them, to reason.

6. Principles can neither be concealed nor compromised.

IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptize" is to dip or immerse, while some of the very best scholars of any age affirm that it has as other meanings.—[Liddell and Scott, Carson, Anthon, etc.]

2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—[Stewart, Robinson and Wall.]

3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies having legislative powers, and clerical or aristocratic governments, (that is, in the hands of the clergy or a few as a session,) are anti-scriptural and anti-republican; transgressing which no Christian can lawfully countenance, nor should such societies be, in any way, recognised as scriptural churches, or their preachers as official ministers of the gospel.

5. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the ministry was justly called a gospel church, or church of Christ, or a branch of the church of Christ, for "things equal to the same thing are equal to each other."

6. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, as a Christian society, which have preserved pure the doctrines of the gospel through all ages.—[The Trinitarian, p. 34.]

Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. JAMES. "There is no middle ground between Catholics and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic tree, and they are with it parasites of its root and blemish."—H. H. BEAVERS, D. D. of Strasburg.

H. G. P. WILLIAMS will act as our agent at Hillsboro, Ark.

Particulars of the Murder of Eld. Dudley M. Cochran.

Early in January Eld. D. M. Cochran left home in the town of Lockesburg, Ark., upon an excursion through the Choctaw Nation into Texas, in an ox wagon, for the purpose of obtaining some supplies. After getting to Denison City in Texas, he there found an opening to engage in a school, and arrangements were made for his permanent settlement as a teacher. He then started for his family in Arkansas, with what supplies he had obtained. He, on Wednesday night, February 12th, staid all night with Mr. Porter, at a little town in the Nation—Wheeler. Eld. Cochran left Mr. Porter's Thursday morning, February 13th, about 8 o'clock, on the road homeward. After starting he found that his oxen had given out in their feet; he determined to leave the main road and go to a store owned by Michael LaFlore, for the purpose of selling what loading he had, and about a quarter of a mile from the main road, while walking along slowly, driving his team, about 10 o'clock A. M. was spied by the eye of an assassin, and there (about 4 o'clock P. M.) he was found and taken back to the house of Mr. Porter, and there kindly cared for, for he was yet living, with his head broken into the brain on the back of the skull, just above and upon the organ of sensitiveness.

About 4 o'clock Friday morning, February 14th, he seemed to be conscious and appeared to know Mr. Porter, but unable to speak, and at 11 o'clock A. M. expired.

Word was sent to his family and friends as quickly as possible, which reached Lockesburg Monday evening, February 17th. Mr. Porter kept his body up until Tuesday, 18th. Martin Cochran and Henry S. Wilson, son and son-in-law of Eld. Cochran, in company with Matt Runsey and others, arrived at Wheeler and raised the body of the deceased late Wednesday evening, and next morning started early for Lockesburg.

Mr. Wilson then determined to look after the murderer, procured the help of a quarter Indian and set off as cow-hunters or horse-hunters through the country, and by noon Thursday came up to the place where it was believed he had secreted himself. It was an old out-house, and when they rode up, a little Choctaw boy ran out of the house, saying to Mr. Wilson, "I didn't do it, I didn't do it." "Didn't do what," asked Mr. Wilson. "Why, kill that old man?" "What old man?" "Why, that old man that was killed down here in the road the other day. There's the murderer there; there's the one that done it," pointing to a young half-breed negro-Indian man, nineteen or twenty years old, in the old house.

ARREST BY WILSON AND HIS QUARTERBOON.

Wilson drew his pistol and sprang in at the door. The negro attempted to break out by him. Wilson pushed him back and ordered him to stand. He ran to the back part of the house and tried to pull down an old door. The quarterboon met him there, telling him if he pulled at that door again he would send a ball through his head. He then turned upon Wilson, with his hand upon a large knife at his side. Wilson, with his shooter presented, told him if he budged another peg he would blow him through, whereupon he surrendered and was tied, within half a mile of the spot where the murder was committed.

CONFESSION OF THE PRISONER TO MR. WILSON AND OTHERS, MADE VOLUNTARILY.

"On Thursday morning I saw this old man driving his wagon in the direction of LeFlore's store, about a quarter from the big road. It came in my mind that I would kill that old fellow, and said to the young Choctaw boy that was with me that I was going to kill that old man ahead. So I slipped upon him from behind and struck him with the pole of an ax I had upon the back of the head. The old man fell upon his face on the ground, and I hit him another light lick after he fell. I thought then, as I had killed him, I would take his money. Taking his pocket-book from his pocket, I took what money he had and threw the pocket book away with the papers. I don't know what I killed him for, but since I have done it I don't care."

The prisoner told when he committed the murder that it was about 10 o'clock in the morning, and where he threw the pocket-book. The young Choctaw boy was with him and saw the whole transaction, and, upon order of Mr. Wilson, went and got the pocket-book and brought it, with all the papers, notes, receipts, etc., in it.

Mr. Wilson, in company with others guarding the murderer, started for Arkansas, and overtaking the rest of the company, with the remains of Eld. Cochran, the same night, staid in a place called Rough Edge, in Sevier county. Early Friday morning, February 21st, on the road in the direction of Lockesburg, one-half mile from Rough Edge, the prisoner made an attempt to get away and was shot by the guards in several places through the head and body. Thus ended the life of the poor, miserable criminal.

The family and friends of Eld. Cochran received the remains late Friday evening, and on Saturday (nine days after his death) was buried in the Union Baptist Church graveyard, one mile and a half from Lockesburg, with Masonic honors.

These are substantially the facts and particulars, as related to the writer by Mr. Henry S. Wilson. Yours, truly,

WILLIAM BOBAY.

Lockesburg, Ark., February 24, 1873.

I and My Burden.

I and my burden, O Master!
I come at thy merciful call,
And I thank thee for the infinite goodness
That helpeth and healeth us all.

I and my burden, I bore it
I lift up the heart that is sore;
It dimmed all the glory of sunlight,
It hushed all the sweetness of song.

It hid all the love-light around me,
It dropped all the warmth from my way,
It banished all the strength of my striving,
And banished the beauty of day.

I and my burden, O Master!
No shames of the ripening grain;
But only a fruitage of folly,
Of idleness, weakness and pain.

I and my burden, I bring it
In shame and in sorrow to thee;
For I know there is none other refuge
Of help or of healing for me.

I stretch forth the hands that are failing,
I have brought thee my burden, O Master,
Thy pardon and peace I implore!

Methodism.

BRO. GRAVES:—For the last nine years I have been a Baptist. I have been preaching about four years, trying to defend the principles which distinguish Baptists from others. I now write you, for the information of the brethren who read THE BAPTIST, and declare myself henceforth a Methodist. I have many dear brethren in the Baptist ranks, whose eyes may peruse these lines, and I am sure they will love me none the less for my earnest convictions. I have been taught to love Methodism. I firmly believe our Savior, Christ, was a Methodist, together with all the apostles. Now I hope the brethren will not exclude me for being a Methodist. I pray God the whole world may soon be converted to Methodism. There is a class of persons here in our vicinity who call themselves Methodists, and they have no more method about anything they do than a hurricane. They have preachers, too, who talk much about one John Wesley. They say he was the founder of Methodism. I never saw his name in the New Testament, and do not think he was one of the twelve apostles. These preachers have a superior, who comes around quarterly with his Godly admonitions, to require obedience on their part. They are as proud of this superior as a slave was of a rich master before the war. I have watched them closely, and see no methodism about them. They pour or sprinkle water on children or converts and call it baptism. Now the New Testament does not say a word about but one method of baptism, yet they do any way and still call themselves Methodists. It is a gross misrepresentation, unless the meaning of words has considerably changed since I went to school. Do you have any such people down about Memphis? If you have not, I will tell you more about them at some future time. Are you a Methodist, Bro. Graves? You ought to be. If you are, let us pray for the success of Bible Methodism.

G. H. PHILLIPS.

ANSWER.—Yes; biblically methodical—one Lord, one faith, one baptism, one body, and one head to that body, which is his church.

Prayer.

Considered as a duty, there are many passages of Scripture which teach us that it is our duty to pray God will be sought unto by his children. And though he knows our wants, and makes our cause his care, yet he commands us in everything, by prayer and supplication with thanksgiving, to let our requests be made known to God. Then it is our duty not only to pray to God for great things, but for everything we need. Earthly parents are willing to give their children the things they need, but they usually require them to ask before they receive. Sometimes children are turned away hungry or cold, because they are too stubborn to ask. May it not be thus with the children of our heavenly Father? Prayer is a medium of communication between earth and heaven, by which our wants are made known to the Father of Mercies, through him "in whom all fullness dwells."

"And Satan trembles when he sees
The weakest saint upon his knees."

But I delight to consider prayer as a privilege. Poor peasants, destitute of food and raiment, would esteem it a great privilege for their king to allow them to come to his treasury and draw enough to supply all their wants. But such is our happy condition. Though we are so poor, yet through Christ's poverty we become rich. Whatever our wants, whatever our affliction, whatever our distress, for all things we may make known our requests to God.

How exalted the privilege of the Christian to be able to come unto a throne of grace, and find grace and mercy to help him in time of need! How blessed to know that God is our refuge and strength—a very present help in trouble. How happy to contemplate an "open mercy-seat" where Jesus answers prayer, and exclaims: "Whatsoever ye shall ask in my name that will I do."

Finally, since it is our duty and privilege to pray, let us pray without ceasing, and in everything give thanks; let us pray for ourselves, pray for our children, pray for our church, pray for our pastor, pray for our Sunday-school, pray for our young ministers in school, pray for home and foreign missions, pray for Christ to come and his will be done.

J. B. SEARCY.

Resolutions of the Church of Christ at Friendship, Jefferson County, Ark.

WHEREAS, Eld. J. B. Searcy being called to the pastoral care of this church at its organization in June, 1849, and remained as pastor up to November 24, 1872, and we feel that we should express our highest esteem for him, his labors, so wonderfully blessed, having added many to the Baptist cause.

Resolved, That Eld. J. B. Searcy is a faithful and efficient minister of our blessed Savior, and as such we recommend him to all people.

Resolved, That in his removal from us we feel a great loss in our church, but we have

the consolation that what is our loss will be the gain of our Master's cause in our State.

Resolved, That this church give her earnest sympathies and prayers for the welfare of our Bro. J. B. Searcy as State missionary.

Resolved, That a copy of these resolutions be presented Bro. J. B. Searcy, a copy sent to THE BAPTIST for publication, and a copy spread upon our church-book.

Done by order of the Church of Christ, at Friendship, November 24, 1872.

H. H. JENKINS, Moderator pro tem.
THOMAS S. HAMPTON, Clerk.

Amounts Due from Arkansas Stockholders.

Owing to the state of the roads and the weather, a great many did not receive the call sent through the mails, and we therefore publish the call and the amounts, on which we rely to secure the house, and to commence operations this spring. If there are any mistakes, let them be promptly corrected:

Eld. T. J. Craig.....\$150

Eld. H. H. Beavers.....50

Eld. J. P. Everett.....25

Eld. Moses Green.....25

Eld. A. Yates.....150

Eld. J. D. Rabberry.....100

A. T. Thomasson.....100

J. A. Heard.....100

Mineral Springs Church.....100

W. E. Dunn.....50

J. A. Dowers.....50

S. T. W. Meeks.....150

Eld. Sol. Gardner.....150

A. G. Jones.....250

V. R. Smith.....150

Eld. J. B. Searcy.....50

H. Allen.....50

Jos. F. Bussey.....50

L. E. Morgan.....50

Z. J. Wood.....50

Z. S. Wood.....50

U. J. Barry.....50

W. L. Barry.....50

Eld. J. T. Marshall.....50

W. D. Chaney.....50

J. A. Gibson.....50

John B. Herring.....50

Richard Gamble.....50

Eld. Lewis Deshough.....50

J. T. Brown Hampton.....50

Eld. John Aaron.....50

T. H. Robertson.....50

Simon Whett.....50

John Robertson.....50

J. V. McClure.....50

Cedar Grove Church.....50

Greenwood Church.....50

Eld. W. D. Hogan.....50

McPleasant Church.....50

J. M. Adams.....50

A. J. Rippey.....50

M. Epps.....50

Z. Hopper.....50

John C. Britton.....50

W. W. Pettus.....50

A. Lovelace.....50

J. G. Ellis.....50

W. D. Epperson.....50

G. M. Farmer.....50

T. H. Broome.....50

Pleasant Hill Church.....50

John C. Walker.....50

J. B. Hill.....50

J. A. Rogers.....50

J. R. G. W. N. Adams.....100

E. J. Wallace.....50

C. C. Hogan.....50

C. T. Muller.....50

Mrs. Rachel W. Smith.....100

Mary Markham.....100

Wm. Lea.....50

M. B. Buckley.....500

W. A. Welch.....50

H. H. Byers.....50

E. M. Lowrey.....50

F. Smith Church.....50

Eld. F. L. Koegel.....50

D. H. Toltsen.....50

Eld. W. W. Crawford.....50

E. M. Pettigrew.....50

M. M. McGuire.....50

B. Veasey.....50

J. M. Veasey.....50

W. A. Mitchell.....50

S. Young.....50

T. H. Robinson.....50

E. J. Hogan & Son.....50

Charleston Church.....50

W. D. Garner.....50

J. M. McGuffey.....50

Pleasant Valley Church.....50

New Prospect Church.....50

Lies Creek Church.....50

J. S. Gray.....50

Cane Creek Church.....50

Corinth Church.....50

T. B. McAnally.....50

S. A. Keene.....50

H. H. Pettus.....50

Hepebah Church.....50

Liberty Springs Church.....50

Pleasant Grove Church.....50

St. A. Nabors.....50

A. M. Jones.....50

Daniel Jones.....50

W. L. Traill.....50

New Hope Church.....50

Eld. P. B. Smith.....50

Total.....\$6875

HALF SHARNS DUE JANUARY 1, 1873.

A. Lamer.....\$25

Eld. Alex. Casler.....75

H. Allen.....25

Wm. Brown.....25

H. G. P. Williams.....25

J. H. Howard.....25

J. Riteby.....25

S. O. Buckingham.....25

W. B. Johnson.....25

W. M. Warren.....25

J. F. Studman.....25

D. R. Andrews.....25

Eld. J. B. Searcy.....25

Total.....\$400

SIXTEEN churches in Arkansas are pledged, by one or more of their members, of course, to take one share each. How easily can they do it, the next Sabbath they meet, by making an effort to raise it by individual members paying five dollars, three dollars, two dollars, one dollar, and fifty cents. Try it brethren who pledged; make a speech and raise the share. If the church will not, let one, two or three brethren do it for themselves; but let the honor of the church be preserved.

"Fardsels."

The place where they are manufactured according to order! We have heard that there was such a manufactory in Philadelphia, and that some of its goods were in use, but not until Bro. J. T. Craig, of Edinburg, Ark., forwarded us the letter below, had we an idea of how the thing was operated. It is now as clear as starlight. From this paper, perhaps, and the minutes of the State Convention, Dr. A. Hannay sees that Bro. Craig is a first-class minister, highly esteemed, and concludes that, like too many men of this class, he is ambitious of honors, paltry breath, and therefore begs to be allowed "to make him more useful in his ministerial labors!" This Doctor-maker, widely missed his mark—he did not hit the right man; but if he will write to us, we will give him a list of ministers who greatly need to be made "more useful in their ministerial labors;" and if, indeed, a few "fardsels" would accomplish so desirable an end, we say string them on. That all may understand this letter, it is a proposition from a sort of literary and medical school in Philadelphia to bestow titles upon anxious ministers, for a trifling consideration, of course, and we suppose Bro. Craig declines. What next?

"REV. AND DEAR SIR:—I see you have no literary degree to your name. We are anxious

ELDER M. P. LOWREY

For all communications designed for publication, please address to the Editor at Ripley, Miss.

NOTICE.—All money for subscription to *THE BIBLE*, sent to Bro. Graves, at Memphis. I cannot be responsible for the paper until it comes into my hands. I will be responsible for all that I receive.

Mississippi Letter-Box.

E. A. BARRY, Greenville, S. C.—I forwarded your letter to Bro. L. B. Point. The State Board could not employ unless you were engaged some definite field, with a prospect you, as we have no means on the part of our State Board of services of Eld Ball to superintend any work (if it should still be a failure) has deranged all our plans. I will see what can be done (D. V. you).

H. L. JOHNSON, Banner.—Your letter and five dollars received. Renewed and changed ordered forwarded to Thomas Hunt.

D. I. PUSKES, Port Gibson.—You has been referred to Bro. Deupree of the Orphan's Home, for an answer. You may expect an answer from him.

Summary.

DR. WILLIAMS AND THE SEMINARY.—Received communications from young ministers in the Seminaryville from Mississippi, disclaiming action or sympathy with the action of C. C. B., from that institution. They express regrets that the action was written, and do not wish the sentiments expressed of them says they do not desire that they paved in the West, that they prefer to do that than that, instead of having Dr. Williams, for their "Watchword," have Jesus Christ, and his crucifixion. They all express "Remarks." But they all agree terms of our correspondent, agree with us, that he is a little bit.

SUNDAY SCHOOL CONVENTION OF ASSOCIATION.—This body has up to April as the time, and the place of holding their session is to continue three days. We have received from the Secretary, Eld T. J. Walne, a notice to attend, but are sorry other engagements forbid it.

CORINTH.—Before the war, the Corinth had a good house of worship in the city—but as the Federal entered in 1862, the house was after the close of the war, the small, cheap house. They had that house and the lot for brick good house, and have bought it. They hope to complete a good year.

PORT GIBSON.—Bro James Nelsonately at Port Gibson three persons were added to the church here three by experience. Though the meetings were in the midst of a general snow, were deeply interesting. Bro pastor is much encouraged. The congregations are still increasing and interest.

ELD. J. T. FREEMAN, of Corinth of the Corinth News, to see his article in another column.

The American Bible Society.

Sometime ago we received a letter from a friend, inquiring if we were willing to deliver an address to the Bible Society auxiliary to the Bible Society. We will here give from his letter:

"At a meeting of the Executive Committee of the Bible Society, of etc., * * * your proposal as a proper one to the society at its annual meeting." We remarked that your church, some of its church courts, had resolved not to co-operate with the denomination in the disseminating Holy Scriptures. * * *

"I am for asking (in the best of your feelings on the subject)." We answered this kind letter, and we have shown our friends, and we have urged us to saying it would give some information others, as well as our own would like to have. We have and here it is:

"**RIPLEY, MISS., JEROME.**

"**MR. . . . SECRETARY, BIBLE SOCIETY.**—Dear Sir:—Your very kind Christmas day has been received. You that I very highly appreciate the spiritual spirit of it, and it affords me to answer. Our denominational church courts. Each church (union) is an independent body, and no other organization, holding a democratic government. The associations and conventions of churches or individuals are works; while they may aid individuals, they cannot direct the early history of the church. Many Baptists were and claim that Baptist could of dollars to its treasury. The society was solicited to make for the circulation of the Bible in Burma and so, most of the Baptists were formed the American Bible Society. The objection to an Bible Society to administer of Judaea translation was Baptist, was made."

[illegible]

the church of Christ is his kingdom; its can-
on is divine, sacred in its authority
and perfect in its plan. To alter is to
destroy it; but it is more—it is to slight God's
will, to interfere with his reign. Thus
heretofore. Church officers, by degrading
the sacredness of the rites and sacraments
laid down; the unconverted were
admitted, the ungodly were ordained; man's
will was exalted, God's will left undone.
The following change, corruption triumphed.
The length the Mass of Asia was formerly
of the Mass of Rome, the rites of the
—1-18; 2 Thessalonians ii. 3, 4; 2 Timothy
ii. 18; Revelations xiii. 3-17.
The question, therefore, is of the greatest
importance: *What constitution has Christ given
to his church?* It is in consequence of this
on this subject that Baptist churches
in their constitution from all other
churches. The points on which they differ from
others, and their reasons for so differing, are set
down.

I. The Baptist churches regard it as Christ's
will that all church members should be
born persons. When Saul " essayed to join
himself to the disciples" at Jerusalem, they
refused to receive him, because they "believed
that he was a disciple." It was not till they
ascertained this, from hearing that he had
been baptized at Damascus, that they permitted him
to be with them, coming in and going out,
—Acts ix. 26-28. All the members
of the first church are addressed as
—Romans i. 7; 1 Corinthians i. 2; Ephesians
i. 1.

But in Pedobaptist churches many persons
are persons who are not received as converted
persons. The Episcopal and Presbyterian establish-
ments, and some of the bodies formed by those
who have seceded from them, persons are
received to full communion without evidence of
conversion. Pedobaptists require proof of conversion
before receiving persons to the Lord's table, and
membership, they mostly regard infants as
unconverted persons; when baptized, as
members of inferior degree, than Westminster
Presbyterians, who do not acknowledge
baptism, and of many Congregationalists,
on this subject, says that the children of members
are *disciples members*, born within the church.
Independents differ from this view, but
their conversion; they do not acknowledge
degrees, when baptized, as connected in
any degree, with the church of Christ. (See
Vardlaw and Dr. Campbell.)

Baptist churches, on the contrary, receive as
members those only who give credible evidence of
conversion; and they do not acknowledge
degrees, with the church of Christ. (See
—Acts ii. 47; 1 Cor. xiii. 16, 17.)

II. Baptist churches (strictly so called)
regard it as Christ's will that all believers
desiring to membership should be *first baptized*.
Pedobaptists receive persons without baptism
as baptized believers. Peter said to believers
on the day of Pentecost, "Be baptized every one
of you," and they "were baptized."—Acts ii.
41; see also, x. 48. So that the Baptists
regard it as their respect, "the flowers of the
field," and they "were baptized,"—Acts ii.
41 and his apostles.—1 Thess. ii. 14.

But in doing so they differ from all other
churches; from the Quakers, who reject bap-
tism; from the Pedobaptists, who substitute
another rite for the immersion of believers, and
all open communionists, whether Baptists
or Pedobaptists, who admit persons without
being baptized at all; instead of requiring, as
as apostles and first churches did, that all
converters should be baptized before being
received to membership and communion. Christ
in giving his church no dispensing power of
—1 Cor. xvi. 12, *no legislative power to make
any laws*; but was enjoined not to "obscure
his things whatsoever" he has commanded (Matthew
xxiii. 29); and, if ever tempted to neglect
his laws, "to obey God rather than men."—
—Acts v. 29.

III. Baptist churches regard it as Christ's
will that church members should be *born*
members; that none should be made members
against their will, or without their
knowledge. God is the Spirit, and those who
worship him must do so *in spirit, in truth*—
—John iv. 24. His service must be
with faith and obedience. Cor. xiii. 1. Romans
xv. 16; Rom. xvi. 26. They must "yield them-
selves unto God as those who are alive from the
dead."—Rom. vi. 13. In every part of their
service, they must have "first a willing mind."
—1 Peter i. 12. They must give themselves to
the Lord, and to the church, by the will of
—2 Cor. vi. 5.

But this *voluntary membership* is opposed to the
policy used by many national establishments
and to the fines, imprisonment, or worse penalti-
es, by which membership has been enforced.
It is opposed to the initiation of *uncon-
verted infants* by baptism; and to membership
without.

IV. Baptist churches maintain that Christ
intended *his activity in every member*. Church
members are spoken of in Scripture as "lively
members," forming part of "a spiritual house,"
—Eph. ii. 22, devoted to God.—1 Peter ii. 5. The
members are to be instructed.—Colossians vi. 4.
It is surely warranted, the feeble-minded are
weak, the weak supported, (1 Thessalonians
v. 14.) those who rejoice, rejoiced with; those
who sleep, sympathized with; those who are
in tribulation, comforted; those who are in
the midst of the gospel to be made known, (1 Thess.
v. 16.) and good done to all men.—
—Galatians i. 10. In some of these labor-
ing members of Baptist churches an engaged
and *dead members* of worldly establishments
and members who are to be made lively
members. They can have no part nor
in the matter.

V. Baptist churches believe it to be Christ's
will that what is spent in his service should
be *in a glad ready will*, and that *every church*
member, who is able, should contribute to the
collection for the poor saints at Jerusalem.
The apostle says: "As I have given order
to the churches of Galatia, even so do ye; upon
the first day of the week let every one of you
contribute, as God hath prospered him."
—1 Cor. xvi. 1, 2.

This injunction shows that it is the duty
of every church member to contribute as God
blesses him. And the Apostle says, "If their
heart be *willing mind*, it is accepted according
to a man's heart," showing that a willing
mind is a needful aid to such aid acceptable
to God. Church members are to contribute
of risk and liberal giving to the cause
of Christ.—2 Cor. vii. 1-15. But infants can
not give; and payments by compulsion, as
in some churches, are not a "gift" at all.

VI. Baptist churches regard it as Christ's
will that all his churches should be *separate*
and *distinct* from the world and erratics. "Ye are not
of the world."—John xv. 19. The recreation
of only who have been baptized at their
own confession of faith, make a re-
newed man. Baptists believe the church to
be a *body*, but infant membership, by departing
from the truth, blends the church and the world.
The baptism of infants and the non-
recognition of the members of Christ who
are still members of the world. Be-
cause the apostle says, "The church is built upon
the foundation of the apostles and prophets, Christ
himself being the head, and what concord hath Christ
with idols?" Wherefore come out from among
them, and be ye separate unto the Lord, and
touch not the unclean thing, and I will receive
you.—2 Cor. vi. 17, 18.

It is true that baptism, which extends
to those who are not new born, does
not, the church, also obliterate the distinction
between the church and the world. None but
those who realize the statement
—1 Peter i. 23: "Ye are built upon
the foundation of the apostles and prophets, Christ
himself being the head, and what concord hath Christ
with idols?" Wherefore come out from among
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The Scrip
The Old and New A
ten by men divinely in
the full and final revela
To seek through

The End

2 There is only one finite in every natural

He has revealed himself
the Son (or the Word)
the same in respect to
ever distinction there
aspects.

Is. xlv. 21, 22. Jer. x. 16.
xxxix. 4. Ps. xxxvi. 6. John
Tim. iii. 16. Rev. i. 6. John
6. 1 Cor. xii. 18; xii. 11. **Thal**

3. Man was created in the image of God, but by disobedience, fell from that image, and became morally defiled, and lost his likeness; hence, we have no holiness; but we are all evil; and, all are children of wrath, exposed to death, and eternal spiritual and eternal punishment.

Gen. i. 27, 31; II. 16, 17.
Rom. v. 12. Eph. ii. 3. Gal. iii. 10.

4. The only way of state of guilt and carnal vicarious suffering of God, who miraculously took our flesh, and whom we have a propitiation through having "so loved the

only begotten Son, that
in him should not per-
ish life."

John I. 14. Luke I. 26, 28.
John III. 16.

The E

5. All who truly
gospel were chosen
foundation of the wo
the end from the beg

quence, not of their
own purpose and
by the Holy Spirit,
none would ever be
and believe.

Math. 1. 4. 1a. xlv. 10.
Pet. 1. 2. James 1. 15

The Prayer

6. Nothing man

from the love of God
by the power of G
salvation," the sure
being true believe
tinuance of their att
to Christ till the clo
1 Pet. I. v. Joha x.
Heb. III. 14. Matt. xxiv.
The
A Church of

association of person
Spirit, baptized upon
with Christ, and over
faith and keep the
Divine Head. To
has committed the
gospel in its purity,
it to all men by
mission.

3. The ordinance
are Baptism and the
is the immersion of
Christ, not in order
but to declare their
sin; and is a pre-
of the gospel, church
union of the Lord

Participation in
be confined to the
church, or to the
churches specifically
and walk being ave
The supper. no

be administered by
they deem qualified
Matt. III. 9. 12. xxviii
xiv. 22, 26. Acts viii. 12
I Pet. iii. 21. Acts ii. 37

The

2. The first day
as the Lord's day,
John xx. 19, 26. I C
I. 10.

10. There will be righteous dead prior to the resurrection who, with the living, will be raised in a moment, and Lord in the air, to meet the coming and judgment of the persecuting nation.

11. At the coming
and destroy the na-
ted his people, tak-
and rule, and, sit
father, David. In
Priest, will rule
nations for one th

12. After this
 fled by fire, and
 earth shall have
 pared as a heaven
 of the redeemed.

heaven with his
 will be with them
 when he shall
 answer to the
 then he counts
 before him there
 Rev. 22 Cor. 20