

MINUTES

—OF THE—

TENTH ANNUAL MEETING

OF THE

Mt. Vernon Baptist Association

COMMENCING ON

Thursday before the 1st Sabbath in October, 1866.

OFFICERS.

DEACON SPENCE HALL, Moderator.
REV. W. H. BEECHDALE, Clerk.
REV. B. F. THOMAS, Cor. Secretary.
JOHN C. McCRAVE, Treasurer.

MEMPHIS, TENN.

PUBLIC LEDGER BOOK AND JOB PRINTING ESTABLISHMENT.

1866

PROCEEDINGS

OF THE

MT. VERNON BAPTIST ASSOCIATION,

Held at New Hope, Phillips Co., Ark.

NEW HOPE BAPTIST CHURCH,
PHILLIPS COUNTY, ARK., October 4, 1866. }

The Mount Vernon Baptist Association convened this morning at the usual hour, and in the absence of the Brother and his alternate who was to preach the Introductory, Bro. W. M. Raper, by request, filled the stand, and addressed us from Matt. 14: 17 "Come, for all things are now ready."

1. After the sermon there was an intermission of twenty minutes, when the Association was called to order by the former moderator.

2. Letters were read by the clerk and the names of the delegates enrolled as here seen :

CHURCHES.	DELEGATES.	PASTORS.	POST OFFICE.	Rec'd by Baptism	Restored by Letter	Dismissed	Excluded	Dead	Whites	Blacks	Total	For Minutes...	Days Meeting
PHILLIPS COUNTY.													
Helena	W. H. Barkdale, C. Turner.	W. H. Barkdale.	Helena	2	2	2					6	\$10 00	Every Sabbath
New Hope	E. I. Martin, P. Gilbert, J. M. Kelley.	No Pastor (now)	do	11	6	4	3	2			74	0 00	
Liberty	Not represented		do										
Sterling	J. A. Davis, C. Porter, Jno. Royall.	No Pastor (now)	do	6		3	1				47	3 40	
Salem	T. Bunch, W. H. Henderson, J. Brown	E. Holland.	do	1	2	10	2	30	6	12	2	00	
Blackfoot	Not represented												
Trenton	Not represented												
Mt. Zion	H P Slaughter, J T Shackelford, Bailey	No Pastor (now)				1		1	37	3	40	4 00	
Dear Creek	Not represented										11		
St. Francis Co.													
Hope Hill	Not represented												
Bible Union	A. B. Young, P. Parker, J. W. Sram	B. F. Thomas	Madison	71		21	10	11			63	3 00	
Mt. Vernon	B. F. Thomas, F J Izard, J M Whitehead	B. F. Thomas	do	17	6			1	64	10	74		
Oak Hill	Z. Littlefield, J W. Scumbler, M. Dollar.		do	2	10	7	1	3	6	3	70		
MOORE CO.													
Bethel	Not represented												
Oak Grove	S. Hall, R. P. Davant, R. J. Bicherstaff				1						16	3 00	
Harmony	Not represented												
Liberty	do do												
Linn Grove	No Delegation but a Letter	E. Holland.		11	5	1	2	1	2	2	28	2 00	
Mt. Moriah	A B Payne, L R Isaacst, J G Curinteret	W. M. Raper		1		2			31	4	35		
Shiloh	W M Raper, R H Wolverton, A A Bryan	W. M. Raper	Clarendon	10	7	3					46	5 50	
Philadelphia	S P Jolly, E Fitzhugh, W D Monsey										34	3 50	
Manassas	Not represented												
ARKANSAS CO.													
Rhubarb	Not represented												
Big Creek	do do												
Dewitt	do do												
PRATTS CO.													
Shilo	Not represented												
Prairie	do do												
WOOLFE CO.													
Ash Grove	Not represented												

3. Petitionary Letters were called for. Two were presented from Oak Hill and Mt. Hopewell, to the delegates of which the right hand of fellowship was extended by the moderator, and the names of the churches enrolled as members of this body.

4. The Association proceeded to the election of officers for the ensuing year, which resulted as follows: Deacon Spence Hall, Moderator; Rev. W. H. Barksdale, Clerk; J. C. McCrary, Treasurer; Rev. B. F. Thomas, Corresponding Secretary.

5. Committee on Religious Exercises was then appointed by the moderator, consisting of H. P. Slaughter, Peter Gilbert and J. M. Kelley.

6. On motion, the clerk was granted power to abridge the Minutes as his judgment might dictate, in order to secure ample room for the publication of the Articles of our Faith.

7. On motion, adjourned. Prayer offered was by Rev. R. H. Wolverton. Preaching at night by the same Brother, from 2 Tim. 1: 3.

FRIDAY MORNING, 9 o'clock.

1. Association meet pursuant to adjournment. Reading of the 103 Ps. by the moderator. Prayer by Rev. E. Holland. Reading of Minutes by clerk.

2. Letters not presented before were then called for and read by the clerk.

3. Committee on Devotional Exercises reported—

Rev. B. F. Thomas, at 11 o'clock to-day.

Rev. E. Holland, at night.

Rev. W. H. Barksdale at 11 o'clock on Saturday.

Rev. B. F. Thomas, on Saturday night.

Rev. W. H. Barksdale, at 11 o'clock on Sunday.

Rev. B. F. Thomas, at 3 o'clock on Sunday.

4. The Association, on motion, now adjourned to hear the sermon by Rev. B. F. Thomas. Text, Jno. 12: 32.

5. After the intermission the Association again convened, by singing the well known hymn, "Am I a soldier of the Cross."

6. The Committee appointed at last meeting, to report at this, on the subject of Domestic Missions, Education, Temperance and Sabbath Schools, being absent, resolutions were offered in lieu thereof, and speeches made in the order in which they are to be seen in the Minutes. On motion the Association proceeded to select a place for the meeting of the next Association. Shilo being chosen, the body then adjourned until 9 o'clock to-morrow morning. Prayer by Rev. W. M. Raper.

Rev. E. Holland preached at night according to appointment. Text, John 5: 39.

SATURDAY MORNING, 9 o'clock.

1. The Association met at the appointed hour. The 84 Ps.

was read by the moderator. Prayer by Bro. C. W. Hickey.

2. Minutes of previous meeting read and approved.

3. The following resolutions, as a substitute for a report on Temperance, were then offered by Rev. W. H. Barksdale and followed by speeches.

Resolved, That there is not a greater stumbling block in the way of christianity, and which calls so loudly for its removal, as the too frequent indulgence of intoxicating drinks.

Resolved, That we recommend all churches and members of this body to discontinue the use of all intoxicating liquors as a beverage, and to lay upon those who do indulge, the salutary restraints of church discipline.

Resolved, That every Pastor be requested to preach one or more sermons annually, to every church of his charge, on this subject.

4. Brothers Young, Slaughter, and others having made remarks upon the resolutions, they were unanimously adopted.

5. Bro. Barksdale then offered the following, in lieu of a report by the absent chairman, on African Missions:

Resolved, That the peculiar condition of the African race demands our sympathy, and that we urge upon all churches connected with this Association, a lively interest in their spiritual welfare. That we approve of the organization of Sabbath schools and day schools for their enlightenment and proper training, inasmuch as they are now a free people, and thrown upon their own resources, but in so doing we would by no means be regarded as countenancing the abominable doctrine of negro amalgamation or equality. The above was accompanied by remarks from the author of the resolution, and Rev. B. F. Thomas and others, and unanimously adopted.

6. Rev. B. F. Thomas offered the following:

Resolved, That in the judgment of this Association no church should countenance dancing, and the manner in which it is stealthily making its inroads into christian families, should be instantly stopped, and our Pastors are hereby urged to read this resolution before their churches, accompanied by a sermon on the subject, exhibiting its pernicious tendency.

7. *Resolved*, That the thanks of this body be returned to the community for the kind and hospitable manner in which they have entertained this Association during its session.

8. Bro. E. Holland offered the following on Sabbath Schools:

REPORT ON SABBATH SCHOOLS.

Your Committee on Sabbath Schools submit the following:

1. *Resolved*, That it is the duty of every member of our churches to read the scriptures more on the holy sabbath.

2. *Resolved*, That each pastoral supply should urge the necessity

ity of a greater knowledge of God's word being secured by each of his congregation, in reading of the scriptures more on the Sabbath.

3. *Resolved*, That it is the duty of every brother and sister in the church that can teach, to collect together all the young people they can, for Sabbath School instruction.

4. *Resolved*, That nothing aids the ministerial labors more, in subduing the carnal mind, and bringing the youth subject to Christ, than the Sabbath School well conducted.

E. HOLLAND, Chairman.

9. Bro. Slaughter offered the following resolution:

Resolved, That the scarcity of Ministers now within the bounds of this Association is owing to the lamentable fact, that the churches have been too negligent in the support of their Pastors; we therefore recommend to our churches to guarantee a *good* and *liberal* support to those who minister to their spiritual things, remembering that "God loveth the cheerful giver." "Who goeth to warfare at any time at his own charges?" says Paul. "Who planteth a vineyard and eateth not of the fruit thereof? Or, who feedeth a flock and eat not of the milk of the flock?" 1 Cor. 9: 7. See his teachings on this subject as laid down in this chapter.

Resolved, Therefore, to remove all delicacy from the minds of our Ministers, in preaching on this subject, that they be requested to read this resolution to their churches, and accompany it with a sermon on the subject, by special request of this body; and that the Rev. W. H. Barksdale be appointed to preach at 11 o'clock on Sunday, at the next session of this Association.

10. On motion the clerk was granted his usual fee, with the instruction to have published as many copies of the minutes as the money paid in would secure, and distribute to the churches in proportion to the money sent for said purpose.

11. Bro. Thomas offered the following in lieu of the report which the chairman on Domestic Missions, appointed at last meeting should have offered, but being absent his report is thus supplied:

REPORT ON DOMESTIC MISSIONS.

Your Committee on Domestic Missions beg leave to report that there never was a time when there was greater necessity for an effort to supply the home fields than at present, owing to the fact that some of our ministering brethren have been called to their reward above, and others have moved out of the State. Therefore, we would respectfully urge it upon our churches and their Pastors to do all in their power to meet the wants of the different communities during the coming year, and also to send up as much

money as possible, to the next meeting of this body, to be expended within the bounds of this Association.

Respectfully,

B. F. THOMAS.

12. The following Committees to report next meeting:

On Education—B. F. Thomas, E. Lockheart, F. J. Izards.

On Sabbath Schools—R. P. Davant, C. W. Hickey, John C. McCrary.

On Temperance—Gen. Martin, W. M. Raper, E. Holland.

On Finance—A. B. Young, Bryant Davant, J. M. Kelly.

Executive Board—J. H. Hicks, Jno. Q. Taylor, T. Oldham, C. W. Hickey, H. P. Slaughter.

TREASURER'S REPORT.

Received of the Committee on Finance.....\$51 4

Paid Bro. Barksdale as clerk..... 10 0

Passed over to clerk for publishing of Minutes.....\$41 4

J. C. McCrary, Treasurer.

14. Bro. Thomas was requested to prepare an obituary notice of the death of Rev. M. W. Izard, which he did, but unfortunately it was handed to the clerk at preaching, after the adjournment of the Association, and was lost from his pocket; Bro. Thomas is therefore requested by the clerk, to prepare another for the Western Recorder, where it will be more extensively read.

15. On motion the Association adjourned to meet at Shib in Monroe County, thirty-six miles west of Helena, Thursday before the 1st Sabbath in October, 1867.

SPENCE HALL, MODERATOR.

W. H. BARKSDALE, CLERK.

NEW HOPE, Phillips County Ark., October 1, 5, and 6, 1866.

DECLARATION OF FAITH.

DECLARATION OF FAITH.

I. OF THE SCRIPTURES.

We Believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end,† and truth without any mixture of error for its matter;‡ that it reveals the principles by which God will judge us: and therefore is, and shall remain to the end of the world, the true centre of christian union.|| and the supreme standard by which all human conduct, creeds, and opinions, should be tried.§

PLACES IN THE BIBLE WHERE TAUGHT.

* 2 Tim. iii: 16, 17. All scripture is given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Also, 2 Pet. i: 21. 2 Sam. xxiii: 2. Acts i: 16; iii: 21. John x: 35. Luke xvi: 31. Ps. cxix: 111. Rom. iii: 1, 2.

† 2 Tim. iii: 15. Able to make thee wise unto salvation. Also, 1 Pet. i: 12. Acts xi: 14. Rom. i: 16. Mark xvi: 16. John v: 36, 39.

‡ Proverbs xxx: 5, 6. Every word of God is pure. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Also, John xvii: 17. Rev. xxii: 18, 19. Rom. iii: 4.

§ Rom. ii: 12. As many as have sinned in the law, shall be judged by the law. John xii: 47, 48. If any man hear my words—the word that I have spoken, and shall not keep them, I will not judge him in the last day. Also, 1 Cor. iv: 3, 4. Luke x: 10, 12, 13, 14.

|| Phil. iii: 16. Let us walk by the same rule; let us mind the same thing. Also, Ephes. iv: 3, 6. Phil. ii: 1, 2. 1 Cor. i: 10. 1 Pet. iv: 11.

¶ 1 John iv: 1. Beloved, believe not every spirit, but try the spirits whether they are of God. Isaiah viii: 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Thess. v: 21. Prove all things. 2 Cor. xiii: 5. Prove your own selves. Acts xvii: 11. 1 John iv: 6. Jude iii: 5. Ephes. vi: 17. Ps. cxix: 59, 60. Psa. 9, 11.

II. OF THE TRUE GOD.

We believe that there is one, and only one, living and true God, infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and earth; * inexpressibly glorious in holiness; † and worthy of all possible honor, confidence and love; ‡ that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; § equal in every divine perfection, || and executing distinct but harmonious offices in the great work of redemption. §

PLACES IN THE BIBLE WHERE TAUGHT.

John iv: 24. God is a spirit. Ps. cxlviii: 5. His understanding is infinite. Ps. lxxiii: 18. Thou whose name alone is JEHOVAH, art the Most high over all the earth. Heb. iii: 4. Rom. i: 20. Jer. x: 10.

Ex. xv: 11. Who is like unto Thee—glorious in holiness? Isa. vi: 3. 1 Pet. i: 15, 16. Rev. iv: 6, 8.

Mark xiii: 30. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Rev. iv: 11. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. Mat. x: 5. Jer. i: 12, 13.

Mat. xxviii: 19. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. John xv: 26. When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. 1 Cor. x: 4, 6. 1 John v: 7.

John x: 30. I and my Father are one. John v: 17; xiv: 23; xvii: 5, 10. Acts v: 3, 4. 1 Cor. ii: 10, 11. Phil. ii: 5, 6.

Ephes. ii: 18. For through him [the Son] we both have an access by one Spirit unto the Father. 2 Cor. xiii: 11. the grace of our Lord Jesus Christ and the love of God, and the Communion of the Holy Ghost, be with you all. Rev. i: 4, 5. Comp. ii: 7.

III. OF THE FALL OF MAN.

We believe that man was created in holiness, under the law of his Maker; * but by voluntary transgression fell from that holy and happy state; † in consequence of which all mankind are now sinners; ‡ not by constraint but choice; § being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, || without defence or excuse. §

PLACES IN THE BIBLE WHERE TAUGHT.

Gen. i: 27. God created man in his own image. Gen. i: 31. And God saw every thing that he had made, and behold, it was very good. Eccles. vii: 29. Acts. xvii: 26. Gen. ii: 16.

† Gen. iii: 6, 21. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat: and gave also unto her husband with her, and he did eat. Therefore the Lord God drove out the man; and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way to keep the way of the tree of life. Rom. v: 12.

; Rom. v. 19¹ By one man's disobedience many were made sinners. John.
6 Ps. lxxv. Rom. v. 15, 19. viii. 7.
* Isa. liii. 6. We have turned, every one to his own way. Gen. vi. 12. Rom.
iii. 9, 18.

Eph. ii. 1-3. Among whom also we all had our conversation in time
past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind
and were by nature the children of wrath even as others. Rom. i. 18. For the
wrath of God is revealed from Heaven against all ungodliness and unrighteousness
of men, who hold the truth in unrighteousness. Rom. i. 32; ii. 1, 11.
Gal. iii. 10. Mat. xx. 15.

* Ez. xviii. 19, 20. Yet say ye. Why doth not the son bear the iniquity of
the father? The soul that sinneth it shall die. The son shall not bear the
iniquity of the father, neither shall the father bear the iniquity of the son. The
righteousness of the righteous shall be upon him, and the wickedness of the
wicked shall be upon him. Rom. i. 29. So that they are without excuse. Rom.
ii. 19. That every mouth may be stopped and all the world may become guilty
before God. Gal. iii. 22.

IV. OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace,
through the Mediatorial offices of the Son of God: who by the
appointment of the Father, freely took upon Him our nature, yet
without sin; honored the Divine law by his personal obedience,
and by his death made a full atonement for our sins, that having
risen from the dead, He is now enthroned in Heaven; and
uniting in His wonderful person the tenderest sympathies with
divine perfection. He is every way qualified to be a suitable,
compassionate, and an all-sufficient Savior.

PLACES IN THE BIBLE WHERE TAUGHT.

Eph. ii. 5. By grace ye are saved. Mat. xvi. 11. 1 John iv. 10. 1 Cor.
iii. 5, 7. Acts xv. 11.

* John iii. 16. For God so loved the world that he gave his only begotten
Son, that whosoever believeth in him, should not perish but have everlasting
life. John i. 1, 11. Heb. iv. 11, xii. 21.

* Phil. ii. 6, 7. Who being in the form of God, thought it not robbery to be
equal with God; but made himself of no reputation, and took upon him the
form of a servant, and was made in the likeness of men. Heb. ii. 9, ii. 14. 2
Cor. v. 21.

* Isa. xlii. 21. The Lord is well pleased for his righteousness sake; he will
magnify the law and make it honorable. Phil. ii. 8. Gal. iv. 1, 5. Rom. iii. 21.

Isa. liii. 4, 5. He was wounded for our transgressions; he was bruised for
our iniquities; the chastisement of our peace was upon him, and with stripes
we were healed. Mat. xx. 28. Rom. iv. 25, iii. 21, 26. 1 John iv. 10; ii. 2, 1
Cor. xv. 1, 3. Heb. ix. 13, 15.

* Heb. i. 8. Unto the Son he saith, Thy throne, O God, is for ever and ever.
Heb. i. 3, viii. 1. Col. iii. 1, 4.

* Heb. viii. 25. Wherefore he is able also to save them to the utmost that
come unto God by him, seeing he ever liveth to make intercession for them.
Col. ii. 9. For in him dwelleth all the fullness of the Godhead bodily. Heb.
i. 18. In that he himself hath suffered, being tempted, he is able to succor
them that are tempted. Heb. vii. 26. 1 s. xiv.

V. OF JUSTIFICATION.

We believe that the great Gospel blessing which Christ* secures

to such as believe in Him is Justification;† that Justification includes the pardon of sin,‡ and the promises of eternal life on principles of righteousness;¶ that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood;|| by virtue of which faith His perfect righteousness is freely imputed to us of God;§ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.*

PLACES IN THE BIBLE WHERE TAUGHT.

- * John i: 16. Of his fullness have all we received. Eph. iii: 8.
 † Acts xiii: 39. By him all that believe are justified from all things. Isa. xlii: 1, 2. Rom. viii: 1.
 ‡ Rom. v: 9. Being justified by his blood, we shall be saved from wrath through him. Zach. xiii: 1. Mat. ix: 6. Acts x: 43.
 § 2 Rom. v: 17. They which receive the abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Titus iii: 5, 6. 1 Pet. iii: 7. 1 John ii: 25. Rom. v: 21.
 ¶ Rom. iv: 4, 5. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Rom. v: 21; vi: 23. Phil. iii: 7, 9.
 || Rom. v: 19. By the obedience of one, shall many be made righteous. Rom. iii: 21, 26; iv: 23, 25. 1 John ii: 12.
 * Rom. v: 1, 2. Being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God. Rom. v: 3. We glorify in tribulations also. Rom. v: 11. We also joy in God. 1 Cor. i: 30, 31. Mat. vi: 33. 1 Tim. iv: 8.

VI. OF THE FREENESS OF SALVATION.

We believe that the blessings of salvation are made free to all by the Gospel;* that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith;† and that nothing prevents the salvation of the greatest sinner on earth but his own determined depravity and voluntary rejection of the Gospel;¶ which rejection involves him in an aggravated condemnation.||

PLACES IN THE BIBLE WHERE TAUGHT.

- * Isa. lv: 1. Ho, every one that thirsteth, come ye to the waters. Rev. xxii: 17. Whosoever will, let him take the water of life freely. Luke xiv: 17.
 † Rom. xvi: 26. The Gospel—according to the commandment of the everlasting God, made known to all nations for the obedience of faith. Mark i: 15. Rom. i: 15; 17.
 ¶ John v: 40. Ye will not come to me, that ye might have life. Mat. xxiii: 37. Rom. ix: 32. Prov. i: 21. Acts xiii: 46.
 || John iii: 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. Mat. ix: 20. Luke xix: 27. 2 Thes. i: 8.

VII. OF GRACE IN REGENERATION.

We believe that in order to be saved, sinners must be regenerated; or born again;* that regeneration consists in giving a holy

disposition to the mind;† that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with Divine truth;‡ so as to secure our voluntary obedience to the Gospel;¶ and that its proper evidence appears in the fruits of repentance and faith and newness of life.||

PLACES IN THE BIBLE WHERE TAUGHT.

*John iii: 3. Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. John iii: 6, 7. 1 Cor. i: 14. Rev. viii: 7, 9. Rev. xxi: 27.

†2 Cor. v: 17. If any man be in Christ he is a new creature. Ez. xxxvi: 26. Deut. xxx: 6. Rom. ii: 28, 29, v: 5. 1 John iv: 7.

‡John iii: 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit. John i: 13. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. James i: 16, 18. Of his own will begat he us with the word of truth. 1 Cor. i: 30. Phil. ii: 13.

¶1 Pet. i: 22, 25. Ye have purified your souls by obeying the truth through the Spirit. 1 John v: 1. Whosoever believeth that Jesus is the Christ, is born of God. Eph. iv: 20, 24. Col. iii: 9, 11.

||Eph. v: 9. The fruit of the Spirit is in all goodness, and righteousness, and truth. Rom. viii: 9. Gal. v: 16, 23. Eph. iii: 14, 21. Mat. iii: 8, 10, vii: 20. John v: 1, 8.

VIII. OF REPENTANCE AND FAITH.

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God;‡ whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ;¶ we turn to God with unfeigned contrition, confession, and supplication for mercy;† at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on Him alone as the only and all sufficient Saviour.¶

PLACES IN THE BIBLE WHERE TAUGHT.

Mark i: 15. Repent ye, and believe the Gospel. Acts xi: 18. Then hath God, also, to the Gentiles, granted repentance unto life. Ephes. ii: 8. By grace ye are saved, through faith; and that not of yourselves; it is the gift of God. 1 John v: 1. Whosoever believeth that Jesus is the Christ is born of God.

†John xvi: 8. He will reprove the world of sin, and of righteousness, and of judgment. Acts ii: 37, 38. They were pricked in their heart and said, "men and brethren what shall we do?" Then Peter said unto them, "repent, and be baptised, every one of you, in the name of Jesus Christ, for the remission of your sins." Acts xvi: 30, 31.

‡Luke xviii: 13. And the publican smote upon his breast, saying, "God be merciful to me a sinner." Luke xv: 18, 21. James iv: 7, 10. 2 Cor. vii: 11. Rom. x: 12, 13. Ps. li.

¶Rom. x: 9, 11. If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. Acts iii: 22, 23. Heb. iv: 14. Ps. ii: 6. Heb. i: 8; viii: 25. 2 Tim. ii: 12.

IX. OF GODS PURPOSE OF GRACE.

We believe that Election is the eternal purpose of God, according to which he Graciously regenerates, sanctifies, and saves sin-

ners;* that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;† that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangable;‡ that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy;§ that it encourages the use of means in the highest degree;|| that it may be ascertained by its effects in all who truly believe the Gospel;§ that it is the foundation of Christian assurance;¶ and that to ascertain it with regard to ourselves, demands and deserves the utmost diligence.††

PLACES IN THE BIBLE WHERE TAUGHT.

Tim. i. 8, 9. Be thou not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God: who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Eph. i. 3, 11. 1 Pet. i. 1, 2. Rom. xi. 5, 6. John iv. 16. Hos. xii. 9.

2 Thess. ii. 13, 14. But we are bound to give thanks always to God for you, brethren beloved, of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth: whereunto he called you by our Gospel to the obtaining of the Glory of our Lord Jesus Christ. Acts xiii. 48. John x. 16. Mat. xx. 16. Acts xv. 14.

Ex. xxxiii. 18, 19. And Moses said, I beseech thee, show me thy glory. And He said, I will cause all my goodness to pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Matt. xx. 15. Is it not lawful for me to do what I will with my own? Is thine eye evil, because I am good? Eph. i. 11. Rom. ix. 23, 24. Jer. xxxi. 3. Rom. xi. 28, 29. Jam. i. 17, 18. 2 Tim. i. 9. Rom. xi. 32, 36.

1 Cor. iv. 7. For who maketh thee to differ from another? And what hadst thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. i. 26, 34. Rom. iii. 27; iv. 16. Col. iii. 12. 1 Cor. iii. 5, 7; xv. 10. 1 Pet. v. 10. Acts i. 24. 1 Thess. ii. 13. 1 Pet. ii. 9. Luke xvii. 7. John xv. 16. Eph. i. 16. 1 Thess. ii. 12.

2 Tim. ii. 10. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal Glory. 1 Cor. ix. 22. I am made all things to all men, that I might by all means save some. Rom. viii. 28, 30. John vi. 37, 40. 2 Pet. i. 10.

1 Thess. i. 4, 10. Knowing, brethren beloved, your election of God, for our Gospel came unto you, not in word only, but in power, and in the Holy Ghost, and in much assurance, &c.

Rom. viii. 28, 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Isa. xliii. 16. Rom. xi. 29.

2 Pet. i. 10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Phil. iii. 12. Heb. vi. 11.

X. OF SANCTIFICATION.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness,*

that it is a progressive work,† that it is begun in regeneration, and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially, the word of God, self-examination, self-denial, watchfulness and prayer.¶

PLACES IN THE BIBLE WHERE TAUGHT.

1 Thess. iv. 3. For this is the will of God, even your sanctification. 1 Thess. v. 23. And the very God of peace sanctify you wholly. 2 Cor. vii. 1; xiii. 2. Epis. i. 5.

†Prov. iv. 18. The path of the just is as the shining light, which shineth more and more unto the perfect day. 2 Cor. iii. 18. Heb. vi. 1. 2 Pet. i. 5, 8. Phil. iii. 12, 16.

‡John ii. 29. If ye know that he [God] is righteous, ye know that every one that doeth righteousness is born of him. Rom. viii. 5. They that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. John iii. 6. Phil. i. 9, 11. Ephes. i. 13, 14.

¶Phil. ii. 12, 13. Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do, of his good pleasure. Ephes. iv. 11, 12. 1 Pet. ii. 2. 2 Pet. iii. 18. 2 Cor. xii. 5. Luke xii. 35; x. 23. Matt. xxvii. 41. Ephes. vi. 18; iv. 30.

XI. OF THE PERSEVERANCE OF SAINTS.

We believe that such only are real believers as endure unto the end,* that their persevering attachment to Christ as the grand mark which distinguishes them from superficial professors;† that special Providence watches over their welfare;‡ and they are kept by the power of God through faith unto salvation.¶

PLACES IN THE BIBLE WHERE TAUGHT.

*John viii. 31. Then said Jesus—If ye continue in my word, then are ye my disciples indeed. 1 John ii. 27, 28; iii. 9; v. 18.

†1 John ii. 19. They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out that it might be made manifest that they were not all of us. John xiii. 1. Matt. xiii. 20, 21. John vi. 66, 67. Job xvii. 9.

‡Rom. viii. 28. And we know that all things work together for good unto them that love God, to them who are called according to his purpose. Mat. vi. 30, 33. Jer. xxxii. 40. Ps. cxxi. 3; cxi. 11, 12.

¶Phil. i. 6. He who hath begun a good work in you, will perform it unto the day of Jesus Christ. Phil. ii. 12, 13. Jude 24, 25. Heb. xii. 5. 1 John iv.

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL.

We believe that the Law of God is the eternal and unchangeable rule of His moral government;* that it is holy, just, and good;† and that the inability which the scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin;‡ to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel and the Means of Grace connected with the establishment of the visible church.¶

PLACES IN THE BIBLE WHERE TAUGHT.

Rom. iii: 31. Do we make void the law through faith? God forbid. Yea, we establish the law. Mat. v: 17. Luke xvi: 17. Rom. iii: 20; iv: 15.

Rom. vii: 12. The law is holy, and the commandment holy, and just, and good. Rom. vii: 7, 14, 22. Gal. iii: 21. Ps. cxix.

Rom. viii: 7, 8. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Josh. xxiv: 19. Jer. xiii: 23. John vi: 44; v: 44.

Rom. viii: 2, 4. For the law of the Spirit of Life in Christ hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. xi: 4. 1 Tim. i: 5. Heb. viii: 10. Jude 20, 21. Heb. xii: 14. Mat. xvi: 17, 19. 1 Cor. xii: 28.

XIII. OF A GOSPEL CHURCH.

We believe that a visible church of Christ is a congregation of baptised believers,* associated by covenant in the faith and fellowship of the Gospel;† observing the ordinances of Christ;‡ governed by his laws;§ and exercising the gifts, rights, and privileges invested in them by his word;|| that its only scriptural officers are Bishops or Pastors, and Deacons,§ whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

PLACES IN THE BIBLE WHERE TAUGHT.

1 Cor. i: 1, 13. Paul—unto the church of God which is at Corinthi. Is Christ divided? Was Paul crucified for you? Or were ye baptised in the name of Paul? Mat. xviii: 17. Acts v: 11; viii: 1; xi: 31. 1 Cor. iv: 17; xiv: 23. 2 John 9. 1 Tim. iii: 5.

Acts ii: 41, 42. Then they that gladly received his word were baptised, and the same day there were added to them about three thousand souls. 2 Cor. viii: 5. They first gave their own selves to the Lord, and unto us by the will of God. Acts ii: 47. 1 Cor. v: 12, 13.

1 Cor. xii: 2. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you. 2 Thes. iii: 6. Rom. xvi: 17, 20. 1 Cor. xii: 28. Mat. xviii: 15, 20. 1 Cor. v: vi. 2 Cor. ii, vii. 1 Cor. iv: 17.

Mat. xxviii: 20. Teaching them to observe all things whatsoever I have commanded you. John xiv: 15; xv: 12. 1 John iv: 21. John xiv: 21. 1 Thes. iv: 2. 2 John 6. Gal. vi: 2. All the Epistles.

Epies. iv: 7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. xiv: 12. Seek that ye may excel to the edifying of the church. Phil i: 27. That I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. 1 Cor. xii, xiv.

Phil i: 1. With the Bishops and Deacons. Acts xiv: 23; xv: 22. 1 Tim. viii: 1. Thes i.

XIV. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian Baptism is the immersion in water of a believer,* into the name of the Father, and Son, and Holy Ghost;† to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to

sin and resurrection to a new life;† that it is pre-requisite to the privileges of a church relation; and to the Lord's Supper,¶ in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ;|| preceded always by solemn self-examination.§

PLACES IN THE BIBLE WHERE TAUGHT.

* Acts viii: 36, 39. And the eunuch said, see here is water; what doth hinder me to be baptised? And Phillip said, if thou believest with all thy heart thou mayest. And they went down into the water; both Phillip and the eunuch, and he baptised him. Matt. iii: 5, 6. John iii: 22, 23; iv: 1, 2. Matt. xxviii: 19. Mark xvi: 16. Acts ii: 38; viii: 12; xvi: 32, 34; xviii: 8:

† Matt. xxviii: 19. Baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Acts x: 47, 48. Gal. iii: 27, 28.

‡ Rom. vi: 4. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also, should walk in newness of life. Col. ii: 12. 1 Pet. iii: 20, 21. Acts xxii: 16.

§ Acts ii: 41, 42. Then they that gladly received his word were baptised, and there were added to them, the same day, about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Matt. xxviii: 19, 20. Acts and Epistles

¶ 1 Cor. xi: 26. As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Matt. xxvi: 26, 29. Mark xiv: 22, 25. Luke xxii: 14, 20.

‡ 1 Cor. xi: 28. But let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. v: 1, 8; x: 3, 32. John vi: 26, 71.

XV. - OF THE CHRISTIAN SABBATH.

We believe that the first day of the week is the Lord's Day, or Christian Sabbath;* and is to be kept sacred to religious purposes.† by abstaining from all secular labor and sinful recreations;‡ by the devout observance of all the means of grace, both private¶ and public:|| and by preparation for that rest that remaineth for the people of God.§

PLACES IN THE BIBLE WHERE TAUGHT.

* Acts 20, 7. On the first day of the week, when the disciples came together to break bread, Paul preached to them. Gen. ii: 3. Col. ii: 16, 17. Mark ii: 27. John xx: 19, 1 Cor. xvi: 1, 2.

† Ex. xx: 8. Remember the Sabbath day, to keep it holy. Rev. i: 10. I was in the Spirit on the Lord's day. Ps. cxvii: 24. This is the day which the Lord hath made: we will rejoice and be glad in it.

‡ Isa. lviii: 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. Isa. lvi: 2, 8.

¶ Ps. cxviii: 15. The voice of rejoicing and salvation is in the tabernacles of the righteous.

|| Heb. x: 24, 25. Not forsaking the assembling of yourselves together, as the manner of some is. Acts xj: 26. A whole year they assembled themselves with the church, and taught much people. Acts xiii: 41. The next Sabbath

day came almost the whole city together to hear the word of God. Lev. xix: 30. Ex. xlvi: 3. Luke iv: 16. Acts xvii: 2, 3. Ps. xxvi: 8; lxxxviii: 3. Heb. iv: 3, 11. Let us labor therefore to enter into that rest.

XVI. OF CIVIL GOVERNMENT.

We believe that Civil Government is of Divine appointment, for the interests and good order of human society;* and that magistrates are to be prayed for, conscientiously honored, and obeyed;† except only in things opposed to the will of our Lord Jesus Christ,‡ who is the only Lord of the conscience, and the Prince of the kings of the earth. ¶

PLACES IN THE BIBLE WHERE TAUGHT.

Rom. xiii: 1, 7. The powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Deut. xvi: 18. 2 Sam. xxiii: 3. Ex. xviii: 23. Jer. xxx: 21.

¶ Matt. xxii: 21. Render therefore unto Cesar the things that are Cesar's and unto God the things that are God's. Titus iii: 1. 1 Pet. ii: 13. 1 Tim. ii: 1, 8.

‡ Acts 9: 28. We ought to obey God rather than man. Matt. 10: 28. Fear not them which kill the body, but are not able to kill the soul. Dan. iii: 15, 18; vi: 7, 10. Acts iv: 18, 29.

¶ Matt. xxii: 10. Ye have one master, even Christ. Rom. xiv: 4. Who art thou that judgest another man's servant? Rev. xix: 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Ps. ii. Rom. xiv: 9, 13.

XVII. OF THE RIGHTEOUS AND THE WICKED.

We believe that there is a radical and essential difference between the righteous and the wicked;* that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in His esteem; † while all such as continue in impenitence and unbelief are, in His sight, wicked, and under the curse; ‡ and this distinction holds among men both in and after death. ¶

PLACES IN THE BIBLE WHERE TAUGHT.

¶ Mal. iii: 18. Ye shall discern between the righteous and the wicked: between him that serveth God and him that serveth him not. Prov. xii: 26. Isa. v: 29. Gen. xviii: 23. Jer. xv: 19. Acts x: 34, 35. Rom. vi: 16.

¶ Rom. i: 17. The just shall live by faith. Rom. vii: 6. We are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. 1 John ii: 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 John iii: 7. Rom. vi: 18, 22. 1 Cor. xi: 32. Prov. xi: 31. 1 Pet. iv: 17, 18.

‡ 1 John v: 19. And we know that we are of God, and the whole world lieth in wickedness. Gal. iii: 10. As man as are of the works of the law, are under the curse. John iii: 36. Isa. lvii: 21. Ps. x: 4. Isa. lv: 6, 7.

¶ Prov. xiv: 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. See, also, the example of the rich man and Lazarus. Luke xvi, 25. Thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented. John viii: 21, 24. Prov. x: 24. Luke xii: 4, 5; ix: 23, 26. John xii: 25, 26. Eccl. iii: 17. Matt. vii: 13, 14.

XVIII. OF THE WORLD TO COME.

We believe that the end of this world is approaching; * that at the last day Christ shall descend from Heaven, † and raise the dead from the grave to final retribution; ‡ that a solemn separation will then take place; ¶ that the wicked will be adjudged to endless punishment, and the righteous to endless joy; || and that this judgment will fix forever the final state of men in Heaven or Hell, on principles of righteousness. §

PLACES IN THE BIBLE WHERE TAUGHT.

* 1 Pet. iv: 7. But the end of all things is at hand; be ye therefore sober and watch unto prayer. 1 Cor. xii: 29, 31. Heb. i: 10, 12. Matt. xxiv: 33. John ii: 17. Matt. xxviii: 20; xiii: 39, 40. 2 Pet. iii: 3, 13.

† Acts i: 11. This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven. Rev. i: 7. Heb. ix: 28. Acts iii: 21. 1 Thes. iv: 13, 18; v: 1, 11.

‡ Acts xxiv: 15. There shall be a resurrection of the dead, both of the just and unjust. 1 Cor. xv: 12, 59. Luke xiv: 11. Dan. xii: 2. John v: 28, 29; ii: 40; xi: 25, 26. 2 Tim. i: 10. Acts x: 42.

¶ Matt. xii: 49. The angels shall come forth, and sever the wicked from among the just. Matt. xiii: 37, 43; xxiv: 30, 31; xxv: 31, 33.

|| Matt. xxv: 35, 41. And these shall go away into everlasting punishment, but the righteous into life eternal. Rev. xxii: 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 1 Cor. vi: 9, 10. Mark ix: 43, 48. 2 Pet. ii: 9. Phil. iii: 19. Rom. vi: 2, 2 Cor. v: 10, 11. John iv: 36. 2 Cor. iv: 18.

§ Rom. iii: 5, 6. Is God unrighteous, who taketh vengeance? (I speak as a man.) God forbid: for how then should God judge the world? 2 Thes. i: 12. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us—when he shall come to be glorified in his saints, and to be admired in all them that believe. Heb. vi: 1, 2. 1 Cor. iv: 5. Acts xvii: 31. Rom. ii: 2, 16. Rev. xx: 11, 12. 1 John ii: 28; iv: 17.

SEEING THEN THAT ALL THESE THINGS SHALL BE DISSOLVED, WHAT MANNER OF PERSONS OUGHT YE TO BE IN ALL HOLY CONVERSATION AND GODLINESS, LOOKING FOR AND HASTING UNTO THE COMING OF THE DAY OF GOD? 2 Peter iii: 11, 12.

CIRCULAR LETTER.

BY REV. W. H. BARKSDALE, A. M., HELENA, ARK.

Beloved Brethren.—Associated as we are in one general band of brotherhood; united together as a distinct people, known and read of all men by our distinguishing features as a denomination, it becomes us to look well at our different posts of defence, and see that they are sufficiently defined and understood by all who wear our badge, upon which is stamped, in bold and unmistakable characters, "ONE LORD, ONE FAITH, ONE BAPTISM," (Eph. iv: 5,) lest the enemy should gain the citadel, and leave us with our battlements all dismantled, and with a disordered and routed army.

We have long since learned that truth has no compromise with error. They are, and ever will be, opposed to each other. In vain may umpires endeavor to harmonize their claims. The one is Heaven-born, and the other a child of Tophet. Their origin and their tendency are alike antagonistic. Yet efforts have been made, and doubtless will again be made, to harmonize them. Various have been the schemes set on foot, and diversified the reasonings and *modus operandi*, to gain for them success. But still, they stand, colossus-like, frowning the one upon the other, in despite of the fondlings of those who would blend them into one; but,

"Twixt truth and error, there is this difference known,

Error is fruitful, truth is only one."

Look at christendom, divided in sentiment; and yet there are to

be found those, and I regret to say, not a few, who contend their differences, however antipodal, amount to a mere *nothing*; and that all should, with one consent, gather in holy concert around *the sacred board of the eucharist*, and partake of these emblems which Christ instituted to be received by those *alone* who, "by the washing of regeneration and renewing of the Holy Ghost," are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (Tit. ii. 5. 1 Peter ii. 5.)

But is it not clear that this is an effort to compromise truth and error? Look at it in the light of reason. Here is an ordinance of the church, to be observed exclusively by those who are its legitimate members; and it is given, too, with the express understanding that "all things" are to be observed as Christ commanded, varying, no, not a shadow, (Mat. xxviii. 20,) from his own prescribed formula. (Rev. xxii. 18, 19.)

Does not a formidable difficulty present itself here, then, at the very outset, to what is denominated *open communion*? Being a church ordinance, it must be kept within the pale of the church.

But is there not a difference of opinion as to what constitutes a church?

Some contend that it is composed of *believing parents*, with their *children*, though they be but *infants*, destitute of all faith.

Others, again, clinging most tenaciously to Bible phrases, contend that none can constitute a church of Christ but such as "have obtained precious faith through the righteousness of God and our Savior Jesus Christ," and "God hath chosen to salvation through sanctification of the Spirit and *belief of the truth*." (2 Peter i. 1. 2 Thes. ii. 13.)

It requires no logician, no strained effort to perceive the incongruity of churches, differing so widely in their very constitutions, participating together in an ordinance, which pre-supposes *church fellowship*!

But some may be ready to ask, do all denominations agree that *baptism* and *church fellowship* are *prerequisite* to communion? If that fact be established, then this hue and cry against the Baptists for *close communion* is the veriest *humbug* of the age! That is true, kind reader; and strange as it may appear to you, we will now prove that they are *thus guilty*, who are so clamorous against Baptists; and that in condemning Baptists, they virtually condemn themselves. That we may make this the more apparent, we will first state the Baptist position; which is, that *baptism* and *church fellowship* are the indispensable qualifications for communion. It is not enough that the individual should have been baptised, but he must be in *fellowship*; for many have been baptised, but walking disorderly, were afterwards excluded; and, of course, should not be admitted to the table of the Lord. Now, with this clearly expressed Baptist doctrine, we will compare that of

1 CONGREGATIONALISTS.—Dr. Dwight: "It is an indispensable qualification for this ordinance, that the candidate for communion be a member of the *visible* church of Christ, in *full* standing; *** that he should be a person of piety; that he should have made a public profession of religion, and that he should have been baptised." (Vol. 4: p. 366.)

2 PRESBYTERIANS.—Dr. Dick: "To every man who contents himself with a plain view of the subject, and has no purpose to serve by subtleties and refinements, it will appear that *baptism* is as much the initiating ordinance of the Christian as circumcision was of the Jewish dispensation. An uncircumcised man was not permitted to eat the passover—an unbaptized man should not be permitted to partake of the eucharist." (Vol. 2: p. 421.)

Dr. Breckenridge: When the Old School General Assembly refused to accept of the invitation to commune with the New School, in 1845, convened in the city of Philadelphia, Dr. Breckenridge said: "What does this proposition mean? Does it mean to sit down at the Lord's table, and to take up the tomahawk when we return to the frontier? I will not soil my conscience and mock my God by participating in such a celebration of the Lord's Supper! The clear and deliberate testimony of this body to the whole Christian world forbids the adoption of the resolution recommended in the report. The letter which was published at the time of the division, undertakes to state the reason why we are separated: and can we now go and commune with them? Can we take back this testimony? Eat all these words?" &c., &c.

Dr Palmer: "The doctrines held by that body (New School) are erroneous: to commune with them would be an endorsement of their errors, and a recantation of our testimony."

Records of 1832, Presbyterian Synod, as quoted by Dr. Howell, p. 239: "The committee are of opinion that for Presbyterians to hold communion in sealing ordinances with those belonging to churches *holding doctrines contrary to our standard*, is incompatible with the purity and peace of the church, and highly prejudicial to the truth as it is in Jesus."

The Rev. John N. McLeod, D. D: "On the subject of sacramental communion, the principles of the church are, that such communion is the most solemn, intimate and perfect fellowship that Christians can enjoy with God and one another: that when Christians are associated together in a church state, under a definite creed, communion in the sacraments involves an approbation of the principles of that creed: and that as the church is invested with authority which she is bound to exercise, to keep the ordinances pure and entire, sacramental communion is not to be extended to those who do not approve the principles of the particular church, or submit themselves to her authority. In maintaining

these principles, the Reformed Presbyterian church does not design to un-church any other religious denomination, or deny the christianity of its members. * * She rejoices to know that these contain many of the saints of God who have fellowship with him and with one another, at the table of the Lord, and she is willing to co-operate with them to the extent of her ability, in promoting the common christianity. But she does not feel at liberty to allow every man to be the judge of his own qualification for sealing ordinances, to dispense these ordinances to such as do not assent to her religious principles," etc.

If Presbyterianism can thus excuse themselves from communing with those who have received with them, *sprinkling* and *pouring* for baptism; then, with how much stronger reason can Baptists decline communion with those whom they do not consider as having been baptized?

To apply water in a *different* way than that *mode* which Christ appointed is no baptism at all. Now, some of our Pedobaptist brethren admit that this ordinance has been changed by them. Hear their testimony.

John Calvin says: "The church did grant liberty to herself, since the beginning, to change the *rite* somewhat," etc.

Bishop Stillingfleet says: "Rites and customs apostolical are altered, as *dipping* in baptism."

Dr. Whitby: "And this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of this institution, or any license from any council of the church being that which the Romanist still urges to justify his refusal of the cup to the laity." &c.

If, then, baptism and church fellowship be the admitted prerequisites, how can Baptists commune with those who have never been baptized, but have dared to change God's ordinance?

But we will submit still further proof that we are consistent, our enemies themselves being judges.

3. But what say our METHODIST brethren? Do they contend for baptism as a condition of communion?

See "Twenty-Five Articles of Religion, as received and taught by Methodists," p. 297. "It is everywhere assumed that baptism is the first and indispensable qualification for the Lord's Supper. We have good reason to believe that no others are qualified. The nature of these two ordinances teaches most clearly that baptism must necessarily precede the Lord's Supper."

Dr. Hibbard, p. 175: "In one principle the Baptist and Pedobaptist churches agree. They both agree in rejecting from communion at the table of the Lord, and in denying the rights of church fellowship to all who have not been baptized. Valid bap-

tism they consider as essential to constitute visible church membership. This also we hold * * * And the charge of close communion is no more applicable to the Baptists than to us."

4. **Episcopalians** have learned of late to cry out against the Baptists on the great hobby of communion—I mean the common membership, not the *informed* ones—for they know it would come with poor grace from them, who believe no one authorized to administer the ordinances but their own ministers. Yet, I have seen a few Episcopalians, notwithstanding their own ministers will never *invite* other ministers to officiate with them, either in the pulpit or otherwise, cry out against the Baptists for their views of communion! O consistency, what a jewel!

Dr. Wall says: "Among all the absurdities that ever were taught, none ever maintained that any person should partake of the communion before he was baptized."

Dr. Hopkins, the famous New England Divine, and a host of others, to mention whom would be too great a tax upon your patience, all concur with us in the belief that baptism must precede communion. If so, then how, I ask, in all reason, can Baptists commune with Pedobaptists, whom they love, but *whose baptism* they are compelled to reject? How? Ah, brethren, whenever you are pressed by them to commune, you are virtually required to abandon, or practically falsify, our long cherished and Heaven-sanctioned doctrine of "One Lord, one faith, one baptism." And shall it ever be said of the Baptists of this country, that what they teach in theory they deny in practice? "Tell it not in Gath, publish it not in the streets of Askelon." (2 Sam. i: 20.)

Nay, I pray you, brethren, keep the ordinances as they were delivered unto you. Let your motto be, "the scriptures in all religious duties," and you will not err. They are abundantly able to make you wise unto salvation. They teach the following *fundamental* Baptist doctrines: Justification [by *faith*]. (Gal. ii: 16; Rom. iii: 21; Gal. iii: 6.) Those, and those only, who believe with all the heart (Acts viii: 12, 36, 38,) and "gladly receive the word," (Acts ii: 41,) should be baptized as symbolical of their faith in the burial and resurrection of our Savior, as well as their death to sin and resurrection to newness of life. (Col. ii: 12; Rom. vi: 5.) Hence, we have the expression of the Apostle, "Else what shall they do which are baptized for the dead; if the dead rise not at all, why are they then baptized for the dead?" (1 Cor. xv: 9.) That is to say, why submit to the ordinance of baptism—

"An emblem of our Saviour while He lay in the grave."

If ye believe not in his resurrection? This view of the subject is supported by many able Pedobaptist divines. Dr. Chalmers, in his notes on Romans vi., says: "Jesus Christ, by his death, underwent this sort of baptism, even immersion under the surface

of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation: in the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending, to emerge into a second or new life." Ignatius, a disciple of John, and an elder in the church at Antioch, says: "Baptism was given to set forth the death of our Lord." Justin Martyr, who wrote, A. D. 150, says: "We represent our Lord's death, suffering and resurrection, by *baptism in a pool*." Our limits will not justify farther quotations, or we could write pages equally as strong and conclusive from Pedobaptist writers, yielding to the Baptists the correctness of their views as to the mode.

Abandon not, then, our fortress. Forsake not the ordinances as delivered unto us, which our fathers observed, and for the maintenance of which they suffered. For centuries, long since swept by, we have been the sole advocates of these doctrines; and though they have often been assailed by bitter foes, and with unmeasured invective and derision, they stand as the truth of God. Let us, then, "stand fast in one spirit, with one mind, striving together for the faith of the gospel," (Phil. i: 27.) and we shall have nothing to fear. Already the indications are manifest in the ecclesiastical heavens. Those bitter vituperations, once heralded through our valley are dying away. We have only to pursue the "even tenor of our way," and truth will slay prejudice and establish the cherished motto of our union, "One Lord, one faith, one baptism, and that baptism a burial with Christ."

Far be it from us, brethren, to lend a listening ear to the sycophantant wooings or feigned lamentation heard without our walls, and throw open our gates to the Trojan horse, pregnant with implements of war, and from whose sides would doubtless pour forth those who would lay in utter ruins our far-famed citadel garrisoned, as it long has been, by such men as our Fullers, our Carys; and, in later years, by our Waylands, our Ripleys, our Howells, our Curtises, our Fords and our Graveses. Rather let fidelity to our principles mark our progress; and let nothing betray us into indifference to them, stamped, as they are, with the impress of Divinity, and promulged through the world, as they have been, by such men as Luke, John and Paul, and other inspired teachers, with many of humbler name and less favorable talents—

"——Who lived unknown
Till persecution dragged them into fame,
And chased them up to Heaven"