## THE BAPTIST

E. GRAVES, Editor and Proprieto

Eld. E. L. Compress, Art

evulation of the paper is extended.

#### MITTET RESTRICT PRESENTATION PROTES SIX IMPORTANT DOCTRINES.

1. One Lerd, one Faith, one Immergian, Enl hat one faith in the burnel and removection of that en Lord. See Bum. vi: 4-6; Col. ii: 12; my commumon essay, published some 1 Cor. sv: 29; 1 Pater iii: 21.

2. The Grace of God, the only foundation of Mope and Faith on Christ, the only modiam of

8. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of

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

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 followskip or personal feeling of one communicant toward another, as Pedobaptists erromeously teach, but only to show forth Christ's death till he comes again; and being a Churck act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and prac-The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and net by right, for each church is independent. being made the guardian of the purity of the sacred feast, is invested with the anthority to discipline those whose relationship ordinarily gives the right.

beliaver in water by a qualified administrator. in the name of the Trinity, in representation of the burial and resurrection of Christ, and pro- just such as each Baptist Church is; and fession of a death to sin, union with Christ, and church-fellowship is exactly of the same consecration to his service. One mode only, scope, being confined to the limits of a therefore, can answer this design, and the pro- single congregation. Hence, in this fession of baptism cannot be made by children, sense, church-fellowship implies the right 16 and xxviii: 17; Mark xvi: 16; John iii: 2, 8; Acts viii: to the close; Bom. vi: 4, 5; Cal. ii: 12; Gal. iii: 26, 27.

Burying in water of one dead to sin is the the world, for it is called the likeness of death SIX IMPORTANT PRINCIPLES.

1. The Bible and the Bible alone unalloyed has been, the religion of Baptists.

2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be saferred, but imply that he has, nor indeed car he m all com require positive and plain commands,

2. To divide the positive requirements Christ into escentials and non-essentials, is to decide haw far Christ is to be obeyed, and in what soints we may safely disobey him. But to in a Catholic sense, to denote a grand refuse to obey one of the least of his positive unit, or a consolidated ecclesiasticism requirements or to teach others so, involves one whereas, the word, used correct-y, (and

4. Every positive law, ordinance, or practice is the Church, not expressly commanded or examplad, is positively forbidden, since the specification of gation of properly baptized professors of one thing is the prohibition of every other. These religion, etc. are all human inventions and traditions, as infant baptism, sprinkling; pouring, etc., now practieed for religious rites, for which no scriptural

warrant san be found, and are, therefore, sinful 5. Christ gave no men. society or church the the authority to waste with the ordinance or that be so, why should he be denied the organization of his Church or Kingdom, as to ordinances of the church?" make or change his laws, and substitute one thing for another. To surrender what he has stablished, is treachery—to change them treason. 6. Principles can neither be conceded nor com-

SIX IMPORTANT PACTS.

in frat) and leading signification of "Beptize." is in dip ar memers, while some of the very best scholars of any age, affirm that it hoe sa other Liddeli and Scott, Carson, Anthon, &c.

2. Standard historians eneminously cores that srimities and specialic baptism was administered by the seneral st of believers in water, in the name of the Trinity. Stuart, Bebiason and Wall. 8. Hearly all stendard Podolowist commentators

admit that the Bible does not furnish one plain ed for, or example of mysest bestien, and there is the nimost disagreement and esstration some assume them on what grounds or for what adopting the doctrine of the essay. The sonal knowledge as to the way is which lieve that none have a right to take the

& All standard historians nnasimonsly sarm that the severement of the apostolic churches was parely democratic, (that is, rested in the people er membership,) and all the churches ind regulics. All religious societies have les and clerical or eristocratical governments, That is, in the hands of the clergy or a few as a session,) are set scrues at and sati-resubli wranaite which no Christian cas lawfully coustemance, er republican frames ought to capport. saguestly, all the acte and ordinances of anch irragular bodies are meret and ought act to be

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls. - Jereman

## Vol. III

## MEMPHIS, TENN, SATURDAY, JULY 17, 1869.

No. 2.

THE LORD'S SUPPER. A. C. WORRELL

In THE BAPTIST of June 19 appears an article from the pen of Bro. F. J. Jessop, asking for "some more light" on months ago in THE BAPTIST.

When I consented to have the essay published. I did so hoping that if wrong, some one would set me right. Truththe truth, "the truth as it is in Jesus"if I know my own heart, that for which I am searching. Accordingly, he who, in a spirit of kindness, shows me my error on this point or any other, shall have my lasting gratitude.

As Bro. Jessop suggests certain points of difficulty in the way of his receiving my essay. I will in like manner, try to remove them. Bro. J.'s objections I will notice in order.

1. "As the institution is a church ordinance, church-fellowship alone would seem to be the necessary qualification to participation in it. Do I understand it to be affirmed that any Baptist in good standing at home, has not this qualifica-

(a). "Church-fellowship," as here used, signifies nothing more, I suppose, than denominational fellowship. This latter I may cherish for every good Baptist, but I certainly do not, in the strict sense of the word, have church-fellowship for any except members of my own church : i. e. for the First Baptist Church in Lexington, Ky., where my church membership is held. Moreover, when we say that communion is a church ordinance, we use the word "church" in its proper sense—to denote a local church. of communion, and this right implies fellowship.

(b). "Do I understand it to be affirmed that any Baptist in good standing at

I reply, a member of one church, i. one local organization, is not a member of another at the same time. He may with human devices or tradition, is, and ever have all the qualifications necessary to membership in any one of the thousand churches in the land, but this does not have, membership in but one at a time In this one he has church-fellowship, but

Bro. J. seems to use the word "church it must be used thus when ordinances are ascribed to it), denotes a single congre-

2. "We are told," continues Bro. J. "that every Baptist has, or may have his own church; that is, I suppose, hold membership and be in fellowship. If

1. All scholars, critics and lexicographers, of any standing; and nowhere do I intimate that usly declare that the primary (that the ordinance of communion should bo denied to him by his own church.

and "church-fellowship."

they went; nor, second, that it was re-knowing this. quired of them, or any other Christians, Many years ago, when I lived in Bow- ever shall eat this bread, and drink this to partake of the Supper, when the prov- ling Green, Ky., it was known that I ob- cmp of the Lord nuworthily, shall be idence of God manifestly, for a time, for jected to Masonry, and that one of my guilty of the body and blood of the bade it; nor is it stated that while thus objections bad reference to the exclusion Lord." What awful responsibility!

of record of record in the ordinance of me, " Masons pray in the name of Christ." God !

jection.

be adopted; then, in my judgment, the burial service. I do not know. "results" will follow. The facts cannot Bro. George says, that "every Mason licly; but the dignity of God in having occurs.

necessary logical sequence, that all unin- to e spired Baptists should, in all ages of the world, commune with every church.

I de not know whether there was a regularly established church at Troas when the brethren met to break bread; nor do.I know (if there was) whether Paul and his visiting brethren communed with the church. And if I am debarred the privilege of drawing an inference such as that set forth in my essay, until I shall prove that Paul and company were members of the church at Troas, or that they did not partake of the Supper of reasoning I might contend that the doctrine of intercommunion cannot be inferred from this passage nutll it has Why & C---ot Commune with Pedohaptists been proven that they did: we infer that though present, they did not participa e. In the absence of all direct testimony on the subject, we can, I think, infer nothing, either for or against the doctrine of the

I know not whether Bro. Jessop will be satisfied with these explanations, yet showed that they would, if left without I trust that he and all other Baptists will the opposition of Baptists, banish believe consider the subject impartially, and fol. er's baptism from the face of the earth. low the truth whithersoever it may lead I avoided saying anything about their

And in conclusion I say, I will thank any brother who may convince me of my facts, which I believe with all my heart. error, if I be in error. Produce a "thus saith the Lord." and I will strike for the opposite shore without a moment's hesi-

Lexington, Ky., June 22, 1869.

#### MASONRY ... A MISTAKE SOMEWHERE. tion. J. M. PENDLETON.

George pays his respects to me. He may, is an ordinance of the Church of thinks I labor under a mistake in suppos- Christ. Pedobaptists do not believe that ing that the prayers in Masonic services it is notwithstanding what they may I stated in my essay, and meant to are not presented in the name of Christ. say in the way of apology-but hold that teach, that every Baptist has or may He says of himself: "I am a Mason, and it is a means of grace, like fasting, prayer, have, his own church; i. c. may be a me:u- the chaplain of a lodge, and have been etc. Is this a slight difference? Let ber of some local church; that in this he for many years, and never thought of him who will say so tell us what would has a right to commune if he is in good praying in any other name than that of constitute a wide difference. One says, the Lord Jesus Christ." Perhaps Bro. I eat the Supper, that by so doing I may George prays extemporaneously as every be brought into the favor of God. The man ought to pray. A Baptist minister other says, I eat it because I have been Bro. J. seems to me to have in the last has said to me within the last week: "I brought into His favor. If one thing extract, the same erroneous view of the am chaplain of two lodges; I ignore can be more opposed to another than word "church" as that previously no- the prayers in the books, and pray ex- these two positions, I want to know it, ticed. Indeed, all his difficulties, thus tempore." If a Christian man prays for as yet I am quite unable to see how far considered, grow out of an improper thus, no doubt he prays in the name of it sould be. Talk no more to me of this conception, I think, of the words, "church" Christ. Bro. George says: "Oar lodge as a slight difference; tell me as soon always opens and closes with prayer in that day is night. 3. Bro. Jessop refers to Acts viii. 4, Christ's name." I of course believe this Holding as we do that it is an ordias presenting a difficulty in the way of statement. I shall never have any per- nance of the church, we most firmly beverse reads thus: "Therefore, they that lodges are opened and closed. But I Supper except such as have been born of were scattered abroad, went everywhere, have been present when Masons were God, to say nothing of other requisites, presching the Word. Bro. J. seems to buried. I have heard the funeral service and therefore hold that it is sinful and think that as these Christians were driven read, including prayer, and there was no dangerous for any other to dare to touch from their homes, and consequently de-mention of Christ's name in the prayer, it. Doth not the Scriptures say, "For prived of the privilege of commemorating as contained in the books used. I had he that eateth and drinketh unworthily, the Lord's death at home, therefore they supposed there was a uniform service. I eateth and drinketh damnation to himself must bave had this privilege abroad. I now see my mistake. Bro. George has a not discerning the Lord's body?" do not suppose, first, that those dispersed service of his own and makes his own man! tremble when you touch the cup Christians found churches everywhere prayers. I hope I will be excused for not God! But listen and hear the Lord

scattered, they did commune. If Bro. J. of the name of Christ from Masonio What everlasting consequences! Is it a blessed little books?" and with a firm Montgomery, has baptized about twenty

Bro. J. may have all the qualifications grave, after which the regular Masonic of all the denominations, but sinners too. necessary to membership in the First service was to be performed. It was so Do you tell me that this is a slight dif-Baptist Church in this city, and if he done. Judge Graham read the service, ference? Deceive me not-deceive not were a member, he would have the nn- and at the close of the prayer, he said: yourselves. The difference is broad and disputed right to vote, and take part in "We ask this for Christ's sake." My radical. We hold that the communion all the deliberations of the church; but eye-light was good then. I was standing is commemorative, and sets forth, as a he is not a member, (though he has all near the Judge. I could see distinctly ordinance of the church, the death and the necessary qualifications) and, there- what was in the book from which he read. safferings of the Captain of our salvafore, he cannot vote and act with ns. The words I have just quoted were not tion, and that we, as members of Christ's This I regard as a full answer to the ob- in the book. That circumstance made body, are brought in remembrance of his an impression on me which I have never as often as we observe it. Doth not the 5. Bro. J. objects that, in "paragraph forgotten. I saw how a Mason prayed Scriptures say, "For as often as ye ea 9," of my essay, the results, claimed as in Christ's name; but neither before nor this bread and drink this cup, ye do likely to follow the adoption of the sug- since have I seen in any Masonic book show the Lord's death till he come?" gestion of the essay, are "hypothetical" the name of Christ in a prayer connected can see why God would have the death Indeed, my brother, they could not be with the burial service. But there may and sufferings of Jesus thus set forth by otherwise. Let the doctrine of the essay be, as I have intimated, more than one those who loved him, and why his friends

be given until the thing hypothecated knows that Masonry has nothing to do it set forth by those who love him not with a man's religion." This being so, I and roll sin under their tongue as a sweet 6. The objection, based upon Acts xx., would like to know why he interferes morsel, I cannot see. Nor can I see how as furnishing a precedent for intercom- with the religion of Jews, who reject the a sinner would dare to remember in such manion, does not, in my judgment, sus- Messiah, by offering prayers in his name, a way, the Son of God. tain the present practice of our denomi. It will not do for him to say there are no Pedobaptists give the Supper no such Jews in his lodge. There are Jews in rank, but clearly teach that it is a means 1. It cannot, I think, be established as many lodges, and Masonry has to do of grace. Must I be called uncharitable an indubitable fact that Paul and the vis- very materially with their religion if it because I refuse to sanction by communiting brethren did celebrate the Supper tolerites the offering of prayers in the ion, so horrid a perversion of both the with the church at Troas; and if the fact name of One whom they consider an im- ordinances of the church? Seek not to were admitted, it does not follow as a poster and a blasphemer. It is needless intimidate me by telling me that the age

> MY FATHER'S WILL. way I dare not choose. knowest what is bast : but clasp Thy hend the while, Thy gracious, loving smilefeel such peaceful resi. was not always thus; Olice my way would choose d not seek to learn Thy will, ked that Thou my cup would'st fill, and naught of good refuse. now, O Lord, I feel w blest are loss and pain; en meekly borne, new strength they gi Mey teach the soul in Thee to live,

J. P. SBAFFES.

And lead to endless gain.

In my first article I set forth an objection to open communion on the ground of the wrong intention of baptism, as held forth by l'edobaptists, and also mode of administering it, or the invalidity of even their immersion : because these have been many times set forth in the columns of the old Tennessee Bantist and the late BAPTIST with more force than I could do, if I wished. I now object to open communion on the ground or the Supper itself, as touching its inten-

We hold and firmly believe that the In THE BAPTIST of June 12 Bro. Lord's Supper, call it by what name you

speak once more: "Wherefore, whoso-

to her acceptance to your fellowship ?" friends that I should offer a prayer at the they do not only invite the regenerated tion together.

would bring him into remembrance pub-

requires it; for if God does not-which I most firmly believe-I will not do it though Satan should stand broad across the way to spill my soul for my disobedience.

County Line, Ala., May 8, 1869.

### TRACT DISTRIBUTION IN TEXAS.

Tract Society, and asked me if I would take some up the country with me, (as I scholars to both believe and be was then in the act of starting homesome 200 miles above). I told him I would take just as many as I had room for. So he went with me into the store Union Springs before our next associawhere his box was, and gave me as many as I could conveniently carry, done np in neat little packages. So I started on my journey, and the first house I came to after leaving the suburbs of the city there were two ladies sitting in the gallery, and about a dozen children. Thinking it a fine opportunity to distribute tracts. I unceremoniously alighted from my horse, and as I entered the house I commenced distributing tracts, when the lady of the house gave me a look I shall never forget, and in a peremptory manner she asked :

"What's that !" Seeing the spirit in which the question was asked. I replied, "Madam, I have not read them all, and therefore I cannot tell. I want you to read them and see what they are."

"Well," said she, "if it is anything besides these G-d d-d tracts, I don't care: but if it is them. I want you to take them away, Sir."

I replied that I had not read them, and therefore could not tell what they were and in this time I had given every child in the house, and each lady a tract, and I Methodism, but with a promising Sabwas off in double-quick.

Some twelve months afterward I was again in the city of Houston, and met with my minister, and immediately the question was asked:

"Have you distributed your tracts?" uted as many more."

"Well," said he, "when you get ready to start, go to that same box and supply considerably over one hundred members. yourself agais," which I did, and made He is very much beloved here both as straight for my house of many children an able preacher and a good pastor.

on Big Cypress again. On my arrival, I saw no person stirring but the doors being open, I slighted from my horse and carefully approached the dwelling. Inst before reaching the door us to go further North. It would be a I cast my eye toward the kitchen, where I discovered some one poring over somethirg that looked like a tract. I turned cause. We have a fine Sunday-school, to approach the door with soft and steady and a growing interest among the conster, when she happened to spy me, and sprang to embrace me, with the saluta-

A. W. Graham, Judge of the Circuit of Jehovah? I tremble while I think of she related the story of their emigration having meetings every night in Greengrasp on my hand, and with brimful eyes, the Supper to the brother or sister who possesses the qualifications and recommendations that would insure to him or the name of Christ. About that time a to her acceptance to your fellowship?

God!

Dedobaptists look not at the matter thus, but invite all who desire to be say to her acceptance to your fellowship?

The same of Christ. God!

Dedobaptists look not at the matter thus, but invite all who desire to be say to come and partake. Mark what I say to her acceptance to your fellowship?

The same of Christ. God!

Dedobaptists look not at the matter thus, but invite all who desire to be say to come and partake. Mark what I say they do not collected the same of Christ. God!

Dedobaptists look not at the matter thus, but invite all who desire to be say to come and partake. Mark what I say they do not collected the same of Christ. God!

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Dedobaptists look not at the matter thus, but invite all who desire to be say to come and partake. Mark what I say they do not collected the same of Christ. The same

## Religious Intelligence.

#### ALABAMA BEWS.

On the 5th Sabbath in May last Snnday-achool mass meetings were held at a number of points m our State, which were attended by delegates from all or a greater part of the Sunday-schools in the association, within whose boundaries the Sunday-school meeting was held. The Alabama association held its meeting in the interest of Sunday-schools at Greenville, a young and prosperous city on the Mobile and Montgomery railroad. This association is one of our oldest bodies, and embraces the churches of Montgomery and ether important points, I have heard the meeting was well attended and the exercises for two days very interesting.

But it is of the meeting in our place wish to write. The Sabbath-school Society of the Tuskegee Association held its third annual meeting in Taskegee, beginning on Friday before the 5th Sunday m May. There was a number of our best ministers in attendance, and all alive to the Sunday-school work, and we had a feast of fat things. The speeches were all enthusiastic, practical discussions of the great work of teaching or discipling the children.

Our citizens were all delighted with the meetings of the society, especially teachers of both ours and other denominations. This seemed a little strange to some, since the speeches were all thoroughly Baptistic, and every one advocated the most attentive labor to inculcate At an early day, when religion was at in our teaching the doctrines of the Bible. a low ebb in Texas, and professors found In the language of our pastor, in one of out each other by a kind of religious Ma his efforts, "we are in favor of no comsonry, I was attending the first sitting of promise with God's word. We must our congress in the city of Houston, (which teach the truth, the whole truth and was then a little shanty town on the nothing but the truth, in our Sundaybank of Buffalo Bayon), when I made the schoois." Nor do we believe in nnion acquaintance of a Presbyterian minister, schools, but that every school should be who informed me that he had a large box considered the foundation-stone or beof tracts, published by the American ginning of a Baptist Church, if there be with Christ in baptism.

After a very harmonious and pleasant session, the society adjourned to meet in tion. Before adjournment a resolution was passed, calling for a State Convention of Sabbath-schoois at Oxford two days before the meeting of the Alabama Baptist Convention at that point, in No-

vember. On Sabbath, the ministers of the society, at the request of our church, were organized into a Presbytery to ordain to the work of the ministry, Bro. Wlley A. Mason, Rev. E. H. Taliaferro conducting examination, Rev. A. C. Barrow acted as Moderator, Rev. J. S. Paullin Clerk. Rev. W. H. Carroll preached the sermon. Bro. Talliaferro gave the charge, and Bro. Paullin led in prayer, with the imposition of hands by the Presbytery. Bro. Mason is the son of the late Judge Mason, a prominent Baptist of this State. and spent last session at the Theological Seminary. He is a promising young man, and was ordained at the request of the Glennville church, of which he had been nnanimonsly chosen pastor. He has already entered upon his work, and is sncoeeding finely. His position is an important one-in the very heart of bath-school, and a good building and good congregations. We hope he will

Our church, Tuskegee, enjoys the pastoral labors of Rev. A. C. Barrow, formerly of the Second Baptist Church in "Oh, yes, sir, and could have distrib- Montgomery, where he built np, by God's blessing, a strong church, adding, we learn, in the three years of his pastorate, He draws large congregations and has many elements of popularity. The only drawback is his bad health in this climate. and for this reason we fear he may leave great misfortune to ns, but if resulting in his better health, a great blessing to the gregation. We are looking for a blessing from the Lord.

I have learned from a private source

write again. A. M. M.

e, and construe the action on our part the kingdom, but it is not the kingdom,

tar of our own denomination. This we m us oan of the old landmarks of the

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline: that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts

an independent body, no one church can ent ways, so that one cannot put them expect any other to indorse its acts, only so far as they are in strict accordance with the laws of Christ. If she excludes a member unjustly, any other church can he established; but what if the witnesses

7. Whenever any church acts in violaion of the directions of her only Lawgiver, as found in the New Testament es rebellious—her acts null and void; and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.

simply an advisory council; therefore, it the way of the Lord-for though dead the kingdom, he ascended up to heaven; was the Son of God thing or being created, or assumed by has no right to dictate to the churches, or scheme which it may originate, but may of Baptists and others on the kingdom, salem till they should receive the promise This you believe. Well, then, he, Christ, essential part of the atonement. It was only recommend, advise, and urge to per- and the church, the executive of the of the Father. They returned to Jeru- the Anointed One, the Son of God, the necessary in the purpose and economy of formance of duty in subservience to the kingdom. If this shall induce any reader salem and went into an upper room, second person in the Trinity, assumed God, to make use of a form, of matter, great Christian voluntary principle.

her and leave her to herself until she re for the church" as it has been developed the mother of Jesus, and with his breth-concerned in the whole work of salvation. through the power of the spirit of truth penta. This is no interference with her in the New Testament.

des and practices of Panecy, whether ound in Kome er in the Protestant sects

the assumption that the prophecies and declarations of Christ touching his church and the reformers, and not Christ, the press into it before it had come? In gether in the name of Jesus," who will sages to which you refer, and we have a saviors and preservers of the church.

are not churches, nor are any privueged companies of them the church; hence all Pedobapus denominations are only re-

to a church are prerequisite to a regular gospel ministry; hence, all ordinances ad-ministered by an unbaptized and unordesired, although immersed ministry, are has come," for the Greek word enjiken is case at Damascus. At the command of tions, and confess a doubt whether he

3. No church has a right to hear a case brought before it in violation of the law

4. No member should submit to an arraignment or trial brought and conducted the Son of Man. tion of the laws or Christ. Each for the faithful observance of his laws.

the Scriptural church.

6. An unconstitutional or disorderly majority cannot exclude a member of an acknowledged constitutional church.

of, or the members baptized by, a disor-derly church. Nor should it admit to its it that it may be ashamed. BAPTIST POLICY.

t. To be in all things consistent with our principles, whether we gain or los

umbers or popularity.

2. To fulfill our peculiar mission, which is to be the witnesses of Christ's truth

## Correspondence.

BAPTISM DOOR INTO THE KINGDO!

BRO. GRAVES: -- In THE BAPTIST March 6 I find Bro. Wiseman difficultie in regard to baptism as the door into th church, as advocated by yourself; whi you say in the same naper, "The chur ong as we appropriate our pulpits for the of Christ is his kingdom," etc. In the official preaching of the gospel by those and or hom we consider duly baptized and or ained to the ministerial office, it is equally is a local organization charged by Christ is a local organization charged by Chris them when we with the execution of his laws. It is in hers to occur them when we have been or the kingdom, it makes a part of the especially since they claim to kingdom, it is subject to the laws any more than the courts of law and the executive of any State are themselves than 25 admit those preschers into our | the State." On page 69 he says: "This recount of which we would exclude both tion or assortment into which the penition or assortment into which the penitent and the believing who trusted in to the kingdom, may be regarded as a Jesus as Messias the Savior, were introduced by baptism, according to Christ's appointment." Again, on same page: "Baptism is, therefore, the door of entrance into his visible kingdom."

Courtney doubtless would indorse each of the kingdom, as his judiciary, and other as sound Baptists, and if agreed would make a three-fold cord not quickly ties or ceremonies other than "gathering broken, what must be done with the together in the name of the King," on 6. That since each church of Christ is strands which have been twisted differtogether to make the cord? In the mouths of two or three shall every word do not agree? Why, then, to the "law

mine opinion;" at the same time actute them a church, and to secure his especially when we attempt to solve them to manifest or externalize itself to the knowledging myself under obligation to presence, according to Matt. xviii. 20. by human reasoning. Regarding those view and comprehension of finite beings. 8. That no association, or convention, allow me to say, Christ was or council, is a "court of appeal," or has A. C. Dayton for explaining to me, in After Christ spent some forty days you mention, allow me to say, Christ was or council, is a "court of appeal," or has A. C. Dayton for explaining to me, in After Christ spent some forty days you mention, allow me to say, Christ was or council, is a "court of appeal," or has A. C. Dayton for explaining to me, in the disciples teaching the things of a real person—the anointed one. He vealed Word to say any thing finite, any he will long speak, to the enlightenment having charged them to continue in Jeru- was the second person in the Trinity. Divinity, as made or created, forms any of your excellent paper (prized not the where abode Peter and the other ten of humanity, and suffered, and died, as a real human form, an image of the eterleast for its openess to all sides of every the remaining eleven; and there all con-surety of his people. So, that whatever nal, ideal archetype of humanity—him faith, or violates the order of the gospel least for its open ess to all sides of every the remaining eleven; and there all con-surety of his people. So, that whatever nal, ideal archetype of humanity—him in the judgment of the association, it can subject) to examine said volume, I feel tinued with one accord in prayer and of Divinity was involved in him as God who was ever in the bosom of the Father and should withdraw its fellowship from assured he will be aided in his "scarch supplication with the women and Mary man, in his mediatorial character, was -Son of God. That "holy thing," who,

Matt. iii. 2 John the Baptist said "The ever be in the midst of such." And now straightforward interpretation of Scrip-1. The unimmersed bodies of Christians Davton renders. "has come near"). In and believe, or gladly receive the word, have presented. Mark i. 14 the historian says, "After and are baptized, to be recognized as J. A. HACKITT'S QUESTIONS. dom which should never have an end, church, when straightway he preached his article. and should be given unto one like unto Christ in the synagogues that he is the 11. "Christ, in his entiret; is the object of Spirits. That which suffered upon

May we not say, then, that John and Jews who laid wait to kill him, watching cape the charge of idolatry, or, at least, wonder of all worlds, was the same that Jesus both testified that the organization the gates day and night. The brethren of some idolatry?" Christ, the Son of was in the bosom of the Father from 5. Since right only, not might, is right, which Christ did establish was this king- let him down by the wall in a basket, God, the Savior of his people, was man- eternity—the same that talked with s constitutional minority is in all cases dom? Let none suppose, then, that any letter of dismission. When feet in the flesh; that is, assumed human Adam, Agreem, Manoah—the Melchisething in existence before this time of he was come to Terusalem he assayed to ity; humbled himself and became obedi- lec, etc., represented in Scripture as John and Christ, is this kingdom. How join himself to the disciples; they were out unto death, even the death of the "the angel of the covenant," in order sang those that went before and they afraid of him, and believed not that he cross. I worship him as he is, for all to perform his part of the government with 7. No church should receive the letters that followed after as Jesus rode into was a disciple, but the Son of Consolation that he assumed, and for all that he is, the Father he became manifested ac-Jerusalem? "Blessed be the kingdom took him and brought him to the apos and for all that he did, calling him cording to the requirements of the law or in any way countenance or uphold its name of the Lord." And thus was the Lord in the way, and that he had spoken not think I am an inolater on that ac- "written in the volume of the book." disorder; it should keep no company with prophecy fulfilled, "Fear not, daughter to him, and how he had preached boldly sound." I think of him as having suffered This refers to that material which inof Zion; behold thy King cometh to at Damascus in the name of the Lord untold agonie, for his people, in his true, closed and externalized the infinite subthee sitting on a colt," etc. Now if men Jesus. "And he was with them coming his chire being his humanity swal-stance of the Son of God. Matter can were pressing into the kingdom, taking in and going out at Jerusalem." He as lowed up in his Divinity. If you notd not, in itself, suffer; it is the spirit which till they had seen the kingdom of heaven Any man giving satisfactory evidence pate, what is left to worship, except his soul of humanity, the essential Divinity. dom has not yet been set up, nor will it is entitled to membership in any church the Father? If so, who was then the with all its attendant sympathies, combe until Christ the Savior comes the sec- of Jesus to which he may assay to join ! Regent of the universe while the Father passion, love, etc.; in short, all of the mind kingdom, because he was never initiated church of Christ is not a private concern, ask, was the Son the Father? Was the infinite in holiness and duration, and that by baptism, and therefore he was never but a public institution. by baptism, and therefore he was never but a public institution. a member of the executive, the church; As to making the church of none effect, person? If so, what "Regent" spoke ity. And it must be this to constitute a not even a charter member, Bro. G., and may not any province in a kingdom have to the Savior at his baptism, and on the valid sacrifice for sin—for a breach of the in point of privilege the least in the authority through her officials to admin- Mount of Transfiguration? Was the infinitely just and holy law of God.

structions, may be regarded as in some y of his people, and were engaged in kin a preparatory business pertaining to or They were an assem om. We may without impro riety, there ore, consider the meetings of the apostles to receive the laws and illustration, which consisted of one hun ordinances of the kingdom from the dred and twenty-seven provinces mouth of Christ, as meetings of his ekklesia. We may consider the apostles as constituting a church when they, after the passover, received the ordmance of the Supper, with instructions for its continuance; and so we may consider that

as a church meeting m which Thomas saw and believed, and that in which Peter was restored to favor and specially We cannot measure the need charged to feed Christ's sheep. And so each of those assemblies which gathered around the Savior during the forty days that he remained npon the earth, to receive instructions in the things pertaining church meeting."

We may consider the church as organ

ized from the time that Christ called the twelve to be with him; but it was not till he was about to ascend that it re-Now while you and Wiseman and ceived authority to transact the business executive. Now do we find any formalithe part of those who had been initiated as subjects of the kingdom by baptism? If so, where were they performed, and dear brother? In days of yore we used what were they? When Christ called to meet in Cherokee, Ga., but until your the twelve to be with him, and thus article appeared, I knew not whither the organized the church, we find no cere-tides of fortune had drifted you. How and testimony;" and "if any man speak monies. In all the meetings above cited, I would like to take your hand and talk by revolation and logic, that nothing not according to these, it is because there when Peter was restored, and in which of our adorable Savior; of what he said finite or created can serve, essentially, as Thomas saw and believed, and Christ and did, and suffered; and of his glory an atonement for the broken law, or sin Now as you have given a challenge to instructed his disciples, etc., we find in the World of Light! The whole ques- Flesh and blood can play no part in the a "free fight" or contest for the faith nothing but the fact of their "gathering tion of Christ's wonderful sufferings in drama of Redemption but as an accesouce delivered to the saints, I may show | together in his name" needful to constitutive hard to be understood, sory. Divinity put on the flesh simply

ren. And in those days Peter stood up | Take one passage which you mention, entered in "due time" the matrix of the Aided, then, by Dayton's book, I have in the midst of the disciples (120 to make plain my views: "And saith virgin, assuming the "form of a man," learned from The Book inspired by God, in number) and proposed to choose unto them, my soul is exceeding sorrow- and "being found in the fashion of

Son of God? And he confounded the of worship." "How, then, can you es- the cross, to the glory of the Father, the

kingdom was greater than he.

Allow another quotation from second volume of "Theodosia" in reference to the kingdom and church; page 75: "During the kingdom and her authority or her responsibility to a log the lifetime of Christ the kingdom body as a board outside of her. The standard of her. The shared should select, send for and special missionaries of the Cross.

To the steadarst and uncompromising advocacy of these principles and this policy, this paper is devoted.

The standard of her is now neither the kingdom with proper evidence of citizenship, choose who did? If to one that had personality in, or removing the attainder of human so that the sum is now neither and now let others do like suffered and field, how can you say he executive of the kingdom, was not need that the ordinances are in the keeping of (using the personal pronoun) suffered and field, how can you say he executive of the kingdom, was not need that the ordinances are in the keeping of (using the personal pronoun) suffered and field, how can you say he ity. All Christians will agree on this cash do sometime and now let others do like it. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you say he ity. All Christians will agree on this suffered and field, how can you

a majority or a minority. By the w don't we mistake when we con gdom or the church to a de or a republic, which is a com without a king? Such a kingdom that of Ahasuerus swould be a bett

OVER AND GVER AGAIN. Over and over again, No matter white way I turn, 1/always find in the Book of Life

Some lesson I have to learn. must take my blace at the mill; I must grind out the golden grain: must work at my task with a resolute w Over and over again.

Of even the tink at flower, Nor check the flow of the golden sands That run through a single hour. But the morning dews must fade, And the sun and the summer wain Must do their part and perform 14 all

Over and over sgain. The path that has once been trod Is never so rough ;o the feet; And the lesson we onse have learned. Is never so hard to repeat.

Though sorrowful tears may fall, And the heart to i'a depth be fiven With storm and tempest, we need them all To render us meet for heaven:

Phos. A. Sullivan's Difficulties and J. Hackett's Questions May 39th and

Juna 5th. T. A. Sullivan:-- How are you, my

tion with the Papacy, they are now, and have been the repudiators of the principles of the spirit, that the "law and the prophets another witness of Christ's respercetion, ful unto death." That is, Jesus, the Sahare obedient into death, were until John; since that time the when Matthias was added to the elevent vior, Christ, the Anointed One, the Sou kingdom of heaven is preached, and all apostles. On the day of Pentecost they of God, the second person of the Trinity, even the death of the cross." And thus men press into it." "From the days of were all with one accord in one place, etc. | "saith my soul is exceeding sorrowful the Divinity suffered, "in the body of the 11. We regard Protestantism, as well John the Baptist until now the kingdom No right hand of fellowship or any other unto death." Remember, that the Son flesh;" suffered in this human casket—this sa the Reformation of 1827, as based on of heaven suffereth violence, and the vio-ceremonies or formalities as yet, by which was not the Father, the second person finite apparatus, for the purpose of exlent take it by force." Could it be taken they were to be recognized as a church, was not the first, and apply the process ternalizing some faint views of the infin force until it had come? Could men except the fact of their "gathering to- which I have mentioned, to the other pas- ite sufferings of the pure, immaculate kingdom of heaven is at hand" (or as what act is required of those who repent ture in harmony with the theory which I

John was put in prison Jesus came into members of any church of Christ, except | I may truly say that to answer an ar- delight was among the children of men." Galilee preaching the gospel of the king-this same "gathering together in his gument is one thing, and to ask questions 2. That baptism and an official relation | dom of God, and saying. The time is name" by mutual consent, either implied another; and that a child may ask questomy and providence of God to create fulfilled, and the kingdom of God is at or expressed, on the part of the new tions which an old man cannot answer. hand" (or as Dayton says, "the kingdom members and the others? Look to Saul's I have carefully read Bro. Hackett's quesin the perfect, and not in the present Ananias he arose and was baptized. thinks he has any difficulty on the sub- nances, as the theater of his awful denoutense). Now this time fulfilled was the "Then was Saul certain days with the ject," or thinks that I cannot answer his ment as a sacrifice in honor, of the evertime designated by the prophets; the disciples which were at Damascus." Will questions. With this doubt in mind, as lasting throne of Jehovah—to eliminate to be observed is the prohibition of any time for the setting up of the new king- any man say he was not a member of the I have leisure, this morning, I will notice and manifest to finite creatures the entire

second person in the Trinity the first which constitutes an archetypical human-

hished articles. By death, we do not mean annihilation, nor a state of spiritual

added to infinity) and have not attempted the sufferings of the Divinity.

It, but thought that much was required, That theory which makes the Divinity nd that Christ offered that much, and no retire during the sufferings of "the man" more; m good faith, in his own way. I Jesus Christ, abandons the destrine of also think the Bible snows that way to be the perfect unity of the Divine and the in his own body, on the "tree;" his human of the Christ, for if the unity is bidy, flesh, humamty, being the chosen, so imperfect as to suffer a separation, the tangible, visible medium through which Divine from the human, during the infinit was done in sight of men and angels, itely interesting moment of expiation, so that even his crucifiers said, "truly, surely the human is the only participant this was the Son of God!" But do you and expiator of the infinite liability of not hold that an infinite sacrifice was de humanity. It is of no avail to urge the distinct humanity was such an offering? fugitive unity, when suffering comes to If not, how was it spliced or augmented the human nature Divinity is not presentwithout Divine participation?

do not so wish. J. M. WOOD.

Another Richmond in the Field .-- Sufferings of the Divinity.

It must be taken as a fact demonstrated eternal, substantial Sou of God; this second person of the Trinity being ever in the bosom of the Father, as "the

power of God, and the wisdom of God was of old from everlasting, and "His Prov. viii. It was his part of the econand prepare this world of matter, and al the glorious apocalypse of starry worlds above—this earth and all its appurteconstellation of attributes of the Father

3. You inquire, "Why require more That which was manifested to the vision an infinite sacrifice?" Answer: I of finite beings of the sufferings of the not do that, (as nothing can be man Jesus, could be but a faint outline of

manded? If so, do you hold that Christ's transfer of digmty to the humanity by a ignores the unity. And why doth Divin-4. If the thought of your fourth series ity fly at the hour of suffering? Our opof questions is shown to be the will of ponents say that "it is impossible for Di-God. I have nothing more to say, except vinity to suffer." But if it cannot suffer amen! I pray never to resist his will why does it fly its unity? The theory But this is begging the question. I do we oppose should make the Divinity not think his revealed will is so expressed. stick to its frail unity, at least as the bet-I think Christ bore the aggregate griefs ter part cannot suffer, for consistency. which would have been inflicted on the But I prefer that sacrifice which was preredeemed but for his interposition. I pared entire, "before the foundation of hope I may be pardoned for volunteering the world," from everlasting—an infinite a suggestion for those who wish to inves- soul, the soul of Divinity, full of sympatigate, as it need not disturb those who thy, for the purpose inaugurated from eternity.

MISSISSIPPI COLLEGE.

being the inbelier ceive has gut a new all the

His lacts

III will t membe either know worsh (John love, I zives dead lear in the La God.—

But computant to ties, b it is exious by biring liver in the worsh which the worsh who r

THE STATE OF

BRO. GRAVES:-Permit me to announce to the Baptists of Mississippi, through your widely circulated paper, that I have again become the agent of our Missis sippi College; that I am anxious to present its claims to every association this fall, and to do this I must know the time and place of each one's annual meeting. All will see that I need the last year's minutes of each association. I therefore appeal earnestly to the clerk of each association to send me a copy of the last year's minutes at Clinton, Hines Co., Miss., immediately after reading this notice. I also appeal to the Moderator of each association to write me, informing me when and where the next amual meeting is to be held, and how I can best reach the place; whether the place is on the railroad, or how far from the railroad, and whether any brother will volunteer his services to meet me at the depot and onvey me to the association.

Bro. Graves, the 50,000 or more Baptists of Mississippi cannot afford to do without a college, and the spirit manifested at our last Convention in Canton shows that they will not be without a college. The sons of these 50,000 Baptists are crying for it. The many, say fifteen or twenty, and perhaps fifty young men, whose convictions compel them to look forward to the work of the ministry as their calling, are calling upon the denomination to build up this college, that they may not be under the necessity of leaving the State to get an education. And should they leave how few of them would ever return again.

Brethren, of Mississippi! Baptists! God in his providence is calling upon us to rally again to this college. It is the school of the Baptist denomination of Mississippi. It was accepted and adopted by the State Convention as such, and when the war opened upon us it was among the first colleges of the South, having an endowment, mostly scholarships, of more than \$100,000, and 230 pupils in both departments. Through the war much of the endowment was lost, and what is not lost is, as yet, unavailable, and we cannot afford to wait till it becomes available. Our emiaren of a certain age must be educated now or never. In three or five years more they will be out of the reach of an edu-

Our college buildings and the buildings of the Central Female Institute have been almost miracalously preserved of our father David, that cometh in the tles, and declared how he had seen the brother, my Lord and my God, and do "A body thou hast prepared me," as through the war. We now have room for 200 or more students in the college, and for 100 or more in the Central remale Institute. What we need is money. The Baptists, in Georgia, we are told, ap pealed to every Bentist in the State for one dollar each, and they obtained \$40,dom was not set up till the day of Pentecost—which was the time at which (as
Christ said) some should not taste death

Any inan giving satisfactory evidence of the same appeal.

Any inan giving satisfactory evidence of the same appeal.

Any inan giving satisfactory evidence of the same appeal.

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Any inan giving satisfactory evidence of the same appeal.

Any inan giving satisfactory evidence of the same appeal.

Any inan they obtained \$40,000 the first year, we now make the same appeal.

Let each send the agent at Clinton, Miss, one dellar, and in one year from this, we will have 200 or 300 of 300 or of the Messiah, of the great heart of God, ministry. Now, let every Baptist, male till they had seen the kingdom of heaven Any man giving satisfactory evidence particles and satisfactory evidence particles and seen the kingdom of heaven Any man giving satisfactory evidence particles and seen the kingdom of heaven Any man giving satisfactory evidence particles and seen the kingdom of heaven Any man giving satisfactory evidence particles and seen the kingdom of heaven Any man giving satisfactory evidence particles and seen the Mississippi College, Clinton, Mississ and the upbuilding of Christ's kingdom, the most effectual means and the most effectual means effect effectual means effect effect effectual means effect effect effects and the most effect e

d from that of all other Churches.

The church of Christ is His kingdom; its conwise and perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's indom, to interfere with his reign. Thus Popary brann. Church-officers by degrees as d Ace powers; new rites were intraduced new rules haid down; the nneunverted were inceived, the ungodly were ordained; man's will was exalted. God's will left undone. Change followed change, corruption triumpher and at length the Man of Sin was firmly seater ne. 1 Gal. iv: 10-20; 1 Cor. v: 1-18: These, ii: 8, 4; 2 Tim. ii; 17, 18; Rev. xiii;

question, therefore, is of the greates importance: What constitution has Christ given to His charches? It is in consequence of their views on him subject that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as

Law Depuist churches regard it as Christ's will, that all church mamben should be constrained persons. When Soul "essayed to join limit to the disciple." It was not till they assert that he was a disciple." It was not till they assert the Lord in the way," and had "preached holdly at Daniel to the way," and had "preached holdly at Daniel to the way," and had "preached holdly at Daniel to the way," and so "preached holdly at Daniel to the way," and so "preached holdly at Daniel to the way," and so "preached holdly at Daniel to the way," and so the way are they permitted him to be "With them covering to and seeing out at ed De " With them, coming in and gains out at Jerusalem."—Acts ix: 26-28. All the mem-bers, also, of the first church, are addressed as nom. i: 7; 1 Cor. i: 2; Eph. i: 1.

But in resuperprist churches, many persons are man have the are not received as converted. In the Episcopal and Presbyterian establishments, and some of the bodies formed by those was have second from them, persons are received to full communion without evidence of their conversion; and though the Congregational Pedobaptists require proof of conversion before receiving persons to the Lord's table, and to full membership, they mostly regard infants, and unconverted persons, when baptized, as Confession of Faith, which speaks the views of Prochamas and of many Congregationalists on this subject, says that the children of members ore themselves members; born musen the church. Some Independents differ from this view, but very many of them regard both infants and the unconverted, when baptized, as connected, in same degree, with the church of Christ - (See Dr. Wardlaw and Dr. Campbell.)

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do not acknowledge in the place, even heads of families, had tions and references—not in reply to Mr. -Acts ii: 47; I Cor. iii: 16, 17.

11. Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership should be first beptized. The New Testament churches consisted wholly but when the time came they perempto- and all the citizens of the place who the day of Pentecost, "Be baptized every one rily refused, unless Dr. Coleman would heard him, unless it was a few who were of you," and they "were baptized."—Acts ii: consent for a Mr. Collinsworth, who was embittered by Mr. Caskey and Mr. Col-18 11; see, also, x: 48. So that the Baptist on hand for the purpose, to reply to, or lineworth. They labored hard to do this.

But in doing so they differ from all other tism, from the Pedobaptists, who substitute another rate for the immersion of believers, and one, or to reply to any one; that he was to seek Baptist patronage for the Cumcher rate for the immersion of believers, and or Pedobaptists, who admit persons without being baptized at all; instead of requiring, as the apostles and first churches did that all believers should be baptized before being re- series of lectures if any one with proper it, but stranger still that Baptist parents all things whatsoever" He has commanded, (Matt. mariii: 20); and, if ever tempted to neglect to obey God rather than men.

numbers; that none should be made members. either against their will, or without their knowledge. God is a Spirit, and those who (John iv; 24); their service must be that of xiv: 23; Rom. xvi: 26. They must "yield themselves unto God, as those who are alive from the dead."-Rom. vi: 13. In every part of their tor surrendered the hour, but Rev. Mr. vicinity that wished to go into the or-(2 Cor. viii: 12): must first give themselves to God .- 2 Cor. viii: 5.

and to the fines, imprisonment, or worse penalit is equally opposed to the initiation of asconscious infants by naptism; and to membership got up and warned the people against Dr. of a Baptist Church in Greenville. Also

The young are to be instructed, (Eph. vithe weak supported, (I Thess. v: 14); those who rejoice, rejoiced with; those who wee sympathized with; those who are bereaved, vi ited.—Jas. I: 27. To the ungodly the gospel to be made known, (1 Thess. i: 8); and good these labors all the members of Baptist churches of any Pedobaptist churches. They can have

V. Baptist shurches believe it to be Christ's will, that what is spent in His service should be green with ready will, and that every church menwho is able, should thus give. When alsm, the apostle says "As I have given order churches of Galatia, even so do ye: upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

—1 Cor. xvi: 1, 2. This injunction shows that is the duty of avery church manter to contrias God enables him. And the apostle says "If there be first a willing \_\_\_\_, it is accepted according to that a man hath;" showing that r medicino make such nid accept of Christ.—2 Cor. viii: 1-15. But inais canno. Lus give; and payments by com-

VI Baptist churches regard it as Christ's orld."—John zv: 19. The reception of those who have been baptized at their own desire profession of faith, makes a real and visit orld: but infant membership, by depurting sether. The baptism of infants, and the un connects the members of Christ with

DR. BETHUNE'S LAST HYMN. Found in his portfolio, and evidently ritten on the Sunday before his death When time stems short and death is near, And I am pressed by doubt and fear, And sine, an overflowing tide. Assail my peace on every side. This thought my refuge still shall be-Lknow the Savier died for me. His name is Jesus, and he died-

For guilty sinners erunified : Content to die that he might win Their ransom from the death of sin; No sinner worse than I can be-Therafare I knew he died for me. If grace were bought, I could not buy: If grace were coined, no wealth have I; By grace alone I draw my breath, Held up from everlasting death; . Yet since I know his grace is free-I know the Savior died for me. I read God's Holy Word, and find

Great truths which far transcend my m And little do I know beside Of thoughts ae high and deep and wide: This is my best theology, I know the Savior died for me. My faith is weak, but 'tis Thy gift:

Thou eanst my helpless soul uplift. And say "Thy bonds of death are riven Thy sins by me are all forgiven, And thou shalt live from guil' set free For I, thy Savior, died for thee.

#### THE CAUSE IN KENTUCKY. J. M. PEAY.

either infants or the unconverted, as having never heard any such preaching. Dr. Collinsworth, but before he made his Coleman's advent created quite a sensa- slanderous attack. lieve he would fight, just let him try him. | baptism called a "contemptible dip," III. Baptist churches regard it as Christ's sistently refused the house. Their pastor preachers deceivers and dissembling dempreached at 11 o'clock, but said he was agognes. Why will not Baptists look Collinsworth, who was present, also de-lown schools? clined to preach at night. So the Bap- At the close of the lectures the Doctor tists visited the Cumberland pastor to requested all who helonged to Baptist get the privilege of the hour. The past churches, who lived in Greenville and Caskey had the Cumberiand bell rung, ganization of a Baptist Church in this and there he was. Mr. Collinsworth | town, to leave their names in sealed enwould not preach, so the pastor had to velopes, with Bro. J. F. James, resident preach, but he disclaimed having any. Baptist preacher. He made the same rething to do with the circumstances. After quest of all who bad ever been Baptists Divine example to the Lord's Supperthe pastor got through Mr. Collinsworth | that now wish to go into the organization Coleman, calling him a deceiver, false all those who desired to become Baptists teacher, etc.; in short, he said all manner to thus hand in their names, telling them of hard, bitter things against him and that when a sufficient number was thus the Baptists. Monday night Bro. Cole. handed in, Bro. James would communi- settle the time and place of the feet man began his lectures at the Methodist cate with him and he would return and washing by Jesus Christ. In order to Gnurch, they having tendered the Bap- assist in the organization of a Baptist this it is necessary to examine severa tists the use of their house. This seemed Church in this place. The prospect is Scriptures.

> said or might be said. ticed him in such complimentary terms, with me. till that gentleman had learned what I wish it distinctly understood that it

at the close of that sermon that he had

come to deliver a series of Baptist lec-

tures, and that he did not expect to devi-

Mr. Collinsworth called baptism "that though my words may be firm, is hope

something he had said, calling for page, never to have been agitated. But since chapter, verse, or something of that sort, agitated, now a quietus is greatly needed how he might convaniently betray him. that it was said by many that bis conduct would bear legal action as a disturber of a worshiping assembly; even Pedobap- some of my likes and dislikes in the distist lawyers and others talked thus. He was only stopped by Bro. Coleman order ing him to take his seat and attend to his superable difficulties on one of the propwas made to appear in the course of these Baptists occupy, being indorsed by so duced. many eminent Pedobaptist scholars, crittist author among the multitude of authors used. It seemed a matter of astonishment with many Pedobaptists to yet a man of eighty-four years, having no he saith, Master, say on. Bro. Graves:—Bro. J. S. Coleman high position, and that their principles tacles, cannot promise a replication or as just been to Greenville, Ky., the and practices were found to be no more county site of Muhlenburg county, where objectionable than they appeared to be. he delivered a series of lectures on Bap- Mr. Collinsworth attempted to countertist peculiarities. He had been invited act such impressions by insinuating that to do this by the few Baptists that live Dr. Coleman had misrepresented Pedo in the place. There had never been any authors, and such like meanness. Bro. preaching in this place explanatory of Coleman pledged his sacred honor to the Baptist principles and practices. Many people for the correctness of his quota-

tion. The Baptists had been led to ex- Dr. Coleman ceased his lectures with a pect the use of the Cumberland house, good state of feeling between himself churches of God, as first founded by Christ answer him every time. This Bro. Cole- Mr. Caskey even visited and drummed man would not agree to. Said he had around to keep people from going to churches, from the Quakers, who reject bap not been invited there to debate with any hear Bro. Coleman. Yet he is the man not a guerilla fighter; that when he went | berland Female Seminary at this place, into an engagement he did it in regular of which he is the Principal. Strange order, but when he had completed his that he should have the effrontery to ask antecedents, indorsed by his denomina- will send their daughters where they will tion as a representative man, had any have such influences exerted over thempropositions to discuss, if he did not be- where they are compelled to hear their This only made them worse. They per- their parents ignorant bigots, and their not able to preach at night, and that Mr. to their own interest and patronize their

one of his master efforts. He announced amen to that? God grant it.

Did the Divinity of Christ Participate in His Sufferings ? OBADIAH ECHOLS.

ate from his purpose; that he would not On the great question of the day, viz notice or reply to anything that had been "Did the Divinity of Christ participate in his suferings?" I have somewhat to Collinsworth harangued the people say, and when I solemnly aver that my after they were dismissed until they be- address is a reach after Divine truth began to go out and leave him talking. | fore the religious public, I hope you will Bro. Coleman lectured at 7 o'clock in the notice me. My request is this: in the evening and 11 o'clock in the morning place of one more worthy, I ask permiseach day. Collinsworth said he would sion, at a suitable moment, to appear in reply next day at 2 o'clock. This he your columns as a reviewer (I mean parcontinued from day to day, abusing Bro. ticularly if Bro. Renfroe has not, when Coleman, the Baptists generally, and he shall have closed). I mean a review other Baptist preachers particularly, of the whole discussion, including what But notwithstanding, Bro. Coleman had you have occasionally said by the way, large and attentive congregations. The also what Brethren Wood and Renfroe people listened to the truth with breath- have written in extenso, whether the reess silence. Bro. Coleman publicly and view should result in favor of myself nounced that he would notice nothing or otherwise, and on account of the decoming from the gentleman who had no sire indicated above, it shall all be right

were the first principles of action between is not because I think that I possess gentlemer, not to say Ckristians, and he steadfastly adhered to this position. His either of my dear bretbren referred to,

contemptible dip " and such like odious they will be few and well ordered. It is expressions. But notwithstanding his ranting, a number of persons even some ject all along, but lately her have felt pretty deeply on the subof his own people, were convinced that prompted by a content of the of his own people, were convinced that this "contamntible dip," is the scriptural action in gospel baptism. Many thus exhibit own conclusions from the pressure the pressure of the pressure o

MY PROGRAMME. 1. My proposed review will involve

3: To bring a few Scriptures to the lectures; that is, the vantage ground that tapis which I have not yet seen intro-

ics and divines. Dr. Coleman read many of these to prove the correctness of his the proper adjuncts, will may field.

The sop, went immediately out; and it to the poor. He then, having received the sop, went immediately out; and it to the poor. The sop, went immediately out; and it to the poor. In conclusion, I would remark that al. This man, if he were a propher would have were night?" (John xiii. 21-30). though I most willingly place myself obtant toucheth him; for she is a sinner.

This is the description of the events

amanuensis and not even the aid of speofurther discussion.

#### THE FLIGHT OF THE HOURS. Beneath this starry arch

Nought resteth or is still. But all things hold their march, As if by one great will: Moves one, moves all; Hark to the footfall; On, on, forever

By night, the stars on high The hours reveal their train: They whisper and go by, "I never watch in vain." Moves one, moves all; Hark on the footfall; " On, on, forever!

They pass the cradle-bed And there a promise shed: They pass the moist new grave; And bid rank verdure wave: They bear through every clime The harvest of all time, On, on, forever!

## FEET WASHING.

This subject ought to be settled. Able prethren are divided: some contending for feet washing as a "church orginame" Supper, while others regard it as an injunction confined to the apostolic age, and | ointment. a third class consider it as a personal re- | 25 Then sain one of his disciples, Judas many good brethren are sorely por This controversy can only be settled by bare what was put therein. the infallible Word. "To the law and testimony." "The entrance of thy Word giveth light." The majority of the advocates of feet washing as a "church orgiveth light." The majority of the addinance," contend that it was joined by

that Jesus arose from this Supper to wash his disciples' feet! They say, "What God hath joined together let not man put asunder!" It shall be the design of this article to

to incense Mr. Caskey and Collinsworth very good, if the Baptists around about First. The Lord's Supper was insti very much. The Methodists were warned Greenville will be active. At no distant tutea at the close of the last passover these labors all the members of Baptist churches an engage. But the dead members of worldly bosom. Dr. Coleman delivered his first fice occupied by this despised people, 26, as follows: "As they were eating, stablishments cannot, nor can the separate control on Christian union showing its gracing the town of Greenville. That that they had taken a viper into their day I hope to see a beautiful church edi- supper. This is proved by Matt. xxvi. nature and grounds. It was regarded as tists of Muhlenburg, will you not say it, and gave it to the disciples and said, Take, eat, this is my body." See also Mark xiv. 22; Luke xxii. 19. All agree that the Lord's Supper was instituted at the passover table "after supper" in the upper room at Jerusalem. This is an ad-

> Second. Jesus informed his disciples that one of them would betray him while at the passover. It is said, Matt. xxvi. 19-21: "And the disciples did as Jesus had appointed them, and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto yoa, that one of you shall betray me. See also Mark xiv. 17-20. These proofs settle the fact that Jesus informed the disciples that one of them should betray him while at the passover just before the institution of the Lord's Supper.

In order to settle several points, we will here introduce the parallel accounts of a certain supper in Bethany, where it will be found that the feet washing oc Supper. We begin with Mark, though

ble. Mr. Caskey would frequently dis- If this mighty subject cannot be set-

The account or the invitation of Jesus

to est with the Pharisee, and the attending circumstances, are reported by Luke vii. 36-30. as follows:

and And according his feet behind him weeping, book, shad seens nad said tinto him, bny

noxious to a reply, and rather invite it, 40. And Jesus answering, said unto him, which transpired at the passover supper, Simon, I have somewhat to say unto thee. And after the feet washing was past. John

frankly forgave them both. Tell me, therefore, placed after the feet washing, therefore, which of them will love him most?

44. And he turned to the woman, and said place before either the passover or the unto Simon, Seest thou this woman? I entered Lord's Supper. anto taine house, thou gavest me no water for my feet: but she hath washed my feet with !

45. Theu gavest me no kiss: but this woman, since the time I came in hath not ceased to kiss my feet. 46. My head with oil thou didst not anoint:

but this woman nath anointed my feet with 47. Wherefore I say unto thee, Her sins, which but to whom little is forgiven, the same loveth

little. 48. And he said unto ner, Thy sins are foriven.
40. And they that est at meat with his

to say within themselves, Who is this that forgiveth sins also? hath saved thee; go in pea-

And Johr reports the same "supper" with attending circumstances in chapter mon's house in Bethany, Jesus arose and xii. 1-9, and xiii. 1-15. He says:

I. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2. There they made him a supper; and Martha served: but Lazarus was one of them that

sat, at the table with him. on a par with Daptism and the Lord's spikenard, very costly, and anointed the feet of I leaves, and wiped his feet with her hair; and the house was filled with the odor of the

a third class consider it as a personal rehundred pence and given to the

7. Then said Jesus, Let her alone: against

the day of my hurving bath she hipt this. 8. For the poor always ye have with yon; but

sake only, but that they might see Lazarus also, whom he had raised from the dead.

the following facts: 1. The same " meat," meal or " supper.

is referred to in each of the passages contract made two days previous,

2. This "supper" was two days before the passover

house of Simon the leper.

tears while at this supper. 5. Jesus reproved Simon for his fail-

ure to furnish water for his feet at this tion given before the sufferings of Jesus supper.

went to the chief priests to make the from this time he sought opportunity to deliver him into the hands of his eneme to John xiii. 1-4:

1. Now before the feast of the passover, when should denart out of this world unto the Pather, ht.ing loved his own which were in the world, a courch ordinance. he loved them unto the end.

2. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon s on, to betrny him. 8. Jesus knowing that the Pather had given

from God, and went to God:
4. He riseth from the supper, and laid aside his garments; and took a towel, and girded

That this is the Bethany "supper" in Simon's house, is infallibly certain from Tenn. the fact that at this supper the devil "put into the heart of Judas Iscariot, Simon's son, to betray him;" but it was seen in and tested by the Word of God. Writer Matthew and Mark that Judas conceived the betrayal, or it was put into his heart ourred two days prior to the Lord's at the close of the "mest," or meal in the house of Simon; therefore, Jesus ville, Ala. the same is found in Matthew xxvi., Mark feet. It is true that John in the xii. ligion—the death in the former, the life 

and she brake the Bethany supper in Simon's house to wash

the xitt chapter of John, after the state washing is concluded, Jesus said: "Varfrankly acknowledge this to Bro. Coledon ness. One of the at first upseen evils of many in person and through others.

Everything was done by Mr. Caskey later it will brung forth its progesy after and his colleague to prevent the effects its own ilk, as now I believe to be the that they seemed to think were inevitated.

She hath done what she could she is come looked one on another, doubting of whom the property of the property of the strict of t ily, verily, I say unto you, that one of Jesus loved. Simon Peter, therefore, turb Dr. Coleman, attempting to answer tied among us, perhaps it had been better went unto the chief priests, to betray him unto it should be of whom he spake. He then, lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, he it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Isomiot, the aon of Simon. And after the sop Satan en-2. And one of the Pharisees desired him that | tered into him. Then said Jesus unto 2. To present what appears to me in- he would eat with him, And he went into the him, that thou dost, do quickly. Now no man at the table knew for what intent was a sinner, when she knew that Jesus sat at he spake this unto him. For some of fer box of ointment. luced.

and began to wash his feet with tears, and those things we have need of against the did wipe them with the hairs of her head, and feast, or that he should give something

41. There was a certain creditor which had does not speak of the Lord's Supper, but two debtors: the one owed five hundred pence, Matthew, Mark and Luke all fix it after 42. And when they had nothing to pay he the passover; and as the passover is 43. Simon answered and said, I suppose that Jesus did not arise from the Lord's Suphe to whom he forgave most. And he said unto per to wash feet. The feet washing took

From the facts thus developed, we are tears, and wiped them with the hairs of her able to make out the following order of

1. Jesus came to Bethany six days before the passover.

2. Jesus was invited to a "supper" prepared for him in the house of Simon the leper.

3. Martha, Mary, and Lazarus were present, with other Jews, at this supper. 4. Mary washed the feet of Jesus with tears while at this supper.

5. Jesus reproved Simon the leper, 50. And he said unto the woman, Thy faith for failing to give water to wash his

6. At the close of this supper in Siwashed his disciples' feet.

7. At the close of this Bethany supper the devil put it into the heart of Judaa to betray Jesus, and he went to the chief priests and made the bargain to betray in. And from that time he sought op-

portunity to deliver him up. 8. About two days after the Bethany supper Jesus, with the twelve, entered the upper room at Jerusalem, to eat the passover. Jesus ate his lass passover piexed as to their duty on this subject. but because he was a thief, and had the bag, and time of the eating of the national passwith his disciples the night before the over; for he died at the precise moment

of the killing of the national passover. 9. While at the passover table, Jesua informed his disciples that one of them should betray him.

10. On the reception of the sop, the These Scriptures taken together, reveal devil entered into Judas, (the devil had already put the deed in his heart) and ha went immediately out to execute the

11. At the close of the passover, Jeaua instituted the Lord's Supper.

12. At the close of the Lord's Supper, 3. This supper was in Bethany, in the they sung an hymn and went out into the Mount of Olives. At the close of 4. Mary washed the feet of Jesus with the Lord's Supper there was no time for feet washing, after the song they went out. The Lord's Supper was the last institufor sinners. Some of our sealous breth-8. It was from this supper that Judas ren nave married feet washing to the Lord's Supper : and they say "what God bargain for the betfayal of Christ. And hath joined together let not man put asunder." But they have solemnized this marriage without license from the mies. Now, reader, keep all these points court of heaven. And as God made no carefully in the mind, and proceed with such connection between communion and fest washing, therefore, such a umon is

> In my next, I design to give reasons why we cannot observe feet washing as

WRITERS AND SUBJECTS.

BRO. GRAVES :- It was requested at the last meeting of ministers and deacons all things into his hands, and that he was come of Liberty Association of North Alabama, to publish in your paper the names of the writers and subjects appointed for our next union meeting, to be held with Beech Grove Church, Lincoln county.

> Please allow us to report: 1. Calvinism and Arminianism, stated

Elder T. B. Espy, Athens, Ala. 2. What is a good Sunday-school and the obligation to sustain such in all the churches? Elder J. H. Spalding, Hunts-

n be no obedience where

3. There can be no obedience where the

4. There car be no obedience that is not

There is no shedience that is not volis no obedience that is no

nromnted by love, and accompanied by 7. Every act of obedience is like baptism.

the answer of a good conscience toward

From the above all can see that infant baptiam is not a resignous act, because it is not and eas in no sense be considered an act of chedience. There is no law for it; and if so, the law could not be known by them; nor can infants exercise volition, love or mith; nor have they a good conscience to be answered by baptism. Infirst baptism, then, not only is destructive of the fundamental principle of Christianity—obedience—but it effectually puts it out of the power of the one sprinkled in unbelief to obey Christ's command to be immersed, and it introduces the unregenerate and non-believers into the churchif these societies that sprinkle infants could be regarded as churches—working ruin to their souls if they believe they were regenerated by it.

1. Is Christian baptism a personal duty -i. e., enjoined upon parents, as was circumcision, or to be administered to their children?

duty of a penitent believer?

If a parental duty, like circumcision, it can never be the duty of the child, though infant baptism thus effectually destroys scriber, if not more. Now we are willing from our seniors in the denomination, as Viz, that talking about Christ is preach- our brethren to write. believers baptism from the earth. But to do anything reasonable, that we feel well as from our editorial brethren. It ing Christ, and the talker is a preacher. if it is the personal duty of a penitent be- we have a right to do, for a friend, but is the truth we desire, and not controliever, then it is not a parental duty.

FOR CAMPBELLITES.

churches of Christ, or they are talse. 2. If true churches, then the sect orig- save our best friend or last subscriber.

inated by Mr. Campbell in 1827 is a schism, and false, and he and his followers having been excommunicated from the Baptists have no authority to baptize. of Christ, then all Campbellite mimsters dain whomsoever they please - every are unbaptized and without authority to

baptize. Christ visible, or that the design of their duty of the church to give the credentials. bantism is Scriptural. They are, therefore, all unbaptized and unordained. But suppose they grant that Baptist Churches and schismatics.

Again: If the design of baptism as administered by Baptists is Scriptural, then practice it. But if the baptisms of Baptists are not Scriptural because of its detized, because Mr. Campbellites unbap-tized, because Mr. Campbell and the first Compbellite preachers had no other.

If Protestants and Campbellites cannot meet these dilemmas, they rest impaled upon the third-"we cannot tell "-and this makes a "Trilemma," a three-horned difficulty. See little book entitled "Trilemma" for the history and argument price fifty cents. S. W. Pub. House.

SIMILAR CREEDS. CATHOLIC.—"If any man shall say that baptism is not essential to salvation, let of sins is graciously pardoned of God. Baptism opens to every one of us the gate of heaven, which before, through sin, was shut." - Coun. of Trent, highest authority.

is required to answer these questions: "What is your name?"

Q. "Who gave you this name?" My spousors in bautism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."-Prayer Book Catechism. METHODIST.—What are the benefits we

receive by baptism? "And the first of these is the washing plication of Christ's death."

"By papusm we are admitted into the church, and consequently are made members of Christ, its head."

"In all ages the outward baptism is

means of the inward." "By water, then, as a means, we are regenerated or born again."

then they are proper subjects of baptism; seeing in the ordinary way they cannot be saved unless time be washed away by baptism. — Doctrinal Tracts, pp. 246, 247, 248, 249, 250, 251.

CAMPBELLITE. - "The belief of one fact, and that upon the best evidence in the world, is all that is requisite, as far as faith-goes, to salvation. The belief of this one Heaven to admission into the church.

1. "A Christian, as defined; not by Dr. Johnson, nor any creed-maker, but by one taught from heaven, is one that beaccords with the morality and virtue of

the great Frontet 2. "The one fact is expressed in a single proposition—that Jeans the Nazarene

believed is the testimony of twelve men. confirmed by prophecy, miracles, and

"THE TRUTH IN LOVE." MEMPHIS TENN., JULY 17, 1869.

[No Additional Preminas.]

For Six Months.

BAPTIST FAITH.

There is no salvatinn but by the free mere God; no racrey, but through the modiation of Christ; no interest in Christ except by personal faith in him; no justifying faith but that which works by love and purince the heart; no love to Christ which does not include end teetify itself to the world by implicit end heerful obedience trell his commands; no gennine love to his people that does not infinence a man to do good to them, as he has ability and opportunity.

AN IMPORTANT QUESTION. 'Is it the Presbytery or the Church that Ordains?"

We are called upon to decide this question under somewhat unpleasant cirit was the presbytery that ordained, and ized him to preach. therefore he must look to it for his crewe cannot do what we are convinced we The Baptist Churches are either true have no right to do-strike a blow at church authority and independency-to

If it is the presbytery that ordaias, then it is its duty to give credentials to the candidate over its signature alone: 3. If Baptist Churches are not churches and two ministers can go forth and orother man and woman in the land. But Now, Campbellite ministers deny that if it is the church that ordains, assisted Baptist Churches are the true ohurches of by the presbytery, then it is clearly the

We take the position that in all cases it is the church, and not the presbytery. are the true churches of Christ; Camp- that ordains; and that if any other body sister of Lazarus six days before the passbellites then manifestly are schismatics, assumes the right to ordain, that body, over, and the other at Simon's house two having been excommunicated as heretics be it association or presbytery, trenches days before the passover. Mary at t upon the rights of the church, and usurps former anointed the Savior's head, and authority not granted in the written con- the sinful woman at the latter. There are the baptisms of Campbellites invalid, stitution. We are aware that this has were two separate suppers, and at the and null and void, because they do not been repeatedly done by both the asso- latter, two days before the passover, ciations and by standing committees on Jesus washed his disciples' feet, and exordination appointed by association, and posed the treason of Judas. by presbyters, and credentials given Bro. Billingsley, an old subscriber, is bearing no other authority than the names of such associations, committees, or presbyters—but a thousand such instances hind his pen. are not sufficient to establish a law; they are flagrant infringements upon the rights of, and fraught with imminent danger to, Bro. Wood to affirm that Christ had

the independence of our churches. The churches are the repositories of all authority. They are in their indihim be accursed. In baptism, not only are vidual capacity the representatives of so teach and yet deny the sufferings of our sins remitted, but also the punishment Christ on earth. When he was in the flesh, he was possessed of all power and authority in heaven and earth touching the government of his kingdom. When Eriscopal.—Every person confirmed he left his church, he delegated authority to no other organization or body of men. He commissioned his church to preach. to administer the ordinances and the discipline of his kingdom. It is therefore her dnty to select and authorize the ministers she deems called of God and qualified, to act as her officers; it is her duty to send these forth, and to have the oversight of their work; nor can she delegate away the guilt of original sin by the ap- this her delegated authority to boards, to associations, to committees or presbyteries-not even to angels. Her Master holds her responsible for the faithful per-

"By baptism we who were by nature formance of the duties he has imposed, the children of wrath are made the chilpendent democracy, is authorized to receive and expel members without consulting any other body-has a right to select and to ordain her own officers. "If infants are guilty of original sin, deacons and pastors, celebrate the Lord's Supper, send out and direct missionaries, nor has any other church the right to interiere with her, or to participate with her in those acts without her consent.

If it is contended that the church can not ordain her own descons and pastors, but is dependent upon some foreign et and submission to one institution ex. power, as a committee or presbytery, to pressive of it, is all that is required of do it for her, then it must also be contended that the churches are not so independent, but dependen; upon some superior body, which position is fatal to our lieves this one fact, and has submitted to whole denominational polity. As we unone institution, and whose deportment derstand it, the church desiring to ordain a minister or about to discipline one, organ of Arkansas as well as Kansas, but through courtesy to her sister churches. asks for a council or presbytery—not to the Herald learn this news? Did the exercise a joint authority with her in the Arkansas Convention adopt the Central of heaven is greater than he. "The evidence upon which it is to be contemplated act, but to assist her by Baptist as its organ at its last session? We believe that if the pronoun before advice only. The ordination is therefore Not one word of it, but recommended THE the last were written with a capital letby the authority, and is the act of the BAPTIST. Has even one association in the ter, i. c., "He that is least in the king-

TERMS TILL THE DEBATE and orderly, exercising a healthy disci- How? pline, the letter is cheerfully received, For Twelve Months. . . . \$3.00 nnless it is of an old date—in which case 2.00 the holder's walk is or should be inquired nto. If in addition to the known charassisted her is also known to have been composed of ministers of sound doctrinal views, all doubts as to his qualifications are at once removed, and upon this cerlove to his people, his example, his precepts tificate any other church can authorize him to preach for her.

We would be understood. While we hold that any church is competent to call and qualify its own officers, we are not opposed to councils or presbyteries, acting in an advisory capacity, but utterly thoritative bodies.

It is therefore clear to our mind that cumstances. A brother we assisted in the church, and not the presbytery atordaining some years since, has not yet testing, should in every case give the churches. What say you to this? received his credentials from the church, minister a record of his ordination, as an because the church takes the ground that evidence to others that she has author-

If our position is the correct one, will position often in one form or another. dentials! The brother, who has ever that brother or church censure us for de-2. Is Christian baptism the personal been a dear friend of ours, demands of clining to participate in usurping author in it. us his credentials, and indicates that it ity over that church? If so, we accept will be used to our injury unless we it most cheerfully for Christ's sake. We comply—certainly to the loss of one sub- are open to conviction, and desire to hear Christ. What then is the conclusion?

We are willing to give our certificate that we assisted the church in ordaining talker, is a preacher, and there is no ima right to demand. Our ministerial cre- in one place than in another. dentials are as valid as any minister's in the land, and we have only a copy of the above, or concede that talking about church records.

THE ORIGINAL ARTICLES this week ar as they were last, very fine, "Iota" is a strong, clear writer. D. B. Ray's article on Feet Washing is peculiarly clear and conclusive. We think he mistakes the record in this; there were two suppers in Bethany-one at the house of the

welcomed back into our columns as contributor. There is a good writer be-

Bro. Wood successfully replies to his interrogators. We do not understand double consciousness—that he possessed words. Now, we build a house for wora human soul and a Divine one; but ship, and in it we place a pulpit, which is ministering baptism, would be a very valuable standing upon the ground of those who Christ, he has overthrown them most preach the gospel. The man who occuconclusively. We hope ere long to hear Bro. Wood's views in full touching the nature of Christ-Was he more than the second person in the Trinity manifested tized man, and as one whom she considin the flesh-in a body prepared for itfor the sufferings of death? If a human soul was also prepared for him; in what chapter of the Old or New Testament are we to find it clearly taught, not im-

The article of Bro. Pendleton and surable as the parties who dance? others on the first page will be read with

J., and B., and others many, write: Find \$t for ten Mammoths; will you trust me for fifty until I can sell them?" We answer, yes. We will send fifty copies on sale for every ten paid for. until they prove themselves otherwise, and then we shall publish them. We desire to issue 100,000 of the Mammoths. Why not? It can be done, if our patrons each will send us a club of ten-\$1 worth. do anything. So a few real active have we not one thousand such? There's plenty of time, and the paper shall be a

NEWS?!-Under News Items the Religious Herald has the following: The Central Baptist of St Louis, Mo., has 6000 bona file subscribers. It is now the organ of the Baptists of Missonri, Arkansas and Kansas. We have admired very much the spirit and

ability with which this paper is conducted. The Central Baptist may now be the organ of Arkansas as well as Kansas, but by Matthew, xi. 11,: Verily, I say unto you, where, and of whom did our brother of among them that are born of women there hath The one institution is baptism into the name of the lattice, and of the Son, and of the Holf Spirit. Every such person is a disciple in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has autumitted to the above evidence, and has autumitted to the above mentioned institution."—Christian System, p. 122.

State adopted it as its organ? We think the hands of fifty the proper series would be indicated to attend the proper series would be indicated to above mentioned institution."—Christian System, p. 122.

Would we do our heavenly Father than he, "Lin," the hands of fifty the proper series would be indicated to above mentioned institution."—Christian System, p. 122.

Would we do our heavenly Father than he, "Lin," the hands of fifty the proper series would be indicated to above mentioned institution."—Christian System, p. 122.

Would we do our heavenly Father than he, "Lin," the hands of fifty the proper series would be indicated to above mentioned to the candidate if he desires to open association in the than he, "Lin," He that is least in the king." He that is least in the king. Of my members who reads it. I hope to be able to put it in the hands of fifty.

Baptists before Christmas."—Who will the proper series would be indicated to above mention him the term. All the proper series would be indicated to above mention him the transmitted to the proper series would be indicated to above mention him the hands of fifty.

Baptists before Christmas."—Who will be able to put it in the hands of fifty.

Baptists before Christmas."—Who will be able to put it in the hands of fifty.

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Baptists before Christmas."—Who will be able to put it in the hands of fifty.

Baptists before Christmas."—Who will be able to put it in the hands of fifty.

But even that paper gives him no right the Central? By what authority, is the than Jonah is here," and, "A greater or title to the pulpit of any other church, question. We have three times the sub- than Solomon is here." But he evidently any more than does his letter of dismis- scribers in Arkansas that all other Bap- did not intend to say me that was lesst in mon, for one church has no authority tist papers have, and the indorsement of the kingdom of heaven—Christ's visible over any other church. If the church a half soore or more of associations; but church and he did not say least. He beautiful. Find the money are increased giving the letter of ministerial creden the Herald knows that the Central Bap used the comparative, not the superlative more copies." Four thousand copies are tials is regarded as sound in the faith, tist is the organ of Arkansas Baptists, degree of the adjective mikros, which we

OUERIES AND DIFFICULTIES. Does the Right to Talk Involve the Right for

Preach? "Bro. G., a compromise brother, intely acter of the church, the presbytery which it was management in conversation, and claimed that it was managemente. I do not think so, and would like very well to see it answered in eur paper for the good of all present—especially of those who seemed satisfied with it. Ha did no originate it—some D. D. did that, but I think you will be able to those its sophistry to those who don't want to be convected."

THE COMPLIMENTS OF FRIENDS—We who don't want to be com

This is the gist of the argument:

"If any man is able to talk ably and right to hear him, and if we have the right to hear him, it makes no difference where-in a schoolhouse, or meetingopposed to them as independent and au- house, on a stump, or table, or in a pulpit set apart solely for the use of those who are regarded as regularly baptized and authorized members of evangelical

"ONE WHO PON'T WANT TO SHY ABOUND CHRIST'S APPOINTMENTS."

We have been compelled to meet this

There are several egregious fallacies 1. It assumes that the right to talk

about Christ, is the same as to preach

But A., an able and eloquent man, blasphemes his name. Still, A. being a lead the van in this respect. the brother, but this is more than he has propriety for him to be listened to more

Your reasoner then would admit the Christ is one thing, and preaching Christ than in all other papers I see. They are real quite another. But to admit the last, is gems; and then the Pulpit Illustrations are to give up the whole argument, i. c. that the poetic gems and illustrations that have aptalking about Christ is preaching Chris. peared in THE BAPTIST and publish them in

2. Your sophist assamed that no one is divinely called to preach the gospel, but columns. They float like banners on the outer

3. Your caviler also assumed that or dination is a useless ceremony.

4. He assumed that Christ has not laid down and established a divine order in his house, and consequently that it is a matter of indifference whether a man thing, and are doing a good work."

Keep the columns standing; they are the very and the lower converted into solid stone; the vital influences vicescus in the newer preaches before he is baptized or after. or communes before or after baptism.

Your sophist and all his class are waging a war upen the order of God's house. and laboring to subvert the appointments Let it stand." [It shall stand.—En.]

5. Finally. Your guibbler—for he is none else-ignores the fact that we teach expressly and solely set apart to be used by one whom we consider authorized to pies it, is considered by his congregation a preacher, and the church by placing him in that place indorses him as a bapers called and qualified to preach the gospel. This is the teaching of the act.

BBO. GRAVES:-You will confer a special favor by answering through THE BAPTIST the fol Is a brother who gives a party and permits young members to dance in his house, as cen-

Yes, more so. Aud is it the duty of the church to dea with both parties?

Most assuredly. there was no harm in Christians dancing at do not hold or teach this doctrine, but port, the captain took a short excursion there was nothing in the Bible forbidding that we did some months since publish into the interior. The wind becoming We take all our brethren for honest men private parties, or at neighbors' houses, tout Christians to dance, that the young must have amusement, and dencing was as innocent as any other, was opposed to dealing with the party, for no wrong had been done, and that as regarded dancing being wreng, it was a mere matter of opinion, and if members, were to be dealt with and turned out for their opinions, the But some, many, will not. They never church had as well commence with birs now (members danced at this old brother's house. ones, will take one hundred copies; and he had always made and would make while he lived, to aid the young to enjoy themselves in intendent of a Sabbath-school) -what should a church do in such a case? An auswer to this will be thankfully received by several

INQUIRERS. Dismiss him from his office, and it he will not hear the church, exclude him for

"You will greatly oblige me in giving your

consider an adverb in this place, and these among the tens of thousands that should render it, He that is mikroteros (comparative degree) later in the king- to 40 cents per copy. dom, is greater than he. This would corre spond with John's declaration: "He that cometh after me is preferred before me." etc., and, "There cometh one after me

THE COMPLIMENTS OF FRIENDS.—WE have uncounted evidences and express ions from our readers to convince us that eloquently about Christ, we have the we are making a paper that gives them increasing satisfaction. Such expressions as these we receive or hear weekly:

"I cannot get along without THE BAPTIST. would sooner give up all my other papers than

"A good, sound, consistent landmark Baptist paper in this age is a precious, invalnable treat. May God bless you and bless our paper." "The only Baptist paper on the American Continent sound in doctrines, consistent

come 50,000 in a few years." "I cannot express to you my satisfaction with your—our paper. Its discussions are of denomination. You did this before the war. The denomination is under obligations to you can never repay. I know it is not known

"Worthy of all praise is your office, or yourself for the almost perfect proof reading. I don't see a religious paper—the best proof-read often talks about Christ, but invariably of all-so perfectly proof-read as yours. It is a satisfaction to be put in print correctly. You

how much you pay out to encourage and aid

"The poetry of THE BAPTIST is truly Orient in its rarity, its beauty, its gem-like character Whence comes it? and how is it that each piece is so beautiful, and so rare, and so valuable? Why, sir, to me the poetry in one paper is often

worth the whole year's subscription.' "There is more fine poetry in THE BAPTIST priceless. If you will some day gather together origin. Such was the upward movement book I will freely give ten dollars for one copy." "Don't pull down your colors-the standing that it is equally the duty of all, and that wall. Nail them there, Bro. Graves; nail them there! Fight under them, die under them, and he is the best preacher who is the best their triumphant waving will cheer and gladden gious liberty. - Motley. your expiring eye.'

> all others I take. I like to give away copies reminds us of what may sometimes be to my Pedobaptist and Campbellite neighbors witnessed beside the waters of a petrify of my ether Baptist papers and save those that ing spring—tufts of vegetation, with have something explanatory of our peculiar views. But every one of yours is complete.

"HUBITEG.—You do not imagine how badly your inside column, shewing the ritualism of Protestants and Campbellitea, is burting Each issue of your paper is a broadside of grape and canister. The Campbellites are writhing under

Bao. GRAVES :- On looking over the "Table to me that a collection of the views expressed more effectually by our acts than our by leading Pedobaptists on the rendering of the word baptizo and its cognates, and also their expressions in regard to the ancient mole of adaddition to the proposed table.

Such a collection, prepared by a competent brother, giving the authority, page, etc., for reference, would be of great assistance to those of I think it would be peculiarly appropriate for he Mammoth as thousands will be likely to read that number who are not regular subscrib-

your contributors oblige us with the article? W. IL TECKDE. Magnolia, Miss., June 21, 1869.

ers. Will you not prepare something of the

This is an excellent suggestion, and voice singing, we should be pleased to receive one or two columns of such admissions judiciously made, for the September Mammoth.

EXPLANATION. We some months ago cut an article from an exchange paper entitled "Spiritualism and the Demons," had been a passenger in a ship that had for our own examination, not having read foundered. but a portion of it. During our late Capt. Thomson, of the British army, In case a young member was reported for absence it found its way into the paper. The writer teaches the extinction of the England. The vessel having been comwicked at death. Our readers know we pelled by weather to enter an Indian twelve articles to disprove it. Our read. fair, the ship left him behind among ers should know what all the readers of strangers; and without even his trunk. secular papers know, that an editor is not Though a pious; man, he murmured held responsible for the sentiments of against this dispensation; but he soon communications, but for what he writes, learned a lesson of special providence, Our views do not accord with those of many eminent and worthy brethren, yet blessing to him. For the bark and all we freely open our columns to them.

THE MAMMOTH One Hundred Thousand Copies!

a most splendid paper—far superior to lie the first one. We have a une engraving conformity to the world in sinful pleas- of Dr. Dayton's race cut expressly for it, thing the world is, what a vile thing sin and a sketch of his life written.

All work for the Mammoth, and let us precious thing an interest in Christ is. circulate 100,000. It can be done. Eacl one of our patrons sending ten and \$1. will give us 60,000; and how many can in one hundred!

A. brother in Alabama writes: "THE We have no faith in terror dissociated BAPTIST is gaining ground here. I can from tenderness. We trust more to the see it in the face and heart of everylone process of drawing, than driving men to of my members who reads it. I hope to Jesus.

ler, of Paduenh Ky, writes to the Pub lishing Company: "I have read Osborne's Lectures with much interest. They are now ready for orders. But what are wish to read them? Price reduced to-day

"KIND WORDS,"-The new paper for July is ont, and a magnificent one it is, and does credit to Mrs. Ford and the Depository Agent. All Southern Baptists should patronize this, the Sabbathschool paper of the Southern Baptist Convention. It is now issued twice each month at the same price (25 cents) per year. It should receive at once 25,000 additional subscribers. will not pastors and superintendents take hold of it?

## Illustrations.

Artesian wells are sunk in the sod of the prairies, through the leam, through the gravel, through the hardpan, which is almost granite, until at last 1000 er 1500 feet beneath the surface the hand of man reveals a deep and throughout with the New Testament and Bap- rapid river coursing through those solitary snatist principles and policy; it should, it must, it less depths, at a speed of ten miles per heur, will, it shall be sustained. May its 5000 be-swifter than the Ohio. Mississippi or Hudson. swifter than the Ohio, Mississippi, or Hudson, or any of the bountiful and imperial streams of this country, flowing as they do through picturthe most important and interesting and able esque mountain scenery, stately forest or enamcharacter. You are doing more than all our eled meadow, amid towering cities or cultivated papers in developing the writing talent in our fields. And when the shaft has reached that imprisoned river, and the rent for the first time has been made through its dungeon wall, the waters, remembering the august source on far distant mountain tops, whence ages ago they fell, leap upward to the light with terrible energy, rising in an instant far above the surface of the earth, and pouring forth their healthful and fertilizing current to delight and refresh mankind.

And even so it is when half-forgotten humanity bursts from time to time out of the depths in which it has pursued its joyless, sunless course, moaning and murmuring through long centuries, but never quite forgetting its Divine and distant out of intellectual thraldom which we call the Reformation, when the shaft of Luther struck the captive stream, and oppressed millions leaped with a bound into the full enjoyment of civil and reli-

"Your paper with me has an advantage over The prolonged existence of a veteran their upper sprigs green aud flourishing, the vital influences vigorous in the newer portion of the plant, while the older are imperishably fixed in marble.—H. Miller.

> THE HALO. - One of our animated preachers lately said, "The painters put a halo around Christ's head: but it's a mistake-it's all wrong; it wasn't around his head, but his heart!"

Like the inn of Bethlehem given to lodge meaner guests, a heart full of pride has no chamber within which Christ may be born "in us the hope of glory."

## Gems of Thought.

REMARKABLE ESCAPES. - On a dark night the mate of a vessel under easy kind? or if you have not time, will not some of sail heard in the waters what seemed to be music. Calling the captain, they listened, and distinctly caught a female

Hide me, O my Savior, hide, Till the storm of life be past : Safe into the haves guide, O receive my soul at last.

Lowering the boat, a lady was found, with her child, lashed to a rafter. She

took passage in a bark from Madras for which was ever after an unspeakable on board perished.

That man gave the atheist a crushing answer, who told him that the very feather with which he perped the words This will appear in September, and be "There is no God," refuted the audacions

> Sickness should teach us what a vain is what a poor thing man is and what a

> Do the Lord's work in the Lord's time. Pray while God hears: hear while God speaks; believe while God promises: obey while God commands.

"mesting" and misery.

Items.

trans.-Mr. Anketell, an Episcopa incocheter, in a letter to the Echolity purpos is a side gate among them." by which the denomination of which that paper is the organ, may obtain an setrause into the Episcopal feld. It is that the Methodist Bish should consent to "secept a rectification of Enteronate at the bands of the Moravian Bishone, who have preserved to this day an unbroken succession through the Austrian Waldensos in the fifteenth century." In the response of the Methodist to this refreshing suggestion, the editor says, " Not only reason, but Christian charity furbids as to sentation this proposal. . . . Such recreance as this, to most of the Protestant world, can never be perpetrated by American Methodism. It would be the very essence of uncharitableasse, a monstrous crime against Protestant catholicism, committed for the sake tains the following advertisement: "To the down to the lowest depths of political as well as planting time he form the deluge. [Applause.] Europe, as it would not be suitable. of recognition by one of the minor denominapossessors of Dean Alford's revised version of pecuniary degradation; and that it should now crop planted, after it is planted it may never The Kingdom of Prussia has an area of 107;You will remember what took place in the tions of this nation—a denomination which, the New Testament: You are requested to anybe our aim to rid ourselves of the present incubus, be cultivated, and after it has has been culti800 square rilles, with a population of 18,492,000, West Indies, where such tropical products as after generations of exclusive claims and policy, ply as unfortunate omission in the printing, by and hereafter exclude all of a like character; steed it may yet be abandoned in the fields." or 171 persons to every square mile. In France sugar, cotton and tobacco were cultivated with has an aggregate numerical force not as large as the mere increase of the Methodist Episcopai Church in the last two years."

How THEY PHRASE IT .- The New York Methodist Preachers' Meeting sent a committee, with fraternal greetings, to the two Preabyterian Assemblies, at their recent cession in that city. In the Old School Assembly the Moderator, Rev. Dr. Jacobus, responded to their salutation :

Methodist Episcopal Church. The church of Jehn Calvin responds to the church of John Head.

If Presbyterians are willing to call them-Methodists are willing to be called "the church uate, A. B .- Ch. Herald. of John Wesley." we do not know who has any MEMBERSHIP.—The Western Christian

Will our brethren save this for future use? mendation with the Presbyterian and Dutch people go to school, stay in it, study the Bibl; Look at our statesmen and generals and say to tion organized with one of the first men in the and one-third persons to the square mile. Then, Faust. They are a nation of 850,000,000, ordists and Episcopalians because they receive CHANGES.—Rev. Robert Cade, for Is not a steam engine inferior to man? and marked by singular unanimity and harmony miles to acres, which will give 462,285,280, do not care if they do multiply, but again I say persons to membership without requiring a seventeen years an esteemed and useful Primieredible profession of saving faith, and so can tive Methodist minister, was baptized recently In the same way we propose to make the China- and appointment of committees, and then ad-

This term cuts off Campbellites and Catholics also. But do not Congregationalists and Presbyterians both receive the larger portion of I THINK it is the duty of Baptist sprinkled infants? Dr. Miller, of Princeton. says they are members of the church. Their awn standards say the same thing.

TEXT AND APPLICATION.—The North American Review gives us the following dialogue between a clergyman and a female parishioner: Parishioner-It amazes me that ministers don't write better sermons. I'm sick of their

Minister-Eut it is no easy matter, my good woman, to write good sermons.

about it. I could write one myself in half the year of half a million, or eleven per cent. time, if I only had the text.

Minister-O, if a text is what you want, I fully increasing? will furnish you that. Take this one from Solomon, "It is better to dwell in a corner of the

Parishioner-Do you mean me, sir? Minister-O, my good woman, you will never make a good sermonizer; you are too soon in

A NEGEO'S PRAYER -" O. Lord, bless de teacher who come so far to struct us in de way to heaven. Rock her in de cradle of love Backon de word of power in her heart, dat she may have souls for her hire, and many stars in her crown in the great gettin' up mornin' when de general roll is called. And when all de bat- and organize churches. tles is over, may she fall kivered with victory, be buried wid de honors of war, and rise to wear de long white rabe in glory, and walk de shintorever, for Jesus' sake. Amen."

A MISTAKE SOMEWHERE. - Rev. G. C. evidences of a superior cultivation. Connor says he has never entertained a remote idea of moving the Sunday-school Banner to Lichmend .- Biblical Recorder.

He told us in Macon, Ga., that he intended to do so, and authorized us to make the announcement in the Herald. A few days ago, in our June 23d. The attendance was large, and satisown office, in the presence of two brother faction expressed universal. The young ladies whose recollection coincides with our own he sequitted themselves with the highest honors, informed us that he had concluded not to remove whether is the lower or more advanced branches to Richmond: but did not intimate that we had of study, without exception. There was but misunderstood him at Macon. June one graduate-Miss Ita Young, darghter of or cotton or woollen factories. No, not in these, men who have come here for a business purpose, they were for four years during the war that

We announced the removal on the authority of the Herald, and it had authority it seems.

Good Results.-A missionary of the American Sunday-school Union, who has orsanized schools in the pine woods of Michigan, rejoices in his laborious works; for during the nest year he has learned of one hundred conversions in these schools, in some of which a had never been presented. Three of them have grown into flourishing churches.

Pedahantist churches, of course, for that Union only makes such. It has been a matter of surprise and regret to us to see how many of our brethren have ordered Union Sabbas had libraries and books this year, after all

OPPRESSION. The trustees of the Green | proper

when the laymen of the M. E. Church sould assert that they have other rights than that of contributing to the various institutions of being consulted as to who shall minister

Ar 11 o'clock Dr. Fuller preached a announced, was, in the highest sense, a proof of his Godbood. - Indez

And he could add, the consciousness in him was the Godhood. When be said, "I lay down my life for my sheep," it was the Godhood-the second person in the Trinity, that spoke, and of course it was he that suffered and died -not another being.

notice of the printers, of the proof-readers, and will soon be abated by the enfrauchisement of edmitted, but because the opponents of Chinese square mile. In Chine, proper, there are 1,298,- dens of the world, where everything graw in of the author himself, who, of course, corrected the white people; and we propose, by the intro- immigration (who are very few' seem deter- 000 square miles, with a population of 850,000. profusion, and they poured their wealth into his proofs in addition to the regular correcting duction of the reliable and steady working mined to ignore it, and are inclined to sppeal 000, or 270 persons to the square mile. Eng. England. England, however, stepped in, set of the press! Is it so wonderful that a common Chinaman, to abate him as a labor nuisance. to the popular cry of "No land has an area of 51,000 equare miles, with a the laborer free, and a sudden change came. newspaper office should make them?

COLLEGE HONORS.—After the speeches. "The General Assembly of the Presbyterian the President of Union University, Rev. D. H. Church reciprocates the salutations of the Selph, announced that the Board of Trustees had seven was a civilized and cul-surely, gentlemen, had a prior right, and or twenty-four persons to the square mile, islands became wasto lands and were only re-

Wesley, in the name of our common Lord and College, Winchester, Tenn., L.L. D; on N. P. Savage; the other precisely the converse. The and philosophy. What will be the effect of an or 17 to the square mile; Alabama, 50,700 try, developed its resources, and if the islands Bailey, of Albany, Ga, A. M.; on John WI one roams through his woods and jungle, sub-increase of trade, square miles, 964,000 population, er 19 to the did not regain their former fertility, they may Lipsey, of Hernando, Miss., A. M; on T. J. of Presbyterians are willing to call them. Dipsey, or memando, miss, A. M., on a square miles, be said to selves "the church of John Calvin," and if Fisher, graduate, A. B.; W. E. Campbell, grad-nature to his purposes, and maintains his vast carrying trade, of building and improving. More population 486,000, or 8 to the square mile; planse].

right to object. But so far forth as these titles Advocate says: Our church is not strictly uni properly pertain to them, how can they have a form in receiving members. In some parts of "common Lord and Head?" The churches of the country only those are received who give the New Testament are churches of Jesus Christ. evidence of having met with a change of heart; We hope thay will never be willing to bear any in other localities, in addition to all such, those human name, even though it were the name of who are earnestly seeking the pardon of their John the Baptist or John the Apostle.—Index. sins are also admitted to probation.

PARTIAL CLOSE COMMUNION. - A writer National Sunday-school Convention, Dr. Hall, of Mr. Calhoun was probably nursed by a negro, in the Congregational Review claims for churches New York, speaking of the Sunday-school work and yet he was second to no man of his time. of his denomination "the right and privilege to in Europe, said that Wales exceeded every But pshaw! it is folly to argue such a proposi- at the Greenlaw Opera House that it has been have just named have an area of 706,552 square the mariner's compass was invented, and the interchange letters of dismission and recom- other country in its Sunday-schools. "All the tion. No sane man will doubt our conclusions. our privilege to see for a while. The Conven- miles, with a population of 8,756,000, or twelve art of printing known long before the days of

their membership to haptism without a credible churches to reject all baptisms performed by an profession of saving faith? Where are their administrator unbaptized himself, and disbelieving in immersion as the true and only mode. B. MASLY.

RUSKIN asked Spurgeon: "Spurgeon, where do you think I would go if I should die

"To hell, and be damned."

"Well, that's frank. I've asked several preachers that question and they have evaded it."

CATHOLICISM.—In the United States the Roman Catholics are reckoned by Schem Parishioner-Yes, but then you are so long at 5,000,000, a gain on his statement of last

Who will say that Catholicism is not fear-

SLANDER.-Rev. R. L. Collier, of Chicago, Unitarian, is reported as saying, in a late tist creed is, and from the beginning has been. that no unimmersed person can escape hell.

Tite two Presbyterian Assemblies have, after many years' discussion, agreed upon a basis of union. and, as soon as ratified by the Presbyteries, they will cease to be divided in their outward form of shurch government

THE Kansas Baptists have arranged for two preachers and a colporteur to go from place to place with tents, and hold meetings

## BROWNSVILLE FEWALE COLLEGE.

growing institution closed its annual session Rider O. W. Foreg Darbamville.

The Board of Instruction consists of--Isham R. Branham, President. Charles Lane. Assistant.

Mrs. J. M. Branken, Pr and Medern Languages. Miss M. M. Jurey, Primary and Ornamental

J. P. Wendel, Musical Department.

aly to see him to love and admire bim. tists! If you wish to have your daughters

## Secular.

THE CHINESE LABOR QUESTION.

inserting at 2 Cor. xvii. 18, after 'of you,' the and some even go so far as to object in no unwords 'walked we not in the same spirit?' measured terms to all foreigners. We make because the fact that numorous population and one of the square mile. In Holis different. We can get farm laborers to cultivation of wheat it snswer: There is no sort of use in discussing vast production through the agency of ma- land there are 13,890 square miles, with a pop- vate wheat, but not sugar, tobacco and cotton. Only think of such a mistage escaping the the negro question; as a political nuisance he hinery otherwise, is not well understood and ulation of 3,619,000, or 260 persons to each The West India Islands were formerly the gar-There is no possible similarity between the two competition in labor." This is our country, we population of 18,950,000, or 871 persons to the The laborers became idle and relapsed into barraces. The one was a wild savage when the found it first, and we hold to the privilege of square mile. The State of Tennessee has an barism. The laborer who had formerly been Pyramids were being constructed, and is a wild enjoying it to suit ourselves. The Indian, area of 45,800, with a population of 1,110,000, useful as a slave, became a barbarian, and the on Z. C. Graves, President of Mary Sharpe wilderness, and is so yet. The one is a natural the country after the dictates of his own taste sippi, 47,201) square miles, 972,000 population, These laborers thoroughly redeemed the country after the dictates of his own taste. sisting without work; the other has subdued augmented commerce, a vast addition to the square mile; Arkansas 52,000 square miles, be said to have blossomed like the rose. [Apempire in the most perfect state of cultivation trade will require more buildings; more build- Louisiana 46,500 square miles, 708,000, or 16 to Should we not act on this example? And known to man. This is the difference between ings will require more masons, carpenters, en- the square mile; Texas 237,000 square miles, yet if all the African labor in the country were the race we have and the ene we propose to se- gineers, plasterers, smiths, tradesmen, clerks 604,000 pepulation, or 21 persons to the square employed to-day, still a great deal more would cure. No palpable comparison can be drawn and skilled labor generally; more money will mile: Fig. 159,000 square miles, 141,000 pop- be required, owing to our vast territory. At between them. That the Mongolian is inferior be in circulation; prosperity will follow. And platton, on the square mile; Geor- the present time evil thoughts are being into the Caucasian, both physically and mentally, we lay this down as a proposition, that any gia 58,000 quite miles, 1,057,000 population, stilled into the minds of the African race in is beyond controversy; but must that deter us Caucasian who is afraid of Asiatic competition or 18 per or the square mile; South Caro- this country. They tell him he is about to be from employing him? For a century or more is unworthy of his race. the negro has been among us in great numbers. and yet we have no reason to believe that our A NOBLE Example.—At the recent race has been contaminated by his presence. From the Memphis Appeal, July 11.]

yet we use it and are greatly benefited thereby. I throughout. It proceeded to its organization This, with a population of 8,756,000, would give there is no fear of amalgamation. In reference in Bond street Baptist Church. Toronto: and man useful. The Chinaman will eat up our journed until 10 o'clock of this day. faithful men; that is to say, they are not really Rev. John Deavors, a faithful and efficient min. substance and take away our money! Does not | We would suggest that this Convention is laborers, it would give 265 acres to each. In the slight mixture with the Indian in the case of it; save the argument used by the Chinaman: Whatever shall tend to the saving of labor will inroverish and starve the people!

The next point made is that an influx of reliable laborers into our rural districts will stimulate an overproduction of cotton, and thereby lower housetop than in a wide house with a brawling discourse on the "orthodox hell," that the Bap the price of the staple below a remunerative price. That is to say, the present production, 2,500,000 bales, will bring as much money as double the quantity; that the small farmer now producing ten bales of cotton and getting a dollars for his crop. Admit that the production will be increased and the price diminished. Will not the prices of all those things which the other evidences of former prosperity, has been what did they do with the money? They bought . [The whole of Tuesday was given to the or Mongolish and the African races seem better ing streets in silver alippers, down by de golden discovered in the vicinity of Gila river, on the mules, horses, steel plows, cultivators, reaping ganization of the Convention. The only thing sunrise, close to de great white throne, and dere northern border of the State of Sonors. Vast machines, and many other things necessary to of interest was the speech of Hon. J. W. Clapp, tions. Let us, therefore, send to the agencies may she strike glad hands wid all her dear furnaces and other appliances for extracting the production of greater crops with less manual of Memphia, which we give below:] scholars, and praise you, O, Lord, forever and ores, were found on the premises, indicating labor. Now this the farmers themselves did of | REMARKS OF HON. J. W. CLAPP. the existence in former years of a large smelt, their own election. They propose to make larger i. Hon. J. W. Clapp, on coming forward, was How many Christians have much more definite ing establishment. Dates, oranges, pomegran crops this season than last if they succeed in greeted with plendits again and again renewed. ideas of heaven and its employments than this ates, and other fruits, unknown in temperate controlling the labor as they did then. Now it! After quictness was restored, he spike to the the farming community—and they are, as a following effect; class, by far the most intelligent people we have Mr. Chairman and Gentlemen of the Convention: pression he might say that this system would bring them more money, they would never have fore you as an orator without a speech. I was could hardly ever be qualified "to run on their bought new plows and tools, but would have only invited yesterlay evening to deliver the own book." You want the labor how the same The exercises of this deservedly popular and broken the coints off the old once, and in call opening address on this occasion when I was as in the old times, when the owner or the soil planters and others from the surrounding countries. defense killed half the old mules and horses. exhausted with the labors of the day, and not can look over it, and paythem for what they do, try, with their families, lained, and contributed We will ask these non-progressionists in what in a position to mature my thoughts in such a I think that would be the wisest plan to pursue. manner the farmer who has saved a thousand manner as I could have wished to have done. I wish it to be understood that I do not speak dollars will invest it? Not in land, because no But I know you did not come here to be entar- unkindly of any race, and more especially of more must be tilled - the sacred fogy has tained with a speech from me, as I see before the African rice. There never was any race tabooed it. Not in railroads, iron or coal mines, mo practical farmers and planters—business that could have been placed in the position that for he will find no one to operate them-no one and not for any other. I regret that Mr. Koop- could or would have committed fewer excesses. to handle the pick and shovel, or fend the manachasp-for that I believe is the name of [Applause]. They were so close in their atthreads. "No, he must lies on it." Say they the gentleman who is expected to inform us re- fachments in their relations of master and slave, are growing sanguine of success. They bave the on it! vegetate from year to year with garding this Chinese labor has not yet or that I must speak of them in the most kindly received aid and comfort from this country, is to ambition, no aspiration higher than delving rived. We expect him, however, and he in the ground a little and "living" on the promay be here before this meeting adjourns to ceeds of his labor! Is the Angle-Saxon thus to day. I know that he comes here to state what be carbed? Must our young men grew up to business arrangements can be made for bringbe farm laborers only, and our young women ling the Chinese from California to this country; Miss Kate Bradford, Assistant in Musical lock not beyond the milk pail and kitchen and to discuss the entire matter in relation to plow and the hoe? Of what use would money mution in regard to other particulars. regularity, precision, order and laste. Presi-civilization: Durn your poons, raze to the that the introduction into this section of the dent branham is a regileman of rare talent, ed- ground your colleges, destroy all those patent country of the Chinese would lead to amalgaon and reducement of manuers. You have new-fangled notions of civilization, and let us mation of the races, lint I think that its forefathers; let us hunt the deer with the bow, I mean in regard to the diversity of the races and build huis with stone axes! Con

them, and with this population must also come two races last mentioned have been engaged in African? They have be additional domestic animals; we will raise the development of the resources of the count but could not be made slaves, because God in them, and we will make money; with that try, and yet they cannot be said to have clashed conferred greater capacity on less, so that up money wit will build railroads, astablish banks, in any way. Therefore, I do not imagine the sould not be easlayed. He has not made linds insurance effices and factories. New we buy datreduction of the new class of labor proposed viduals equal, and he has therefore given one our plows, sees, elothes and everything from will in any way interfere with our social ar polytace sepremary over another. I for one, an gen comen who are niredy raising the cry of abroad. We will put a stop to that; and further, litical condition. We have here greater later not afraid of the Cancasian hering his suprem-Ar 11 o'clock Dr. Fuller presented a opposition to the Character on movement. It is not our purpose to dear with this present of "Christ's continual doubt and dread nad resources than any people on the face of the series of his Divinity." The Doctor in the seasons to a cortain extent. Now he is a with such an inedequate system of labor as we occupied an inferior position, and will continual doubt and the seasons to a cortain extent. Now he is a with such an inedequate system of labor as we occupied an inferior position, and will continual doubt and the seasons to a cortain extent. Now he is a with such an inedequate system of labor as we occupied an inferior position, and will continual doubt and dread in the seasons to a cortain extent. Now he is a with such an inedequate system of labor as we occupied an inferior position, and will continual sisted with elearness that the abiding, is note astisfied that we have the right on our side in slave to everything. He engages hands in Janso many ways that we can be magnani-mous toward the parties who are so thoughtless. The last syllable of time. The mous toward the parties who are so thoughtless. mous toward the parties who are so thoughtless he visits the city, pays a negro pick up some lated to develop the resources of the country, supramacy. or probably fanatical as to oppose a barrier to a more. He gets a few home—the others run but that time is past, and that labor can now We need not fear amaignmation, and I am not movement which is to place our section in its sway, which admonishes him that the balance only be employed voluntarily and when it swere that they bring their women with them, proper position - make at the rost of caspire on this may at any moment do likewise. He pitches a chaoses; and very little labor is comparatively and I do not think that our women will fail in crop of ten or fifteen acres to the hand, when done under the new order of things. Yet there have with their man. [Langhter] They are a double the amount ought to be cultivated. If are sem; persons who seem to imagine that we are already cursed by the presence of an rains come is May his crop is smothered out by epening the flood gates for the admission of the turn out; but we must get labor from some inferior race, which having been invested with erab-grass; negroes get very tired and sick, and Chinese lat-overs would completely ruin the quarter-labor that can be asperintended. This Consection.—A London paper con- a controlling political power, has dragged us quit. In fact he is ever in terror. Before country. Fach men would have raised the cry labor needs enlitvation. You cannot get it from

tivated man when Moses was wandering in the why did you disturb him? He was enjoying while the other States are as follows: Missis- deemed by the introduction of Asiatic labor.

## CHINESE LABOR CONVENTION.

ister of the United Brethren for nearly a score the locomotive engine do the same thing? Are eminently one of business. It is not here to State of Mississippi there are 28,208,000 acres, Pocahontas, and it is the pride of some of our not the men paid, clothed and fed with our discuss the good or bad policy of Chinese immi- or 180 acres to each laborer; 380 in Arkansas, best and oldest families. [Applause] money who build it? They take away our gration, and we carnestly hope that the Con- and 1255 in Texas. to keep this machine in condition for service say to any who may have come here to oppose miles, there are 32,640,000, which is only about and constantly supplied with fuel and water? I his puny will against the mighty swell of pnb- six and a half acres to each laborer. And yet we would dislike to be without this lic opinion that is now passing over this conn- The State of Mississippi, with as dense a popabstractor of our wealth, this consumer of our try, that the less he may say upon the matter ulation as that of China, would have a populasubstance. Would one of our railroad compa- the better. Is it to be supposed that such men tion of 12,744,000; Arkansas, 14,000,000, and nies hesitate to purchase and employ a thousand as Harris, Wirt Adams, Clapp, Pillow, Kor Texas 63,900,000. The eleven Confederate more engines if their traffic would warrant the trecht, Archibald Wright, and hundreds of States, with a population as dense as France, outlay? Certainly not Then if we have others have gone daft? Are we no longer to would have 129,313,916; as dense as Holthe traffic to justify the employment of a couple have confidence in er be gu ded by the wisdom land, 183,78,520; as dense as China, 190,850, or more millions of one man power engines, why of the country? This Convention was called 000, or as dease as England, 262,242,000, to the Convention. "I can furnish you with lation. demnify me for bringing them to your doors." try. The first are those who would develop the If the terms suit the Convention then let the agricultural resources, and the other the minbusiness be consummated. If the terms do not eral resources which God has given us in such suit, let the matter be further inquired into abundance. Let us then open wide the door for thousand dollars for it will get but five hundred Let an agent be appointed to go to San Fran-the entrance of the labor that will develop these cisco, New York or China, and see the thing to resources. I am, in speaking of this new race

By all means, let the Convention put on farmer huyal be diminished in like ratio, and record one very important resolve: Say to the or the Norwegian. If we can get them, let them will not his hand, the only capital he has now. | world, and say to the poor, timid Chinese immibe quadrupled in value whenever it can be made | grant, that we Ricage our words as gentlemen and we have the alluvial bottoms in the courto produce anything like its capacity? Do our | that you shall have full and complete protection try, which are not suited to the labor of the AN ANCIENT CITY.—An abandoned farmers make money new, or did they make or life, liberty and property. We will permit white man, as they cannot stand the missma city with churches, fruit orchards, groves and money the past season? Undonbtedly. Well. no builtying, morning or oppression of any kind. which arises there, while on the other hand the

-could nee that a reduction of the crop would | I regret very much judged that I appear be be better for all parties, as these new laborers

mere clock, looking to no future beyond the the terms of transportation, and to give infertion to make them inimical to the white man.

28 persons to the square mile; North Carolina go to work.

the South to develop the resources of the counwhich is expected here, not disparaging any race, such as the German, the Swiss, the Irish. come and we come. But we have the uplands, adapted to it, and seem to thrive in these secfor these Chinese to cultivate our alluvial bot toms, and develop our agricultural resources.

I will now refer to the owners of the soil and Here I will say that they do not wish to sell their land. They wish to superintend the labor of their plantations, and to use a familiar exmanner. We are their friends, but we think sympathy, men, and munitions of war, in spite they were not born for politicians, flanghter of the efforts of the Government to prevent it. and applause, and if they were let alone and It is reported that on last Saturday 800 recruits we were let along we would both get along bet- secretly emberked for Cuba; at New York, Just ter. But they have not been let alone . They now cholers and dycentery are making haves in have been spured with notions with the inten- the ranks of both armies. It is said the Span-How Lyould ask, shall we suffer by the in- of the revolution, more than half its force, in troduction of another race? If we do not something our fields will be overgrown with ber of unimportant affirmishes have recently thisties and briers, and the idia Africans will taken place. Gen. Caballero de Rodas, the new become like the laxxaron; of Europe. Something Captain-General, arrived at Havans Juos 28, must be done to develop those vast resources with 900 troops. He says his line of pelicy is that God has given us. God has established a embraced in three words "Spain, justice, and sirest Methodist Church, of Philadelphia, publish resolutions condeming as arbitrary, unlish resolutions condeming as arbitrary, unlish resolutions condeming the action of the presiding
wise and tyrannical, the action of the presiding their petition for the
alders in not regarding their petition for the
appointment of their pastor, as has been the their pastor that the them send to have touched between the master than the them send to have the matter than the them send to have the matter than the them send to have the matter than the them send to have the substitute.

African pastor the matter

liba 24.500 -quere miles, 704,000 population, or shut out, which is not the case if he will only

45,000 square miles, 993,000 population, or 22 I will now refer to the Chinese Nation, which persons to the square mile; Virginia 41,851 has endured for ages, like the wave beaten The most carnest, business-like and sensible square miles, 1,247,000 population, or 80 persons rock of the sea. The people are trained to habconcourse of ger tlemen assembled on yesterday to the square mile. All the eleven States 1 its of industry, of order and of law. In China country filling the chair. Its proceedings were again, suppose we reduce the number of square derly and well disposed. If they come here I posing that one-fifth of the population were Caucasian I may state that we have make a

night (Wednesday), that the paper may go to press. We will give the proceedings next week, and if Chinamen can be had, will let our readers know the terms, etc.-En].

Calabration of the Anniversary of the Fourth of July at Magnoha, Mississippi.

As a place of pleasant resort and relaxation from the cares and turmoil of active business life, there is, perhaps, no town of casier and cheaper access south of Mason and Dixon's line. should we be backward in using them, and for a specific purpose, to-wit: the best and Now, this country is capable of containing where a person can spend a few days, or even while they are in use to furnish them with fuel cheapest means of procuring Chinese laborers, even a large proportion to the square mile, for weeks, more pleasantly and agreeably than at and water? We can see no earthly objection to and those who do not want Chinese laborers in the large cities, especially in London, the Magnolia. What adds to these advantages to 3 certainly have no right to prevent those who do population is very great. Nothing need, there- the town is on the line of the New Orleans and want them from having their own way in their fore, be feared in the opening of the flood-gates Jackson railroad, and only about one hundred swn affair. There is no necessity for speeches. of Chinese immigration, as you need at least in miles from New Orleans. It is surrounded Let Mr. Koopmanschaap come forward and say these eleven States seven millions of a popu- with scenery of the most beautiful description, rural retreats, shady bowers, cool and refreshing rivers, in which the luxnry of bathing can be enjoyed to the heart's content.

In the immediate neighborhood of the hotel is situated the mansion house and vineyards of Dr. Snider, the most extensive perhaps of any in the Southern States. The Poctor has upward of one hundred and eighty-five acres under cultivation, principally in vines of differentkinds, strawberries in great abundance, and many other esculent plants indigenous to the Southern States, and twenty acres in one Souppernong vineyard, the largest in the world. He will selve the problem of grape growing with profit for Mississippi and the South. He has 20,000 rooted vines ready for market this fall

At the Central House, presided over by Mr. George H. Clark, a well known and respected. citizen of New Orleans, and proprietor of the Orleans Coffeehouse, the visitor will find all the comforts of a home. His table is well supplied with all the delicacies of the season; his wines and liquors are of the best quality; and what is of great importance, his charges are exceed-

On Saturday last, the 3d instant, the Anniversary of the Independence of the United States was celebrated at that place with great eclat. The inhabitants of the town yied with each other to do honor to the operation, while n a great degree to the hilarity of the day.

The picnic took place on a small island immediately behind the grounds of the Central House. The whole aunit came off under a beantiful and shady bower prepared for the oopasion.-N. O. Times.

### The Home Circle

THE HAND-GRASP AT THE DOOR. We may travel all over the world. Ay, as far as the billows may roll, Where they northward or southward are hurled Against ice-fields that girdle the pole: We may wanter wherever we list, We may journey earth a confines all o'er. But the joy that we cannot resist 28 Is the grasp of the band at the door. For at length when our heliday's past, And we gladly return o'er the foam, The one wy that's not least although last

Is the hand-grip that welcomes us home There's a semething electric that thrills In the touch of the hands that we know Which nor absence—the longest—e'er kills. Nor distance - where'er we may go. It speaks from the heart to the heart From earth's farthest-its uttermost shore We remember, though occaus a part, The warm grasp of the hand at the door. For wherever our fortunes are cast Neath the heaven's cerulean dome, The one joy that we looked for at last

Is the hand-grip that welcomes us ho la the silence of African wilds When aleep closes the traveler's eyes In a slumber as soft as a child's, The dear visions of home will arise, But of all the best dreams of delight That around him kind fancy can pour Far the happiest fiction of night Is the grasp of the hand at the door. In the wilderness lonely and vast-Ay, wherever on earth we may roam, The loved dream that deserts us the last

Is the hand-grip that welcomes us home But we need no long absence to show-Ay! we need no wide distance to teach That the dearest of all things below Is the home-love in waiting for eachlathe home that he cannot forget ! For his heart is not sound at the core, Whose breast has not leapt when it met The warm grasp of the hand at the door. Heat and cold we endured-storm and blast, Waves we forded-and mountains we

clomb-

Are forgotten completely at last In the hand-grip that welcomes us home Though for long or for little we part-Tried affection all count is above, For you can't plumb the depths of a heart, You can't measure the leagues of a love. Birth and beauty and riches are naught-For birth, beauty, and riches in store Never-never a welcome have bought Like the grasp of the hand at the door. Ah! how dear when our holiday's past. When we gladly return e'er the foam, The one joy that's not least although last-

#### A LITTLE HERO.

The warm hand-grip that welcomes ns

In the city of Hartford, Conn., lives the hero of the true history I am about to relate—but no longer "little," as the perilous adventure which made him for a time famous in his native town, happened years ago.

Our hero was then a bright, active boy

of fourteen, the son of a mechanic. In the severe winter of 18-, the father worked in a factory about a mile and a half from his home, and every day the boy carried him his dinner, across a wide piece of meadow land.

snow on this meadow nearly two feet deep, and no traces of the footpath remaining. Yet he ran on as fast as pos- The one with two faces, or the other, himself warm by vigorous exercise and be like?—The Nursery. brave, cheerful thoughts.

When in the midst of the meadow, fully a half mile from any house, he suddenly felt himself going down, down, down! He had fallen into a well.

He sunk down into the dark ice water but rose immediately to the surface. There he grasped hold of a plank which had fallen into the well as he went down. One end of this rested on the bottom of the well; the other rose about four feet above the surface of the water.

The poor lad shouted for help nntil he was hoarse, and almost speechless, but all in vain, as it was impossible to make himself heard from such a depth, and at such a distance from any house. So at last he concluded that if he was to be saved at all he must save himself, and begin at once, as he was getting extremely cold in the water. So he went to work.

First, he drew himself up the plank and braced himself against the top of it and the wall of the well, which was of brick, and quite smooth. Then he pulled of gentleness and grace inside. No bad off his coat, and taking out his pocket- people hang plants in their windows. knife, cut off his boots, that he might Beauty never assimilates with badness. work to greater advantage. Then, with No evil spirit can go through a window his feet agamst one side of the wall and where there is a flower. They avoid. his shoulders against the other, he worked flowers as Satan does the form of the his way up, by the most fearful exertion, cross. Show me the poorest hovel with about half the distance to the top. Here a plant in its window, and a will show he was obliged to pause, take breath, and you inside of that hovel goodness and gather up his energies for the work vet gentleness, although clad in the rags of before him. Far harder was it than all poverty. I have seer, in my walks about he had yet gone through, for the side of town, perhaps in the fourth or fifth story the well being from that point completely of some mercantile building, a little plant covered with must cut with his set out npon the high window ledge. I

slowly and carefully all the way up. the little hero lifted up his heart to God, and standing near the sidewalk. In front

ning him to work cut his own deliver talk to each other," I wondered if he and conductibility of heat and electricity

npward, inch by inch. His wet stock conceive of the composition of that man sulphate of zinc, sulphate of copper, ings froze to the see and kept his feet who dislikes flowers. I believe they have water, from slipping, but his shirt was quite the most graceful offices in the economy worn from his shoulders ere he reached of nature. I do not believe the smallest the top.

He did reach it at last crawled out the timest flower which grows on the

waiting and wondering.

He must have been very proud of the "tender grace of a day that is dead," boy that day, as he wrapped him up in his own warm overcoat and took him home to " mother."

And how that mother must have wept and smiled over the lad, and kissed him, and thanked God for him!-Little Pilgrim.

### TWO PAOLS.

I know a little girl who has two faces, dress and blue sash, and has on her blue kid shoes, and around her neck a string of pearl beads, then she looks so sweet and good that you would wish to kiss

to call on her mother, and she expects that the ladies will say, "What a little darling!" or, "What lovely curls!" or, "What a sweet mouth!" and then kiss her little red lips, and perhaps give her with long shining fibers, easily separated,

she is very lady-like, too. For she always says, "Yes, ma'm," and "No, ma'm," when she ought, and says, "Thank you," so sweetly, when anything

she cannot have what she would like, or cannot do just as she wishes, then she will pout, and cry, and scream; and no one would ever think of kissing such homely lips.

And no one would think her to be the same little girl who behaved so prettily

So, you see, this little girl has two faces. One she uses in company, and puts on with her best dress; the other she wears when she is alone with her mother.

I know another little girl who has only the color of the hair. one face; and that is always as sweet as One keen, frosty day, he found the a peach, and never so sweet as when alone with mamma.

sable, plunging through drifts-keeping who has but one? And which will you

LITTLE PINGERS.

Busy little fingers,

Everywhere they ge: Rosy little fiagers, The sweetest that I know! Now into my work-box. All the buttons finding. Tangling up the knitting, Every spool unwinding! Now Into the basket Where the keys are hidden, So mischievons looking, Knowing it forbidder. Then in mother's tresses, Now her cheek enfolding, With such sweet caresses Keeping off a scolding. Daring little fingers,

## One day do thy will.

Make them Heavenly Father,

Never, never still

PLOWERS AND THEIR MISSION. A hanging plant at a window is a sign knife, grasping places for his fingers, always stop and say good morning to that plant and its owner. I came very It was almost a hopeless attempt, but near hugging a horse the other day on the list he could do. And here Clark street. He was attached to a buggy

ce. It is in this way that God oftenest the flowers did not talk together in their Rest: Mercury, water, sulphate of cop answers our prayers, when we call upon own sort of way. I would trust that per, sulphurle and, sulphate of zinc After this, the little hero cut his way man who is not fond of flowers. I cannot cury, sulphuric acid, solution of sea-salt. dumb brute ..... account trust a solution of sea-salt. Electricity: Mer-

violet which blossoms in the wood, or into the snow, and lay down for a mo- most distant prairie, was made without ment to rest, panting out his breath in a purpose by Him who used them more little white crouds on the clear, frosty than all else in his teachings to man. They go with as from the cradle to the He had been two hours and a half in grave. They brighten and bless the sick His clothes soon froze to his body, but They accompany us to the long rest, and only \$2 per year. Send 20 cents for a san ple copy. he no longer suffered with the cold, as they blossom over us when we are gone. full of joy and thankfulness, he ran to Their breath is magical. The perfume of that are the factory where his good father was a rose will recall a long buried memory you had supposed dead forever, A lit-The poor man was obliged to go with- tle anemone you stumble upon in the out his dinner that day, but you may be woods will set in motion a train of thought probably the most expensive thing of the sure he cared little about that, while list- carrying you back to scenes you had for- kind in the world. Its dairy department is ening, with tears in his eyes, to the gotten. A witherest rose leaf, or at thus described in a letter to the Philadelphia thrilling story his son had to relate to pressed bud is a connecting link which Bulletin: makes life more beautiful, recalling the

## Scientific.

PAPER FROM STONE. - A priest of Tuscany has discovered a process by which dows stamed glass, bordered with May blosthe fiber of amianthus can be spun and floors were lined with tiles of porcelain of a woven, or converted into pulp for the delicate blue tint, with rich medallions inmanufacture of paper. Amianthus is serted of the Queen, Prince Consort and each the deposit familiarly known as asbes- of the children. Shields, monograms of the tos. The Egyptians were conversant royal family, and bas-reliefs of agricultural When she is dressed up in her white with the art of making cloth from it, designs representing the seasons, completed with which they wrapped embalmed bodies. Among the relics of Pompeii preserved in the museum at Naples, are specimens of the cloth woven of a thread of large size made of the fiber of asbes-For she knows that company is going tos. It is now spun in Italy with a com- slabs are always cold, and the tempermon distaff. The appearance of the lature of the dairy is chill, while the crude substance as it comes from the mine, after a slight process of separation, resting on the tables are never placed in is like that of rotted and bleached hemp, a single one of which slightly twisted in And the ladies who praise her think the fingers forms a thread which it is difficult to break. The price at which this regulate the coming of the butter without mineral hemp is at present offered is disturbing the cream. The lid was screwed Extract of Wild Cherry about that of rags, so that for economy on, and the stationary stand on which the it has no advantage for the manufacture whole was turned made the work easy and of paper. But undoubtedly as concerns rapid. But while over sixty cows are daily Has the happiest effect on consumptives, causing them But when she is alone with her mother, this, much more can be made of it when maked, and as many more are out grazing freely to expectorate, thereby giving them instant relief have inopied your treatment in fever with complete menting and said comfort, and in cases of cough or severa cold it is inthen she is sometimes very naughty. If it comes into other hands. Its chief recommendation for the manufacture of paper is its quality of resisting the ac- the model farm for saving money for the tion of fire. It follows, also, that it can- Queen! I know the butter is sold, for we

> DANDEUFF CANNOT BE PREVENTED -It is a natural production upon every part of the body where hair is found. It straw is not as worthless as you think. Let shows more abundantly upon the head us see. Straws are the stems of wheat, rye from the more active growth of the hair oats and barley. In order to wave to and on the scalp, the facilities for collecting, fro in the wind, and yet bear up the heads and the contrast it bears in early life to of grain, they must be both light and strong the color of the bair

tion of the shaft of the hair which is con-Which little girl do you like best? in its position by contact with the lining them strong. The straw outside is hard and scarf-skin of the tube; and, as this skin | looks shiny, as if it had been polished. It is is continually undergoing the process of polished, and that keeps the weather and the scales of the sheath are moved toward its strength. Polish! but where does it get its aperture with the growing hair, and polish? God gave these plants the power of are then scattered on the surface in the form of scurf, or dry skin; as the moist-nothing like it on the stem of the sweet pea nre on coming to the surface evaporates, or the current bush, because they do not these dry scales necessarily form. It is, need it. But does it not show dod's wisdem therefore, healthy and natural excretion, and knowledge in giving this power to one and should be removed, but cannot be plant where it is needed, and withholding it prevented. So, when the vender wishes from others where it is not? So you see that a mild and seerching cathartic-searching out and bringjust keep your money, and tell him you have a comb and plenty of clear soft have a comb and plenty of clear soft your son for a companion whenever you conwater, which is the best lotion that should veniently can; it will relieve the already be applied to the hair.—Guardian of everburdened, anxious mother of so much

PHENOMENON IN THE CASPIAN SEA. nature, says the Pall Mall Gazette, has And when his age kindles, his heart beats, lately been witnessed by the inhabitants and his tongue prattles faster and faster with of the borders of the Caspian Sea. This the idea of "going with father," does she not hnge salt lake is dotted with numerous share her little boy's happiness, and is not miands which produce yearly a large her love deepened by her husband's considquantity of naptha, and it is no nncom. | section, so just, and yet too often so extraormon occurrence for fires to break out in turney; It will keep him and you out of the prisonous effects of all worm candy. It is a part the works and burn for many days before they can be extinguished. Early in
April, owing to some subterraneous disturbances, enormous quantities of this
inflammable subtances and the standard of the stan inflammable substance were projected ciples, and to develop and strengthen a true from the naptha wells, and spread over the entire surface of the water, and becoming ignited, notwithstanding every so often results from a sudden freedom from presention of this strengthen a true manhood. It will enable him to "see the world," and to enjoy a certain liberty which may prevent that future licentic usness which presention of the water, and spread over the surface of the water, and to enjoy a certain liberty which may prevent that future licentic usness which present the surface of the water, and to develop and strengthen a true world. precaution, converted the whole sea into the semblance of a rigantic flaming entions a tradition that the same pheenon was once observed by the tribes

## The House and Farm

THE SOUTHERN FARMER. This is admitted by the press to be the most valuable and beautiful agricultural paper published in the South. It has increased in interest and beauty each month, and has already gained a large circulation. Every farmer ald take and read it; wery farmer's wife she

Ly permission of the publishers, we extract the article FARMER.-[ED. BAPTIST.

Queen Victoria's Madel Farm. Situated about a mile from Windsor, it is

"We entered a beautiful cottage, and were shown by one of the Queen's favorite servants into a room about thirty feet square, the roof supported by six octagonal columns of white marble, with richly carved capitals. The floors were of white porcelain tiles, the winthe ornamentation of this exquisite, model dairy. All round the walls ran a marble table, and through the center two long ones, supported by marble posts resting on basins, through which runs a perpetual stream of spring water By this means the table white and gilt china milk and butter dishes water. We drank the delicious milk, just brought in bright metal buckets, lined with porcelain, made in two compartments. The outside chamber sarrounding the cylinder could have warm or cold water poured in to

not be eaten by insects or perish by rot, breakfasted on it this morning, and we paid for it, not as a bribe, but a regular market bargain at the dairy." "Not Worth a Straw."-Perhaps a

the color of the hair.

It is formed on this wise. That por- yet not hollow through the whole length, for tained within the hair-tube is kept steady which helps to brace up the sides and make formation and exfoliation, the superficial insects from damaging it, besides adding to of our Creator, God, and speak his praise.

A Few Words to a Farmer.—Take care. It will gratify the boy; it will please ine mother; it certainly ought to be a pless-A phenomenon of a most extraordinary brighten when her child is kindly cared for? ure to you. What mother's eye would not

Clearing Broom Corn of Seed. Wallace Morrell, Portage county, Ohio, writes punch bowl, many thousand square to the Country Gentleman that he removes niles in extent. The fire burned itself the seed from broom corn by a home-made out in about forty-eight bours, leaving affair, easily made, and on which there is no surface strewed with the dead bod- patent. "Take an local board, one fool and es of innumerable fishes. Herodotus s half long, one foot wide, and saw it at one end like a coarse comb, the teeth about six inches long and sharpened at the point; hall it and in no instance have they ever been known to fall the little hero lifted up his heart to God, and standing near the sidewalk. In front and prayed fervently for help, fearing he could never get out alone.

Doubtless the Lord heard his voice, calling from the deeps, and pitied him. He wrought no miracle to save him, but breathed into his heart a yet larger measure of calmness and courage, strength—lord a haman soul in you, so that we could they have the following order in point of across the field—Netter of grants Clark street. He was attached to a buggy inhabiting the shores of the Caspian Sea.

Haze Palizow has been making experiments of the beart and you are ready to work."

Scarecrove.—Dr. Adams, of Bridge port, New Jersey, desired information as to the best way to protect coun fields from these depredators. Mr. Peters replied: "The practice of scattering a little corn about the field alter planning is a good one, as it accommorang, my dear fiellow, I wish you had a haman soul in you, so that we could they have the following order in point of across the field—Netter of grants Clab, N. F.

Lonisville, Ky.

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## tery, etc. By R. M. Tuongon, M. D.

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thinking physicians for the sect. No one can read this work without perceiving that the author is eminently a practical man, who refuses to think by proxy. What he writes has the rare merit of

Dr. S. A. Cartwright, of New Orleans, writes: "Your book is hard to read. Hippocrates is hard to read and so is Sydenham, and every author abounding in practical and useful information. I regard your work as an arrow shot in the right direction—It is a safer book to tractical by than Watson or Woods. It is so far absed of the age in which we live, that it is not likely that the author will live to see it duly appreciated by the profession."

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For November—2 Thes. ii. 3, 4—The ian of Sin. Is he a person? Has he ap-

For Dec.—1 Peter til. 18-20.— He went and preached to the spirits in prison."

For Jam.—Acts il. 38.— Repent and be artised \* \* for the remission of sins."

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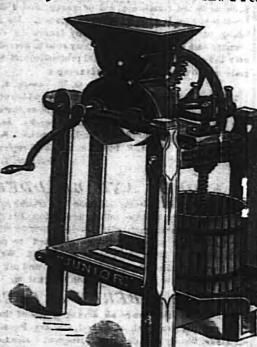
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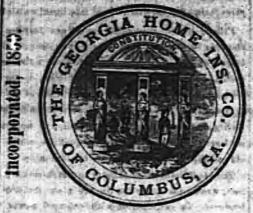
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The faculty of any medical college, or may reprensible
plys clan, may send me ten cases of confused Cancer, and
will promise to care nine out of ten—onite as large a
population as physicians cure of the simplest forms of dis-

I call upon the medical achools especially to not my kin in the treatment of the Cancer to the most rigid but fair trial.

There are cases which I except in the latter of the most rigid but in the cancer in the mouth or throat.

"" when located where it cannot be reached by my remedies.

i. Cancer in the mouth or throat.

When iocated where it cannot be reached by my remelies.

There the petient is afflicted with another disease or a complication of diseases. I have had patients with mind in the last stages of consumption. The Cancer was jured but the consumption killed.

The patient shall not be so old or weakly that there is not sufficient vitality left to produce granulation after the Cancer is taken out.

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By I send no medicines out of my office, nor shall I treat any cases in future except those who put themselves and my personal treatment, and consent to remain with me until pronounced cured or discharged by me.

REFERENCES.

Dr. Boyd, M. D., McLemorcaville, Tenn. Dr. J. M. Fort, M. D., Missouri, ured. Dr. Dillard, D. D., Lexington, Ky., cured Warner Snindle. Frederickshung, Va. Rider W. C. Buck, Waco, Te.ias. Hen. Joel Berry, Mississippi. Dr. Norfieet, M. D., Port Boyal, Tenu Dr. Sayles, M. D., Ridgely, Vo. Dr. Dillard, M. D. Chicago, Ill. Peterson Tanner, Athens, Ais. J. H. Graves, Memphis, Tenn. Col. John McGee, Dalton, Ga. J. E. McDowell. M. D., Helena, Ky. Dr. O Smith, Texas, cured.

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The above is the proposition made to the medical schools of Tennessee and the South by my father, R. W. January, during the period of thirteen years; and so manifest was his success that no school ever accepted it. I now renew the challenge.

I was educated in the science of medicine by my father, and associated with him for sight mars in the treatment of Cancers and other malignant affections, and at his death, which occurred in 1000, ne committed the secret alone to me.

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