

position; just in water enough this, with the ended parts well (
freely—and on efully mark the shall bein, it will begin to flow up the tab

and brankflet, and did its work well. another trial this week, with post

BAPTICION ...

TO ADVERTISERS LOWEST BATES. CIRCULATION 12,000 WEEKLY.

and ably verse. How liberal its eli li ,berise saune v. ernansi. Only w poisonous drew from the cup.

And awake a craving that wreeked a life

Twee only a glance, but a secraful glasce. And it famed a dreaded flame

On a fair, pale, girlish face, parteton' But always the thought of that sacred touch Drew her from evil apace Twas only a draught from the limpid stream. But it saved a hunter's life: Twas only the husband's familier step.

Yet it cheered the gloomy wife.

Have ever essayed to speak.

Ibwas enly a smile—a plending smile—
But it reached a hardened heart,
And roused a desire and an earaset will
To perform a noble part.

Itwas only a word, because werd and

est unto your souls." - Matt. xi 29

Put sweet as the summer's breath.

dif sebanti a - Watchman and Reflector THE PULPIT. THE PROPOSAL AND PROMISE. "Take my yoke upon Mu and learn of me, for and mack and lowly in heart; and ye shall find

The yoke is the symbol of subjection and

Moses, and we by nature wear the yoke of

out Jesus proposes that we change masters, "Take," he says, "my yoke upon you." Be

my disciples, take your piace as myricet, and

learn of the I will teach you doctrines, such

purify, elevate, and fill you with joy and

and with a blissful assurance of immortality

Be my servants, admit my authority, receive

sondescend to the lowest, I cast out none.

wicked are like the troubled sea, when it

dirt. There is no peace, saith my God to

thoughts, which others are tried with and

cannot conquer; such as " la there a God?

Can I be saved? How can I be accepted of

Father; they rejoice in his character; they

anticipate eternity as an infinite duration of

pleasure and oy; they know the way of

beloved. They rest on the revelation God

erise and revel in the breasts of others.

pardon; they trust in the word of promise.

and feel safe; thay draw near to God, and

chioy fellowship; and "perfect love casteth

services, for what was once a toil, becomes a

leesure; what was felt to be a servent's

duty, is enjoyed as the privilege of a beloved

affections are fixed upon him they are eatinged, delighted and fully employed. They

edience. The Jews wore the yoke of

aBut it gave a thirst for more.

On a barren, desert shere.

Is was only a kind, beseeching look But it won a heart from shares. was only a dying mother's kiss

The Old and New Teshimonts were writ-by one divinely insulated, mid-in stain fall and final revelation of God's will to

2 There is only one God, self-existent, in the in every natural and moral excellence is has revealed himself as the Pather, and is Son (or the Word), and the Holy Ghost mme in respect to Divine essent what It was only a tear—one paarly tear— That stood on a milden's check, Yet it speke a sweeter good by than words

1'4 Pr. rrryl S. John L I. 12, Rom. fr. & M.16, Mov. I. S. John wit, Mirryl St. Libbs v. Cor. M. 18; rd. H. Matt. rryll. 13. I Man was created holy; out by wilful the decidence fell from that state; became anally defiled, and beant all his children

is his likeness; hence, by nature, there is in m no holimass; but we are all inclined to gil; and, all are children of wants, justly mosed to death, and other miseries, tempo-

4. The only way of deliverance from this hes grapitistics through faith in his survey

The Election as are suited to your state, and calculated to peace. I will teach you to believe to the string of the world? by him who sees string of the soul. I will instruct you to do mes, net of their own merit, but of God the will of God from the heart. I will teach

The Preservation of Saints.

and lowly of heart" I am not austere or & Nothing can separate true believers unfeeling, but full of sympathy and love. I hun the love of find; but they will be "kept by the power of God through faith until whation," the sure and final, proof of their Come, learn my character: come, prove my profession; come, try my service. "Ye shall find rest unto your souls." There is no rest in the world. There is no repose in the service of sin. There is no peace to the sunner while distant from Jesus. "The

The Church. LA Clarren of Christ is an organize minimum of persons renewed by the Holy a sad seen the commandments of their the wicked." But Jesus promises peace, and him Head. To his church alone Christ he gives rest to every one that takes and the preservation of his wears his yoke. Such find rest from those maximis its purity, and the promulgation wears his yoke. Such find rest from those maxious, perplexing, and troublesome

Iba.tt. v. Lens it. 47; vill. 12. Eph. 1, 22. The Ordinances. districts of a Christian church and the Lord's Supper. Baptism in a control of professed believed in morder to the remission of sina. a prerequisite to the preaching st the Lord's table. These ordi

long to the church, and should qualified to receive them.
in the Lard's supper should to the membership of each local or to those members of other all being avouched as sourcet. inper, no more than haptism, may

The Lord's Day.

day of the week is be observed Coy, or Christian Sabbath

and price to the advent of Christ, their engracter, and only, require what the soul approves, desires and arrivally long to the Lord is a perform. The Sabbath of the Lord is a meet the perform The Sabbath of the Lord is a limit him at his delight, the holv of the Lord, and honorable;

affections are fixed upon him they are satis-take to himself all dominion lied, delighted and fully employed. They in Jerusalem as King and in Jerusalem as King and ale with his saints over all thousand years.

N; E. 46. Ent. xrv. M. 46.

A Struck, Pr. C. Late

L Amer. it. 15. Beckeriv. Pr.



invitation and appointment of the Harmony Baptist Church, Washington county, Tenand of sin. We are all under a voke. lessee, a presbytery, consisting of Elds. W A. Keen, N. Baxter, E. J. Cox, f. J. Murrell. Eli Ratliff, the two first only met with said church, on Saturday, October 26, 1872.

After an appropriate and characteristic faithful ministry, by Eld. W. A. Keen, Eld. Joseph H. Crouch being present, was elected

1. All superintendents, pastors, teachers relation of Christian experience, call ministry, and examination of candidate. upon motion of Eld. Keen, it was

my word, aim to please me. "I am meek Resolved. That we find Bro. Eldridge Kincheloe sound in the faith, so far as examined, and as the services have been very ordination on Sabbath of the next regular paper, pencil, etc., to take notos. meeting.

After prayer by Eld. N. Baxter, a few remarks were offered by Eld. Joseph H. Crouch. Missionary Secretary of the Holston Baptist Sunday-school Convention, in relation to his work, then adjourned. cannot rest, whose waters cast up mire and

On Sabbath Eld. Joseph H. Crouch preached from Rev. il. 10. last clause. Providential nindrance, and other engagements, prevented the brethren, composing the presbytery, meeting with the church, on the fourth Sibbata in November, except Elds, Joseph H. Crouch and E. J. Cox.

After sermon by Eld. Joseph H. Cronch What is his character? What is eternity? om 2 Tim. iv. 20, first clause, the church God?" The disciples of Jesus know the requested the ministering brethren present to proceed with the ordination; whereupon, Eld. Joseph H. Crouch asked the candidate hear and know the truth.

salvation, and walk in it; and they feel the Ordination prayer was offered by Eld E comfort of being accepted of God in the J. Cox; laying on of the hands by the pres overy; presentation of the Bible and has given. They rest in the knowledge and charge, by Eld. Joseph H. Crouch; right enjoyment of truth. They rest by faith, hand of ministerial fellowship and recogniand rejoice in hope.

They find rest from guilty fears, which tion, by the presbytery; and the church benediction by the candidate. Adjourned. They look to the blood of Jesus, and obtain JOSEPH H. CAOUCH, Moderator.

This church has been in a cold condition and without a pastor. A prayer-meeting was held on Sabbath night. The Lord met with out fear." They rest from burdensome! his people, and that to bless; and we be lleve he has greater blessings in reservation for them.

HOLATON BAPTIST SUNDAY-SCHOOL Duord " sas INSTITUTE - tog tut

The annual session of this body will be New Lebanon Baptist Church Greene county, Tennessee, commencing on Friday, a day of rest and sweet satisfaction. They at 10 o'clock A. M., December 27, 1872, and find rest for the affections on a worthy, suite continue according to the constitution. able and proper object; God in Christ is all of and per Procedure som ( both

Friday morning. December 27: 10 o'clock devotished einsteiner; prayer for the insti-

tions; infant class, fourth lesson in series audity every act put forth by them in the The young mind, so completely, under the for 1873, Bro. W. A. J. Moore; model gen-name and by the authority of Jesus Christ Venigotent power of the parents in judgeral exercises, Eld. Ed. W. Halbach; two and his church. Anabaptism, or rebaptism, ing in matters that concern, in any shape.

sermon upon the obligations and duties of a to time and place of next meeting.

moderator; whereupon, Elds. W. A; Keen and members of Baptist churches or Sundayand Joseph II. Crouch proceeded to the schools, who are or expect to be Sundaystarport and grace, they are regenerated you to suffer with patience, fortitude and the Holy Spirit, without whose influence hope. I will show you how to die in peace, where, are invited to attend, and induce others to do likewise.

> school, until the date of the meeting. 3. Endeavor to attend every session of the much protracted, that we proceed to his institute; bring your Bible, blank book or

5. Come with means to assist in printing minutes, also mission work.

home. Pray in faith, fervently and frequently. JOSEPH H. CROUCH.

"ONE FAITH."

of truth to be received, a system of doctrine in daylight, to measure steps with his august | lie and their sentiments, in reference to all a few important questions, that others might to be believed, a system of precepts to be and noble shadow. obeyed, a system of rules by which to be! But, then, here was found the great and governed, and a system of promises to be perplexing trouble. This rebaptizing was

held with the Baptist Sunday school, in the outherity. (Tit. ii. 15.) The church is the careful student in theological science can and immediately the cause of the orange. depository of this power and influence. She read the literature for centuries in the past, That parental power, daily falling upon does this by her appointed agent—the and learn the truth. Three hundred and mind of the son by the father's examples erdained minister; and we endone by another, fifty years will chronicle the facts, and find some mighty machinery, upon the stream of without her consent it is no better than if every Pedobaptiat advocate safe in the main yierque napus to a mote anament densety, and done at all, simply because the muthority of the old homestead, within the bosom of ... From this, as a primary cause, children

2. Please announce the institute every Sabbath from the pulpit, and in the Sunday-

4. Come prepared to say or do something

6. Prsy for the institute at school and at Chairman of Committee.

atchered soon in the residue

and feetings are fixed upon him they are saids and fully employed. They and read for their hopes; they may expect it in this expectation can stratch no further, and get there is more to be presented and related. The feet that beneath the anchor of their hopes are not because and provided the feeting of The primitive obseroit, built upon a rock; fix the date of Luther's first act considered Parnis are irreligious in their habits, and

their lather, and Jesss their advocate, being the correct in throne, they feel that they can work on earth and reward, in heaven, Pret. The church of Chris in a springal book and they manage their affairs in fash, looking up to the Lord in prayers, and expecting has anction and blessing. The church of the correct in throne, they feel that they can work on earth and reward, in heaven, Pret. It is common to the correct in throne, they feel that they can work on earth and reward, in heaven, Pret. The church of Chris in a springal book of the church of Chris in a springal book of the correct in the past of the church sustains to its small, heaving rives, which is common to the day of churches to blesser; which years pretent the church sustains to its small they have rithin them appring of living witter; so that, as the wise man save. The good man u setuffed from himself. In a word, they easily a preceding the church sustains to could have been or Jesus, comfort beyond any there easily a general substitution of only they have in Jesus all they paed; there easily a general substitution of could the present is the worst state beyond any the course of the church sustains to the word, they reserve from Jesus all they paed; there easily a general substitution of could the present is the worst state beyond any the past of the church sustains to the word, they reserve from Jesus all they paed; there is no countried to the future, registed the present is the worst state beyond any them they ever found in the world and look forward to the future, registed they will average the resulting and expensions; the ways in the present is the worst state being a for the Sunday schools, as many the present is the worst state being a for the Sunday schools, as many the present is the worst state being a for the Sunday schools, as many the present is the worst state being a for the Sunday schools, as many the present is the worst state being the present is t 

addresses, ten minutes each. Dismission. has been the terrible sin of the Baptists in SABRATH SERVICES.

SABRATH SERVICES.

The ever of Romanick and Roman interests or centiments, sloce net project.

Ten o'clock, devotional exercises; two testants ever since the rise of the Man of of the mind. That parental influence is so Ten o'dlock, devotional exercises; two testants ever since the rise of the mind. That parental influence is so short addresses, speakers to be appointed. Sin in the dark ages; the history of which, unresisted, that the child's mind acts in so well authenticated, may be considered a consonance with the leading tendency of to time and place of next meeting. so well authenticated, may be considered a consonance with the leading tendency of blootty, self-sacrificing warfare for the truth and the cause of Christianity.

It can be demonstrated by history, and is turns some uside, and ledges if in the time. and the cause of ! hristianity. understood by theologians, that it was not bers or on the banks. Therefore, the child before Calvin and Luther arose, but the impower conducts it.

I mersed of the false church also; for immersion was generally the rule, and occasional springling—or rantize—and pouring were along as a shepherd leads his flock, feeding the exceptions for thirteen hundred years.

atter the apostles. Long before Luther and crammed full and have not place in their Calvin, and their refermation, the despised minds for a contradicting idea. Or, like the Anabaptists suffered all the bitter persecu power which grows out of such relations as tion and hate that cruel tyranny and ated George Washington, which brings the misanthropy could neap upon an innocent mind to think in the most favorable rela-people. It was a fact that Munzer and tions, and render the most commendable Carolostadt were quietly and honestly bap tizing an serious and candid persons that came over to them from the Pedo order,

There is such a power as this lodged in nantly left his place of refuge at Zunich, the influences that control and impress the without the consent of his protector, and youth in the formation of habits and build An essay read before the meeting of the Ministers' immediately posted himself back to Wittem | dependant, almost immeasurably, upon the and Deacons' Conference, held at Antioch bourg, though he had, but a very little while influence of parental relations for habits A diversity of faith is not in harmony with that Roman dunghill of theology, which was relations exist, the habits and character, as the teachings of Jesus and his apostles. We the occasion of great rejourng to thousands; to kind and grade, depend upon that paare to contend earnestly for the faith once and there he issued his high toned warrant rental influence. True influence lies in the delivered to the saints. There is a system of excommunication to all or any who dare, example of the parents, in every relation of

e perplexing trouble. This rebaptizing was striking a blow at his baptism, and so at his do not ever think of the influence they Opinions will differ as to the import and understanding of these, but the Master's word is the rule and the authority under which we act: "To the law and to the testimony," (Isaiah ylii. 20). This must govern in all our deliberations and counsels. The commission given by our Lord, in which is Opinions will differ as to the import and church. Be it known that this Munzer was exert upon their children. That which they found our authority to preach and baptise, that baptism, received at the hands of the resource or punished. And that too, even is as binding at this time upon the church as old scarlet mother, was not valid, but simple when it is far better for the child than if it when delivered by the great Head to his mockery; and who will dare say that they had continued under the influence of the apostles; and the authority to do is just as were not right. A very truthful motto of parents.

essential to the validity of an ordinance as theirs was: "No cross, no crown; no baptism, never a thought, as to its effect upon the the mode m which it is done.

no church; one Lord, one faith, one baptism." child, is given place to. In fact, many

Preaching, teaching and baptising are done

We can trace all other faiths of human parents will censure everybody else—stamp

by the authority derived from the great Head

origin back to the old corrupt mother. The society of the community as the main by the authority derived from the great Head lorigin back to the old corrupt mother.

the oo is not these with the old mother of harlots; A. p. 1224 will but little of moral and industrial worth

as the Baptists at this day; and this people earn have never affiliated with promises, and with them has been deposited the right to preach and suptire, and with us the right to preach and baptize, and with an other people. For advocating these principles this people have suffered, and have been bound at the stake, to expire in the turn flames of markyr first; their sentiments have futtered over the gibbet, and have been finded down to us from the sword's point. New Series Vol. VI. No. 110, 100 good fight, and finished their course vill

form, or relate to in any degree, the incents interests or centiments, does not par judget

which so enraged M. Luther that he indigthe influences that control and impressible. Church, Cedar county, Mo., and requested for before, in that renowned city, burned the and character. That is not to any, that publication in THE BAPTIST.

Pope's built decretal and canons found in without that influence, there will be no questions of every class which may arise in the family circle. Here are the issuing fountains of that influence which tells no

## BAPTIST COROLLARIES.

inted officer of a Scriptoral church. 2. There are no Scriptural ministers but thes

so nothing is more evident than the fact hy precept—therefore, to long as we appropri corpel by those whom we consider duly haptised and ordained to the ministerial office, it is equalevident that it is improper for us to invite us teachers to occupy them when we know I was neither heating nor ordained, and y since they claim to be and constru m on our part into a recognition of their

t these preschars into our pulpita who held teach doctrines on account of which we rould exclude both from our pulpits and churches my minister of our own denomination. This, se claim, is one of the old landmarks of the

school ecclosisatical authority in the world, and the only bribunal for the trial of cases to discipline; that the acts of a church are of sopesier binding force ever those of an Association, envention Council, or Presbylery—and ne As-

That since each Church of Christ is an inother to indoreo its sets, only so far as they ore in strict accordance with the laws of the her. If charek one resters him if it sees it.

7. Whenever ony church sets in vicinition of the directions of her only Lawgiver, as found in the New Testament, she becames rebellions peracia well and void; and all ether shurehes and feer sixtians of churches, and Conventions withdraw their fellowskip from Bor witli sis repeats and restifies her order, or they come the partakers of her size.

3. That no Association, or Convention, or the ty ever the churches, but is simply an dilinery asumeil; therefore, it has no right to sis to the churches, or to demend support for any paginet or scheme which it may originsis, but may only resoremend, solvice and urge to perfermance of duty in subservience to the green Caristina voluntary principle.

9. When any sharsk deports from the faith, or vielates the order, of the gospel, in the judgment of the Association, it can and should withdraw its fellowship from her and leave her to herself notil she repeate. This is no interference with her internal regulation.

10. Raptista are not Protestants. Since they never had any ecclesiastical connection with the Papasy, they are now, and have been, the regadistres of the principles and practices of mitgat sects that came out of her.

1L We regard Protestantium, as well as the of 1827, as based on the assumption right" doctrine. that the prophecies and declarations of Christ tonching his church are false, thus making Carist an imposter, and the reformers, and not Christ, the saviers and preservers of the church.

Le The unimmerced hodies of Christians are est churches, nor are any privileged companies them the church; hence all Pedobaptist denominations are only religious societies.

2. That haptism and on official relation to a later; hence all ordinances administered by an unhaptized and unordsized, although immersed ministry, are audi and void.

& No charch has a right to hear a care prought had it in violation of the law of Christ. The manifortion of the order to be observed is the probabilities of any other order.

4 No member should submit to an arraignment er trial brought and conducted in violation of the laws of Christ. Eack one is indibut rean to of his laws.

S. Since right only, not might, is right, a contitutional minority is in all cases the Scriptu-

4. As anconstitutional or disorderly majority cornet axaluda a member of an achaowledged seastil stional though.

To He skarch should receive the letters of, or the manhers baptised by, a disorderly church. Her Mauld it edmit to its communica the mem bers of such a church, or in any way countemanos or aphold its diserder; it should keep no company with it that it may he eshamed.

### BAPTIME POLICY.

2. To fulfill ear pecalier mission, whick is, to he the milesesse of Christ's truth against every ground that charches have a right to such While smiting the Spanish inquisition into of our present not very, but to these "broad system of erear, and those was ariginate or exceptions when fellowship does exist. advectio them; and showe all, by me set to esundinasse, resognize, aid or abet these who tionable injustice has been done." Here we tend Arror, or to confirm these was are in

nation for the entverder of sianers and the us, but we contend that it sometimes becomes moulding of Christ's hingdom, through the our duty to cease regarding a church as a church of Christ. patible with the Worl of God.

& To Coupy every village and city in the cetic and devoted minister.

missionaries of the cross for every destitute region, at home and abroad, unger the whole of Romanisat. It is not only our right, but

& The commission to evangelize the nations saving been given to the church through the apostine, she cannot delegate her authority or her responsibility to a body as a Board outside of her. The churches should select, send for

To the steadfast end ansempremising save-when in the discharge of this duty a copy of these principles and this policy this church finds that another church "has mani-

Zonisiana Benariment.

of independence in he application to the our total discent from the correctness of the claim to doctrine as held, we now proceed more church. As previously intimated; the advocates of

extreme cases, when it clearly appears that stustice has been done. The next moment they arivenes to the bold position that," the unquestionable." Then, sgain, they return Mgatian upon the constituent parts composing to the positive declaration that " only claim that a church has a right to do it when nquestionable injustice has been dome." The seine difference of position is to be observed in the following expressions: When a charch has excluded a member the excludes a member unjently, may other she bee nothing more to do with him;" "no shurch should override the action of snother

rudely and in a disrespectful manner. How it is possible for a church to "overnde the action of another m receiving an excluded member when that church "has nothing more to do with him," is quite diffi cuit fer us to comprehend.

These last expressions we will not attempt to reconcile; but in regard to the former, we suppose the writer intended it to be Cornell, is a "Court of Appeal," or has any understood that while he maintained the right of a church to receive any excluded member, without any reference to the excluding church, he advocates the exercise of that right only in cases where injustice has been done.

So far, then, as the present propess application of the disputed right is concerned, we might confine our discussion to the cases referred to, vis : excinsion for joining a temperance society or the Masonic fraternity, or for favoring missions, or where injustice is clearly done; but to thus limit the discussion would not meet the case. The broad position of the nnrestricted right to receive any exciuded member is fully sesumed, and must, therefore be considered Papany whather found in Rome or in the Protto first, and endeavor to show that in all these cases we have no use for the "chnrch-

will restate our position, and are from that. It is this: "No individual church or council has a right to sit in judgment on, or in any way overrule, annul or neutralize the act of a church so long as he or they continue to regard that church as a church of Christ."

Here it is implied that the continuing to regard a church as a church of Christ is always an open question. By sitting in judg ment is meant that judgment that regard the validity of the act, and not the character cherch are prerequisite to a regular gespel min. of the church. To regard a church as church of Christ, in our opinion, includes the fellowship which Baptista always have for regular Baptist churches. With thi view it at-once appears that what was said

To argue from the relationship of churches fessed fellowship is fallacious. The reception of the excluded members of the one by the vidually responsible to Christ for the faithful other is never called in question, for the reason that one at least does not regard the other as a church of Christ; and vice versa; the reception of an excluded member of one regular Baptist church by another implies a similar want of recognition.

These principles bring us to the same conclusion with reference to those excluded for joining temperance societies or the Masonic fraternity. A church excluding a brother for such causes certainly cannot, or ought not to be in fellowship with a church that would receive him. Their terms of membership are different; and how they can regard each otner as regular gospel churches we, as Landmark Baptists, are unable to see. Hence we have no need of the "church-right rinciples, whether we gain ar loss anmbers or cation ever thought of in the settlement of popularity. that fellowship does not exist, and not on the

We now come to the cases where "unques remark that we are not only far from maintaining that every set of exclusion by every 1. To surpley all the energies of the denemi- body that calls itself a church is binding on

church of Curist.

This line often been done, as in the case of those churches that went into Campbelliam. world with a suitably quantied, faithful, eage. It is just re necessary to do this on accoun of bad practice when it exists, as on accoun-5. To furnish a paster to every church, and of bad faith. To deny this is to abundon Saptist ground and embraca the principlas our duty to bring a church, as to her claractor, to the test of God's word, are, and to hold it these continually. Especially is this the daty of all churches of Christ with reference to those they recognize as sister churches—a duty too much neglected,

perhaps.

When in the discharge of this duty a sper a deve featly done wrong, and positively refuses to Reger Williams. is blackers, and important conditions a corrupt founts in whither written by friend at los this is a obliden

authority.

This, as we imderstand it, is the question and do justice to an injured party"), then, in good for a mortal man.
the light of reason; consistency and the noly

The atyle of provision Scriptures, it is best, in some way, to declare

sannot be rectified out of the excluding kindness and sympathy. Even we of the church without breaking fellowship. This South, who come straggling off up here, out church is not "bound to invite to her own any exhibition of repugnance. It seems communion any but her own members. She that the better feelings of humanity and can guard her own communion table as she religion are reaching out their kindly arms pleases." Hence, when reconciliation can to our Southern brotherhood, and to take not be effected in the excluding church, and us, not as it is thought we ought to be, but when the case is not of such a nature as to as we really are. call for the discontinuance of fellowship. then it must rest or else we assume the our system of denominational and church fellowship that has been so long and so sacredly cherished.

Nor is this all. If we adopt a course to everybody to become like ourselves, and and characteristics. that glorious fabric comes down in utter

#### THE RELATION OF ROGBR WILLIAMS TO THE BAPTISTS-No. 1.

The government of Rhode Island, was not the religious liberty was established.

I know that this is often boastingly claimed by Americans. Governor Hopkins, in his history of Rhode Island, has declared about exclusions by anti-mission churches is that "Roger Williams justly claims the honor of having been the first legislator in not in fellowship to those that are in pro- effectually provided for, and established a full, free and absolute liberty of conscience: and Prof. Knowles has adopted his language as a motto in his memoir of Roger Williams. And Dr. Bailey, in his address before the American Baptist Historical the progress this deceitful spirit is making Society, at Chicago, said: "In the colony of in the great Northern centers. There was Rhode Island, he established the first human government in modern times that fessedly open-communion paper in the city granted perfect religious freedom."

How Dr. B. could have made this declaration, with the book of history open before him, I am at a loss to determine.

The world should know, because it is part of its history, that this event was Melish, late editor of the Journal and Messenaccomplished when the foundations of the ger, and William Hooper, of North Carolina Dutch Republic were laid in the Union of and Dr. Eddy, and many others, contributed Utrecht, A. D. 1579, thirty years before This served to manifest the strength of the Boger Williams was born.

of the Dutch Republic," p. 262, 206, 412. "He [William, Prince of Orange,] reso- but to advocate principles and measures lutely stood against all meddling with men's that would ultimately, imperceptibly and consciences, or inquiring mto their thoughts, certainly lead to it-to the breaking down the dust, he would have no Calvinist inqui-sultured" men, too strict denominationalsition set up in its place. Earnestly a em- ism. That you may judge of the extent of vert to the Reformed Religion, but hating the looseness, or liberalism, of which this and denouncing only what was corrupt in paper is the exponent, it cialms to be liberal the ancient charch, he would not force men, in comparison to the New York Examiner with fire and sword, to travel to heaven and Chronicle, which, in the North is considspon his own road. Thought should be ered very strict; more su, perhaps, than the toll free. Neither namk nor minister Watchmen and Reflecter, of Boston, or to the should burn, drown or hang his fellow most uf you it would be considered like Dr. creatures, when argument or axpostniation failed to redeem them from error. It was no small virtue, in that age, to rise to such

tion of the Dutch commonweath, was formed, it expressly provided that fiver individual chould remain free in his religion. and that no must chemid be suclested or nearly sixty years baforn the settlement of

It does not come within the coops of the

Buo. Entron:—From our study I look out all daly ordained Baptist ministers, by virine upon the blue waters of the Delaware river of their ordination, are invested by the and then again we will have no use for the "church right doctrine." We have no heat any in maintaining that no church of such a character is worth the monatrous sacrifice of principle and of consistency involved in the same time discard that authority, and at the same time discard that authority by disregarding her acts and aspersing her character I "With what measure ye mete, than the "churchyard," where their mortality is label to remain the truth of which we may experience, to our sorrow, when we shall have taught an unballeving world, and our own members a well, so despise the mainteers of Christ in a sent, and our own members a well, so despise the mainteers of Christ in a sent, and our own members a well, so despise the mainteers of Christ in a sent, and our own members a well, so despise the mainteers of Christ in a sent, and our own members a well, so despise the mainteers of Christ in a sent, and our own members a well, so despise the mainteers of Christ in a sent well, so despise the mainteers of Christ in a sent well, so despise the mainteers of Christ in a sent well, so despise the mainteers of Christ in a sent well, so despise the mainteers of Christ in a sent well in the future world. Our God, we may cry, and then delay of their ordination, are invested by the well and the promision, and then others which we have a maintenance in the beautiful large cover God, in his providence, may cent the church with the authority to bentiate whom and then the maintenance is cover God, in his providence, may cent the church with the authority to the the church was a legitime to cover God, in his providence, may cent they does not such their look and their look church with the authority to bentiate whom and then the church with the authority to be their and then then the church with the authority to be the such and then the church with the autho hear wise and good counsel and do justice to | Bro. Epron: From my study I look out all daly ordained Raptist ministers, by virtue rebable results of the church right doctrine well, to despise the suitority of Christ in a claim; "Abba Father," we may cry, and regarded for too strict and too illiberal, by see and Louisians Address R. G. Celenge the rising liberal school, and they give their to feel ourselves lifted up m the strong arms of the rising liberal school, and they give their Anstin, and F. M. Chancy, Bayou Chieot, & of independence in its approximent to the respect that same authority in us when we elemal love. What an incentive to labor patronage and influence to a new paper. claim to be nothing; more than a more these earthly paths, and the places.

This other organ is salled "The Beptist the church." doctrine as held, we now proceed more church.

If we think a church has done wrong that knowns us no more, we getten up, and ably edited. How liberal its shall ascend into the bosom of our God, liberalism is to be, must be judged, if its constitution. TAKE MOTICE.

TAKE MOTICE.

Only two or three have indicated to be forever at rest in bliss and love! editors and supporters regard the Examination that question it is our duty to settle. If it ought we not sometimes to think of these and Chronicle too strict! Its appearance is that, owing to short crops, or unforced. ing grounds. In one sentence they say they is settled against her, then her acts are things? Why so forgetful of what is inevitable to shape the sentence they say they is settled against her, then her acts are things? Why so forgetful of what is inevitable to shape the sentence they say they is settled against her, then her acts are things? Why so forgetful of what is inevitable to shape the sentence they say they are sentence to think of these acts are things? Why so forgetful of what is inevitable to shape the sentence they say they are sentence to think of these acts are things? Why so forgetful of what is inevitable to shape the sentence they say they are sentence to think of the sentence they say they are sentence to think of the sentence they say they are sentence to think of the sentence they say they are sentence to the sentence they say they are sentence to think of the sentence they say they are sentence to think of the sentence they say they are sentence to the sen do not think it proper to disregard the of principle or consistency to disregard our thoughts and actions accordingly? How not in the far future at that—whoever may our thoughts and actions accordingly? How not in the far future at that—whoever may our thoughts and actions accordingly? How not in the far future at that—whoever may our thoughts and actions accordingly? How not in the far future at that—whoever may our thoughts and actions accordingly? How not in the far future at that—whoever may our thoughts and actions accordingly? How not in the far future at that—whoever may our thoughts and actions accordingly? How not in the far future at that—whoever may our thoughts and actions accordingly? How not in the far future at that—whoever may our thoughts and actions accordingly? How not in the far future at that—whoever may our thoughts and actions accordingly? How not in the far future at that—whoever may our thoughts and actions accordingly? How not in the far future at that—whoever may our thoughts and actions accordingly? How not in the far future at that—who action in the far future at that—who actions accordingly? How not in the far future at that—who actions accordingly? How not in the far future at that—who actions accordingly? How not in the far future at that—who actions accordingly? How not in the far future at that—who actions accordingly? How not in the far future at that—who actions accordingly? How not in the far future at that—who actions accordingly? How not in the far future at that—who actions accordingly? How not in the far future at that—who actions accordingly? How not in the far future at that—who actions accordingly? How not in the far future at that—who actions accordingly? How not in the far future at that we have a superior at the far future at that we have a superior at the far future at that we have a superior at the far future at that the far fu favor: if we decide that the wrong is only when we think of it! What were all the such as is incident to human imperfection, pomp of marshaled hosts in the flush of jib," and the writers on the editorial staff, cancel a note a year after it has been handed and not of such a nature as to invalidate her victory, or the resplendent scepter of that it is set for the defense of sentiments she deems to be a haptised Christian is character; if it dhes not affect our fellow- mightiest dominion, compared with the magship for her, it is a question whether we are niture of the Christian's inheritance? It is 1. Protestant churches are substantially after 1876. Rrethren should not be discournot violating consistency, principle, the word beyond computation—beyond comparison. and essentially Christian, or gospel churches. aged by one or two reverses; trust in God, and

> Christ, our King? When I took up my pen, I thought to say involved in this discussion. It is not a a word for "Crozer," the noble fruit of per-may be administered at the discretion. To make a perfect and memediate snesses. question whether a wrong of any kind can Christian liberality and benefaction, on the of the ministry, without consulting the for the Southern Baptist Publication Society. be corrected or not, but it is a question as to part of the family whose name it bears. the manner of reaching that wrong when it Such acts as they, obtain the blessings of cannot be reached in the excluding church. God, deserve, also, the pruse of men; If the church has forfeited fellowship (and because, it is told us there were some munion at the Lord's table, since each is the month. It is wanted by the first day if she may do it in the act of exclusion, and in in olden times whose "praise" was in "all refusing to "hear wise and good counsel, the churches." Yet too much praise is not with this requisition alone, "let him est." house, and commence work; otherwise, it

The style of provision and surroundings here, is that of munificence, unstmted, non-fellowship before receiving her excluded chearful and free. The atudent is courteousiy received, made "welcome," and In the nature of the case, such injuries afterward regarded, by act and word, with seems to be admitted in the answer that a of our own country, are welcomed without

But it is not possible for the Northern and Southern mind to be entirely agreed. fearful responsibility of breaking in upon The conceptions of each are different. Interests are diverse, and the circumstances and experiences, producing diversity of con ceptions and interests, are different. The one is right in its own proper sphere, and so rectify a wrong that we know must and will is the other in its sphere; but brought into break fellowship—and that, too, when the contact, there results collision and discord. wrong itself is acknowledged to be of such a So, while we may not be as those chemical nature as not to call for the discontinuance elements which, after violent agitation, sub of tellowship—then certainly the whole side into quiet combination, we may be as fabric of that fellowship, so far as we are those that remain quietly and kindly to- stand in a false light before American Bapconcerned, is resting on no better foundation gether, without entering into combination; than mere osprice; and all it wants is for each retaining its own distinctive properties

"Southern Baptist Theological Seminary" of the land, because he remains with his does not open her arms of maternal welcome, church. I quote it here: to any, let him come to "Crozer" in preference to any other theological institution. first government in the world in which perfect It is said by some, who ought to know, that committed to any line of official action 'Crozer" possesses better inducements and more pleasant surroundings than any other great denomination with which he is associ theological seminary North. It is no little sted. He has avowed no purpose lying in a gain even, to sit under the pulpit ministra-tions, Sabbath after Sabbath, of such a wittions, Sabbath after Sabbath, of such a witness for Christ, as Dr. J. M. Pendleton. But and purpose to stand with the great body of

## Chester, Pa, November 9, 1872.

LIBERALISM IN NEW YORK.

It is well for Southern Baptists to know established, more than one year ago, a pro-Baptists, like Maloom, of New York, J. Ninth Street Church, Cincinnati, and Mr. new liberal party, and encouraged them to I quote after Cramp, from Motley's "Rise start an organ of their own, not avowedly an advocate of indiscriminate communion, Jeter, of the Religious Hesald, and Prof. Williams, of the Greenvilla Seminary, far too loose, for Mr. Bright holds: as d tes When the Union of Utrecht, the faundation self-same tenets they do, via:

1. That Frotestant and Campbellito churches, or denominations, are Christian or evangelical. 2. That the immersions of all such are to

he received as valid, provided the candidate is entisted with them. 3. That an exchange of pulpits with such

My impression is from the "cut of its

of God, and everything else, in discarding How little in return it is that all the feeble 2 The immersion in water of a believer, resolve to lay up, at least, fifty dollars within her acts and casting off all respect for her energies of this frail mortality be given to in the name of the Trinity, is valid baptiam, two years more for him. We give you may by whomsoever administered a layer it 3 The ordinances—baptism and the sup and you will maet it.

> church. , raned bemehrad a hadlant 4. That the lack of scriptural baptism is five dollars, and, if he possibly can, fifth not necessarily an inseparable bar to com dollars, on or before January 1, or during,

> The following array of mighty names is will be a year or more before a press can be published as editorial, or stated a contribut turned. One noble effort at paying up sod tors," and it is supposable that they each the Society starts under its own roof. and every one sympathise with the ends and aims of this paper, which is a broader lib-

eralism than is represented in the Resminer

and Chronicle:

"The following popular writers are among the contributors to the Baput Weekly: Thomas Armitage, D. D., J. L. Hodge, D. D., George C. Baldwin, D. D., C. D. W. Bridge man, D. D., Rev. George F. Penteccat, Rev. J. Spencer Kennard, R. T. Middleditch, D. D., R Jeffrey, D. D., George Dana Board-man, D. D., of Albany, Georgia, Franklin Johason, D. D., of Albany, Georgia. Rev. A. J. Gordon, Nathan Brown, D. D., Thomas Winter, D. D., John Dowling, D. D., Old Winter, D. D., John Dowling, D. D., Old Experience, Rev. D. M. Reeves, S. Baker, D. D., Rev. T. Edwin Brown, Rev. Robert Lowry, Warven Randolsh, D. D., Rev. R. Andrew Griffin, Rev. John Love, Henry C. Andrew Griffin, Rev. John Love, Henry C. Fish, D. D., Rev. Wayland Hoyt, Rev. J. Peddie, Rev. D. W. Faunce, Rev. S. W. Cul ver, D. J. Yerkes, D. D."

Several of these, as Pentecost and Jeffreys, are in some respects broader than professedly open communionists. If the balance of these "contributors" do not fully there can be seen to state the second that the stock is say that the second that the stock is say there can be seen to stock is say the seen to stock it is pathize with the sentiments aims of this paper and these men, then they full he will receive ten per cent. in the publitists and the world.

for Mr. Pentecost, by the Watchman and to use. It is certainly en good" to be here in the court, of Boston, that he is in full sympaths entire share if he can, during the share Theological Seminary; and if our thy with his church, and all Baptist churches gain in a house to work in.

"The brother to whom this awakened interest is due, is not, as we understand him. which shall separate him from the church he serves, and by consequence, from the honor of having been the first legislator in the world, in its latter ages, that fully and lest I write too much for once, I will close R. J. R.

Beginning been the first legislator in ness for Christ, as Dr. J. M. Pendleton. But and purpose to stand with the great body of his brethren. He does not essay at all the mission of the schismatic. His action, that the great body of his brethren. He does not essay at all the mission of the schismatic. His action, that the great body of his brethren. He does not essay at all the mission of the schismatic. His action, that the great body of his brethren. He does not essay at all the mission of the schismatic. His action, that the great body of his brethren. He does not essay at all the mission of the schismatic. His action, that the great body of his brethren. He does not essay at all the mission of the schismatic. His action, that the great body of his brethren. He does not essay at all the mission of the schismatic. His action, that the great body of his brethren. He does not essay at all the mission of the schismatic. His action, that the great body of his brethren. He does not essay at all the mission of the schismatic. His action, that the great body of his brethren. He does not essay at all the mission of the schismatic. His action, that the great body of his brethren. He does not essay at all the mission of the schismatic. has been challenged as irregular and indiscreet he does not defend as official or denominational. He is in sympathy with the Baptist churches of the land, else he would not be of them."

Mr. Pentecost, at the Long Island Asso ciation, claimed as much for himself. In the words of a correspondent, "the church he served stood where the other churches of New York, the organ of the Freewill stood, and while he was its pastor, he should Baptists. In this paper, liberal or open conform to its order." And yet, no sooner did the church make official declaration of its Hyatt Smith, Jeffreys, the pastor of the unchanged position, than he resigned his office. expressly assigning that declaration as his ground for resigning. He says that the making that declaration has had the effect "to develop such a want of harmony of views between us upon the subject that, were I to remain pastor under present cirground for resigning. He says that the were I to remain pastor under present circumstances, I should have to exercise my cumstances, I should have to exercise my office with such a limitation of personal liberty, as would render my ministry a cramped and unhappy one." He claims, then, a "liberty" to do in his office as pastor things that are reproved by a frank ty, by atwa-thirds voice of the Board of the Boa statement of what that church holds, in common with the denomination, as a body! The consistency and the liberality of this peeced at a previous Annual Mesting, or many attitude are in most admirable harmony mended by two-thirds of the Beard of Manual with each other message decrea their desi-These movements and departures in the

North do meet intimately sonesrn and effect you at the South. The episeutic comme need here a few amonths ago, and you all smiled at it as a more local disease; but new it has named, like an strial wave of contagion, down sad over the whole South, and such will be, in a greater or less degree, the tendency of this contagion; if this this said dangerous liberalisti, West has been begotten here by a class of our would be popular ministers misti impatient and mhamed of denominational lines, and who, like Mr. Pentecost, cannot brock church control. What the vertacable Sounder H. Cone forosaw and fearod, hee, leideed, there upon the present paper, to show what part the Rapits is not incommission.

It is that in securing this government. It is enough for my present purpose to have shown the existence of a government justly entitled to the honor often asserted to consistent or isoproper. 5 And touching ministerial authority tists generally, it if only one that's step in

South in this list, Eid. Samuel Bakes, P. fessor elect of Church History in Bethe College, and pastor of the church in that city, and F. Johnson, late of Florida, but now of Albany, Georgia. The latter is said to sympathise strongly with Smith and Pen-New York, November 25, 1872

#### TEACHERS WANTED.

Twothoroughly qualified Baptist trache gentlemes, can find fields of Isboria Arken. Landry parish, Ia.

#### Southern Bantist Publication Society.

TAKE NOTICE. Now, it is not in the power of the sgeat to all cases where it is reasonable; but not until and do you trust Gad, and labor and mye

let every stockholder send forward twentyexhorted to "examme hinnelf and so"-i a possible. Then the Society can purchase a

BUSTNESS CHWITTES: J. S. Stantos. J. W. Dillert, J. R. Graves, Prest., W. D. Mayfield, J. W. Dille R. G. Craig Treasurer. CONSTITUTION.

WAME.
ANT. 1. The masse of this Society shall be the SOUTHERN BAPTIST PUBLICATION SOCIETY.

Anr. 2. The object of this Society shall be to promets ovangelisal religion by means of the Printing Press and Colporinge MEMBERSKIP.

A numb. The given of \$50, subsuibad og f seld

ellswed to represent by ballot more than \$1000, or to hold more than \$2500, except by special maxmission of the Beard of Managers. It is slas presided. That such stockholder shell be presently paid the dividend upon his steeh de-

oations of the society; and whea the society stand in a mass light before American Bapgoes into operation he will receive the anassal
dividends in its pablications, to be selected by
himself. These be can sell if he does not with

OFFICERS.

Anz. 4. The Officers of this Society shall be President, 14 Vico-Presidents, Correspondise Secretary, Becording Secretary, Tressorer, see twenty-fivo Mnaagers, who shall be elected se-aually by ballot, and who together shall consti-tute a Beard of Managers. BOARD OF MANAGERS.

Any. 5. The Beard of Managers shall have power to appoint its ewn mesuage; elect its ewn Chairman and Secretary; appoint an Editer of its papers and publications; Standing and Special Committees; also, its Agents and Col-(Provided always, They conform to this Constitution); assign the duties of the Corresponding Society: superiatend all publications of the Society; setablish Depositories; and in general to water over the interests and transact as business of the Society. Seven members shall sonstitute a quorum, who shall receive a liberal mapensation for the time given to the Society's

### TREASURER.

Agr. 6. The Treasurer small give bonds is such na amount as the Board may apparat; chall make an Annual Report to the Society. MEETINGS.

Anr. 7. The Society shall meet sasselly, si ELIGIBILITY TO MEMBERSHIP AND OFFICE.

ALTERITIONS OF THE CONSTITUTION.

Anr. 9. Alterations of this Countitation by be made at the Annual Resting by of two-thirds of the members pressat. OFFICERS FOR 1872. J. B. Gaavm, Praifiet.

O. W. Griffia, Tona. J. F. Cash, Ma.
R. Mills, R. C. J. L. Bayashin, St. T.
M. P. Lewrey, Miss. J. J. D.
J. B. Link, Taxas.

M. W. Philips, MANAGERS.

BOARD OF MASAGERS.

B. Yeung, Miss., Jes. H. Barun,
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A. Leften, Tenn., Dr. Bebart Leit.
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W. Dillard, Tenn., J. Ph. B. M.
L. Mitchell, Tenn., H. Mood, H.
R. Polsmin Tenn., H. P. Lossey.
G. Stantan Tunn. M. R. Rockley, M. R. Stantan Jann., M. S. Buckley, S. C. Canada. Tenn., W. C. Canada. Tenn., W. D. Mayfeld, and C. Dunisses. Tenn. W. E. Penn. Tomas. or ales

Baptist Doctrines, Principle DEPORTANT DOCTES 1. One Lord, one Paith, one In

. A. That an incusation in the the lang Lord, See Bem. vi: .. 1 Cor. xv: 29; I Poter III: St.

1. The Grace of God, the only Hope and Falth on Christ, the Justification.

5. The Word of God the Instru Spirit of God the Agent in the

4. Roch visible Church of Chris of scripturally immersed believe believers and their nessessies al ere on probation,) associated by ment to shey and execum all com Christ, having the same organic officers, and ordinances of the salem, and independent of all of edging as lawgiver in Elon but mitting to as law he has not a Boss. 4: 7; 1 Gor. i: 2; Eph. i: Acts H: 41, 42.

K The "Lord's Supper" is semmemorative ardinance to be by a Church of Christ as such (the capacity), not as a test of parsonal feeling of sas commu enather, as Pedobaptists arrons only to show forth Christ's the egnia; and being a Church sel, deatally, a symbol of Cherch rele soqueatly, anly these sharehes in this or linence that agree in tica. The seember of une cha the same faith and order) cas in manica of another only by an and not by right, for each church i boing made the guardien of the secred first, is invested with the discipline those whose relations gives the right

6. Christian Baptism is the bolisver in water by a qualified is the name of the Trinity, in the burial and resurection of femion of a death to sin, naion conscoration to his service. therefore, can answer this deal fession of baptism cannot be me except " the children of God by 1 16 and xxviii: 17; Mark xvi: 161 Acts vili: to the close; Bom. vi: Gall. iii: 28, 27. Burying in water of ane design

only action; arnos the burial the only "likeness" or rearest in the world, for it is called the li IMPORTANT PAINCEN

1. The Bible, and the Bible al with human devices or tradiff

has been, the religion of Baptist

2. Positive laws (es baptism of baptism, etc.) are not left to in all cases require positive and p 3. To divide the positive

Christ into essentials and son-esse how far Christ is to be' obeyed, points we may safely disobey! fuse to obey one of the least of guirements or to teach others in in the guilt of violating all.

4. Every positive law, ordins in the church, not expressly comm pled, is positively forbidden, since

of one thing is the prohibition of e all human inventions and ant baptism, sprinkling, pour practiced for religious rites, for tural warrant can be found, und

sinfol. 5. Christ gave no men, sociat authority to traffic with the or li ization of bis Church or Lingde or change his laws, and substitu saother. To surrender what he ! is treachery-to change them, in

6. Principles can aeither SCOUPT omised. IMPORTANT PACT

1. All scholars, critics and lexic note, menimously declare that t is, first) and leading signification is to dip or samerse, while some scholars of any age, affirm that meaning.--[Liddell and Boott,Cal

2 Standard historians

primitive and opesialie baptima by the immersion of believers same of the Trinity .- Stawart 2. Nearly all standard Pedob

ters admit that the Bible does in command for, or example and there is the nimost diagreed disjon among them on what What parpose it is to be admini 4. All standard historians in

that the government of the ap Wah purely democratic, (that i people or membership,) and all pendent republics. All religious powers, and claratel Egvernissisie, (that is in the la The few as a contine,) and or syfully sounissance, her the egreha, or their preschers as

& No society, organized byen ing from those of the spoutoit Ferent aubjects, ordinimers, er b justly be called a groupel chi 40 a bunch of the things equal to the same the

& Protestant historians f ist churches are the only allies that have stend since if

Opticion societies, which have he doctrines of the gaspel to See Brilemma, p. 35.

ent the denomination

Eld. Secuel Baker, 1 hurch History in 1 on, late of Florida, but egia. The latter is said aly with Smith and Pan-

#### THE WANTED.

calified Baptist teacher fields of labor in Arkan. Address R. G. Coleman Chancy, Bayou Chicot, St

#### Publication Society.

NOTICE. art crops, or unforcement ey matters, they will hee 'f or the wholes of their

wa their netes cancelled me power uf the agent to - after it has been hunded The board will caseed in mesenitie; but not until thren skenld not be discour. wo reverses; trust in God, and as least, fifty dollars within. - him. We give you fine,

feet and immediate auc Baptist Publication Society holder send forward twentyif he possibly can, fifly s January i, or during wanted by the first day if 4- tha Society can purchase a ncs work: otherwise, it

ind, and labor and save.

r more before a press can be ale effort at paying np and ets under its own roof. Prest, J.S.

#### Craig Tressurer. BETITUTION.

WANE. PRESENTION BOSTETY

ebject of this Society shall he DELETERIT.

r of 250 subscribed and paid one a member or steekheld ad entitle him to a pertifica , permaally or by prany, is tan sificers of the Society. ovided that no one shall be ent by ballot more than \$1000, then \$2500, exact by receial the Board of Managers. It is That each stockholder shall be the dividend upon his stock demusl meetings of the Seciety, took chall he transferable spea he Seciety on the stock in any

givs ten per cent, in the sublisociety; and when the society on he will receive the annual he can sell if he does not wish

are if he caw, during the nier, to secure a great have on to work in.

OFFICERS. Officers of this Society shall be i Vice-Presidenta, Corresponding erding Secretary, Treasurer, and ingers, who shall be elected saand who together shall consti-Managers.

ARI OF MANAGERS. Bar of Managers shall have its ewn meetings; elect its hand Secretary; sepoint an Editor and publicatione; Standing sad litters; also, its Agenta sad Colany vacancy which may occur ta rer; enset its ewn By-Lews;
They ens/sem to this Constituthe duties of the Corresponding perintand all publications of the the interests and transact the Society. Seven members shall wrim, who shall receive a liberal

for the time given to the Besiety's

Trescurer enall give bonds to int as the Board may appoint; the direction of the Beard; and Annual Beport to the Society.

Seciety shall meet anneally, at Seclety shall meet annually, pines as the Board of Managers Special meetings of the Society by the President or Community, upon application of the Be

Officer, Manager, Agent or Calthe election of the Box aps he he a member in good IS OF TWW COMBETTUTIONS tions of this Constitution proat the Anaual Meeting by a role VECKER FOR 1872

Santist Dectrines, Principles and Facts

1. One Lord one Faith, one Immersion, Sph. c. 5. That an immersion is the profession of that one faith in the burial and resu that one Lord. See Bom. vi: 4-6; Col. ii: 12; 1 Cor. 17: 29; 1 Peter iii: 21.

1. The Grace of God, the easy francisties of Hope and Faith in Christithe anly medium of Jenti fentien.

E. The Werd of God the Instrument, and the Spirit of God the Agent in the regeneration of

4. Each visible Church of Christ is a company of surjustally immeriod believers only, (act of believers and their unconserves children and sechor -- bation,) associated by voluntary covenant to skey and excente all commandments of Christ having the same organization, doctrines. officers, and ordinances of the Church at Jerumlem, and independent of the Whiter, schoolsiring ne lawgiver in Non-bett Christ, and subto se law he has not enseted. Read Boss, it 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-8:

A The "Lord's Supper" is a positive and wative ardinance to he chasswed ealy by a Church of Christes such Ythat is, in church especity), not as a test of Christian followskip or permanifecting of one communicant toward coeffer, as Pedeliaptists erroneously teach, but miy to show forth Christ's don't till he comes again; and being a Church set, it becomes, incileatally, a symbol of Cherch relationship . conassemily, anly those chareles can participate is this ordinance that agree in faith and praction. The mamber of one church (though of the same faith and order) onn came to the communion of another only by an act of courtery, --- --- by right, for each sharch is ladependent. being made the genrains of the parity of the mered first, is invested with the authority to discipline those whose relationship ordinarily gives the right

6. Christian Baptism is the immersion of a belisver in water by a qualified administrator. in the name of the Trunity, in representation of

Berying in water of one dead to ain is the is the world, for it is called the likeness of death.

1. The Bible and the Bible ulone, unafloyed with became devices or tradition, is, and ever has been, the religion of Baptists.

2. Is divide the positive requirements of Christ into essertials and non-essentials, is to decide how for Christ is to be enewed, and in what priats we may safely disobey him. But to retose to shey one of the least of his positive requituessis or is teach others so, involves ons in this thing, and all those who live on in the guilt of violating all.

4. Every positive law, ordinance, or practice in the sharch, set expressly commanded or exampled, in positively forbidden, since the specification of me thing in the prohibition of every other. Those

all human inventions and traditions, as inast haptism, sprinkling, pouring, etc., now smetised for religious rites, for which no scriptaral warrant can be found, and ere, therefore,

isation of his Church or Kingdom, as to make er change his laws, and substitute one thing for mather. To surrender what he has established. is breckery-to change them, treason.

6. Principles can neither be concered not

IMPORTANT PACTS.

in first) and leading signification of " Baptise,"

2 Standard historians anadisously ogres that Printipe and epastelie haptism was administered by the immersion of believers in water, in the some of the Trinity.-[Stewart, Bobiasen and

6. Nearly all standard Pedobaptist commentaters admit that the Bible does not furnish ens sent by mail, or \$4 per dosen copies by his command for, or example of infant beptiens, sad there is the utmost disagreement and contradiber smeng them on what grunnds or for what purpose it is to be administered.

4. All standard historiana sasaimessly affirm that the government of the apostolic churches an purely democratic, (that is, vested in the people or exembership,) and all the cherekes indedes constice. All religious societies having ties pomers, and clerical or erutaeratical unts. (that is, in the hands of the clurgy (8 fry ne o session,) act estide judeisk and sountee ance, ger should such assistles The, or their preschers as efficial ministeen of the gaspel.

from those of the apostolic sharehor, having Front misjects, erdingerous, orders in the missisfry in justing he collisis a propol obseral, or obseral if Grid, or a branch of the charols of Christ, for hings equal to the same thing are equal to

Protestant historians frankly admit that rches are the only religious com that have steed since the apostles, and as es, which have preserved pure Arkansas Department

SCATTER SEED.

In the furrows of thy life, Scatter seed! Small may be thy spirit field. But a goodly crop it will yield; Sow the kindly word and deed, Scatter seed!

Sun and shower aid thee now, Scatter seed! Whe can tell where grain may grow Winds are blowing to and fro, Daily good thy simple creed, Seatter sead!

Up! the morning flies away, Scatter seed! Hand of thine must never tire, Heart must keep its pure desire; While thy brothers faint and bleed

Scatter seed! Though thy work should seen to fail, Scatter sead! Sesse may fall ea steny ground; Flower and blade are often found In the clafts we little haed.

Scatter seed! Speing time always dawns for thee; Scatter seed! Ope thy spirit's geldes store, Stretch thy ferrows more and more. God will give te thee thy need:

Scatter seed!

"THE MIDBLE LIFE." Bro. Epros:-I have read, with the greatest interest, your articles on the state of the departed. The views are most all new presbytery to try a preacher. to me, and quite contrary to the pulpit teachings I have heard from youth; and I think they shed a flood of light upon many passages of God's word, and correct several important mistranslations. I can now see that Christ did not go to hell; the hurial and resurcetion of Christ, and pro- but only to paradise—that is, in hadenhasien of a death to sia, union with Christ, sud which is but another word for the unseen conscoration to his service. One mode only, or the spirit-world. I see that it was in faccion of baptism cannot be made by children, lifted up his eyes in torment and saw paraexampt "the children of God by Feith." Matt. 11: dise, and recognized the poor beggar, who to attend and answer before a regular con-15 and xxviii: 17; Mark xvi: 16; John iii: 2, 3; once lay at his gate, resting on the bosom of Asia viii: to the close; Rom. vi: 4, 5; Col. ii:12; Abraham, in a happy, honored place. So that sinners are unhappy and saints are happy in hades. I learn that the saints all rest in peradise until the resurrection, and then all when they die. I am thankful for the light dence of his guilt. you have given me on that; indeed, all this to ask of you a favor that will be regarded a great favor by many, and that is, is all cases require positive and plans commands, a little book by itself, for general circulation. either to speak to or see.

BOSTON MOUNTAINS? were able to do it. It would make a little lisher will stereotype for a Southern author without the money or security, and so we 5. Christ gave no men, society or church the Baptists on or off the Boston mountains in with the ordinance or organ- Arkansas, or in all the other States, who will the price (fifty cents), so soon as six hundred copies are paid for it shall be at once brought

out. We wait to hear from all interested. We hope the day is not far distant when the Publication Society will be in successful operation, with plenty of capital, so as to be able to stereotype and publish any book that L. All scholars, critics and lexicographers, of any is worthy of publication; and that day asts, me moneyly declare that the primary (that depends upon the readiness of the stockholders to pay up. If all would pay \$25 is to dip or comerce, while some of the very best each next January, a house could be purwhilers of any age, afirm that it has no other chased and the presses set to work within Mat say you, brethren. to this? or shall we have to wait until the last day of grace (1875) to start?

THE HIDDLE LIFE. All who wish what has been and what remains to be written upon this subject published in nice book form, will indicate it by forwarding fifty ceuts per single copy, to be express. Pastors could engage a dosen in each of their churches. Address,

BAPTIST. 361 Main street, Memphia, Tenn.

Tradute QUERY its his his Rso. Entros : On Saturday, Angent 31 1872, at Macedoniw Bantist Church of Christ. in Independence county, Ark, a charge was brought against Eld. Robert W. Thomas, moderator and master of seed church, and where he held his membership, by Bro. typillion typinniss which no Christina can Jahin Rutledge, one of the descour of mid church, for lying, he having been notified in in any way, recognized at scriptural writing by the hand of the clark of the church; On the day appointed he (Themas) failed to appear, whereupon the church pro-

af the gaspel throughailegen dail proof, proven guilty of gross lying

together, whereupon they proceeded to to live with the gullty, and so the Savior action, but a withdrawal of the church's divided listo two classes: The most ches knowing the fact, as one of their members and all against the church of God, it is very deprived of an and one of the descons of said church sat seldom present for even the innocent to many ordinances—fact which shows that they do Christian church or a Christian church in the gain until the gallty party, though divorced, not below to pasters, but to the churches.

WEERSAS, As Rehoboth Church did receive with contempt; therefore,

both Church until she rescinds her sction in the reception of R. W. Thomas.

Now, Bro. Graves, did we not do right? Since the chaoge a hrighter future opena before our church, and may an allwise Providence guide her in all truth.

a church has, or has not, the right to try its members, pastor, descons or not? Thomas says it has not, but that we must call on the

T. W. WILLIAMS, Church Clerk. October 14, 1872. Orimon.—We see nothing that presents the least difficulty in this case, provided the

J. H. R. G. GAADNER, Moderator.

therefore, can snewer this design, sad the pro | hades-not in hell-that the rich sinner sustained by three witnesses, one a minister. 2. The accused was duly notified in writing

ference. This was a scriptural course. 3. The accused failed to appear. It does not appear that be plead inability to attend. asked for time, protested against any irregularity, or asked for an advisory council. He saly estion; since the burnal of a dead man is together—not one by one—are glorified, and evidently treated the church with contempt, ing Miss Smiley's baptism. I should make cised control over the inferior clergy. The them that do despite to his name. Let the come with Christ to the judgment. I shall and left it no other course to pursue, in selfnot preach any more saints into heaven respect, but to bear and act upon the eviling in Croser Seminary. I am quite sur- was developed in its repulsive deformity.

4. It appears that after the lapse of one your positions are new to me, and I write month, said Thomas, not appearing to offer "satisfaction" or the least objection to the action of the church, a committee was ap 2. Pentire laws (as baptism and the subjects that you publish what you have written and pointed to call upon said Thomas for his 2. Penare laws (as paptism and the subjects than you have written and the unconverted two ordinances—bestiam and the Lord's bership—what then? I cannot certainly bear us calling this the Christian church,

We cannot see what course was left to the tian of any name, and sinner, too, would church but to do as it has done—publish the buy and read it. It will not injure the facts to the world, and warn all churches book you are writing it for, of which it is the against him as an excluded minister, dis. seventh chapter, but help to sell it, by qualified to preach or to administer the making it known. Will you not gratify me ordinances. The fact that another church tiem. The propriety of this course is not pastors provide for their removal by arro ing souls. Nothing so wickedly selfish has received bin, if it is regarded as restor ing him to membership, does not restore Asswer -We would, with pleasure, do him to ministerial functions. His exclusion this in January or February, provided we has certainly nullified his ordination, as it by it will be seen from the following quota- far better, if Bro. Pentecost had acted as did his membership. Before he can be reinbook as large as "The Trilemma"—say two stated in the ministerial office he must be hundred pages—that could be sold for fifty re examined and ordained by a presbytery. cents, nicely bound; and it would cost about and that presbytery is charged, by the Spirit with Baptist matters as any one of his day. York. When Mr. Colgate applied for bap-one of them, and we will bid you a cheerful \$300 to stereotype it, and no Northern pub. of all truth, to see that he is a man of He says:

"good report." With the lights before us we must decide are shut up. Now, if there are six hundred that the Rehoboth church acted hastily and rite of baptism. To the churches are com- out the inconsistency of such a course. On unwisely in the reception of Mr. Thomas. and, if she retains him and puts him forward subscribe for one or more copies, and forward as a minister, will act disorderly, and should be treated as such by all her sister churches. We think in all cases where a minister is Rehoboth pursued in this case, that a council of ministers and members should be called

Bao. Epizea: -I. A brother puts away his wife for adultery; marries again without a divorce. 2. The civil law takes hold of him, and a bill of indictment is found I. The church excludes him; he removes to another State, and applies back to the church for restoration and a letter of disanswer at an early data. Furthermore, I

September 24, 1872.

receive said Thomas after his exclusion, they allows divorce for that sin cay; yet, to avoid fellowship from him. Thus he would be beliaves these to be a Christian church; the

R. W. Thomas after his exclusion, and wife; and the church must judge of the farther property of my position. I gless in but one true church of God; the Lamb hm thereby treated the action of this church complication of the civil case with the grand the independent form of church tovern but one bride. Jesus never encouraged jury, and be governed by the facts in the ment, and seept all the esesequences legiti- polygamy by speaking of his brides; he with contempt; therefore,

Resolved, That Macedonia Baptist Church

Case. If he refesse to get a divorce, the sastely resulting. Without evolving the espoused to himself but one beloved. Her ha

of Christ held no fellowship with said Reho
law charges him with polygony; if he thought in its fullness, I only say that it has sworn to cherish to the end of time, considered to the end of the churches, that the ordinances belong not marred by division or error. It will marriage. Polygamy is forbidden. 1 Cor. to them. There is no heresy tangent in then be found that she has always kept in Bid. J. H. R. G. Gardner is our present vii. 2; "Let every man have his own wife, Croser Seminary. pastor, and, although difficulties have sure and every woman her own husband." See Bro. Pentecost says: Baptist churches be a pure virgin, comprising a converted. rounded our church for sames time, the also 1 Tim. iii. 2, 12, and other places do not vote spon the quartien whether or membership. This brids will never apostaexclusion of Bro. Thomas has given the As to 1 Cor. xi. 10, we think the passage not the passage and the passage in the passag church and community general satisfaction. probably grew out of the Corinthian troubles | baptised, but whether after bepties they shall need that some such man as a. Campbell respecting marriage, and the habits that had he received min the fellowship of the church. should come along and reform her. God come to them from Pagament. Corinth was If this base, it is quite useless for persons to keeps his own elect. To obsing to reform the one of the richest cities of the world, and as come before the churches at all, are at any rate church of God is about as presumptuous as Bro. Graves, we wish your decision whether heathens, very dissoluto; and though con- till after baptism. But I never knew the the infallibility bull. Thus church exists verted, many persons would naturally he 'question,' as here stated, to be put to a now, and has existed ever since the days of disposed to cling to some of their old ways church. The question, as far as I have Christ, and if it is the Campbellite, society it Many do so now. The "swarzing" advice, known or heard before, has been in sub- is not the Baptist; and conversely, if the however, is a general principle and is applies. stance, this: 'All in favor of receiving this Baptist, it is not the Campbellite. ble to general habits and is fortedden.

Bao. Enros :- In the discussion of church | But Bro. Panteecst says, 'I deny that the what constitutes a New Testament coclesic. ordinances, especially as it regards baptism, church has any sutherity sither to sutherize or They know the Campbellite society does not has it not been clearly developed, that some forbid baptism.' The italies are his. Again, 'fill the bill;' but for fear—a puerile, mean, the least difficulty in this case, provided the statements are according to the records, and we doubt not they are.

1. The pastor was charged with gross lying—a public offense—and the charges exists North as well as South. There applies the second of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, wholly in the hands of the administration of the subject, independently of church is now, which they know is not the Christian church. They will insult their modest Campbellite friends. They peared in the Examiner and Chronicle, New | tist pastor. If I mistake not, ecclesiastical would treat no honorable citizen as they York, an article, by J. M. P., some weeks history tesches that promment among the treat Jesus in this matter. If said citisen since, so timely and so potent, that I have early corruptions of Christianity was the had a lawful, acknowledged wife, and some clipped it, and beg a place for it in Tex relfasanmed, and then the selfasaerted name, would they call has been assume his

prised at the injustice done, by representing "I wonder that the Brooklyn pastor does me as saying, 'In the Crozer Seminary, I not see the impolicy of his theory, even if am glad to say, the teaching is that the ordible sees no weightier objection to it. Sup. again, we either come to believe our own nance belongs to the churches, and that poee he should baptise persons on his own ministers are the servants of the churches. responsibility, and the Hanson Place Church supper. I suppose the Hanson Place pastor say, but my opinion is, that it would require Christian church, or we do not care what as not willing to say that the Lord's sunper does not belong to the churches, and, pastor and the church to lead to a dissolutherefore, took the liberty of changing my tion of the union, so auspiciously formed. words from the plural to the singular, that I say this, supposing human nature to be in rather than do wrong; and surely Christian he might make an issue exclusively on bap. Brooklyn what it is in other places. Many-selves from odum at the hazard of misleadaxiomatic. That 'ministers are the servants gating too much. of the churches, is a dogma not received "As to Miss Smiley's baptism. I think be courteous to-whom? His foes. For if by Bro. Pentecost and others. What I mean every one must see that it would bave been to be foes of vital Christianity, and, consetion from an article in the Western Baptist | did the venerable John Williams, in the case Review, for 1845, Vol. I, page 371, written by of William Colgate, who became one of our Dr. J. L. Waller, who was as well acquainted most useful laymen in the city of New

the duty of ministers, as such, to give the Mr. Williams said No, and kindly pointed mitted the keys. They can open and none reflection, Mr. Colgate saw it, and became a can shut; and they can shut and none can Baptist, in the proper sense of the term. open. The churches are the highest author- Who does not now rejoice that the firmners ity under Christ. They are not dependent of John Williams turned the influence of on the ministry for their existence, but the the Colgate family into the proper denomitried, to avoid just such a course as the ministry upon the churches. That propriety national channel? According to the great may make it expedient for the churches to commission, the baptized are to 'observe all assign the administration of baptism to their things whatsoever Christ has commanded. to assist and advise the church, especially ministers or servants, so far from being where the minister charged demands it, but denied on our part, is most earnestly and

her! The true and consistent policy for churches dependent for their existence on Raptists is to give no invitations to sister the ministry; the former reverse this order.

ohurches, and only through courtesy invite

If the Baptist position is not correct, the with Dr. Jeter, and so, I lament to say, with Park, London.

Authority is complete wishout the action of a church. From such a premiss, he is forced to accept alien immersions, etc. So it is read, Clifford Region of the ministry; the former reverse this order.

When the dependent for their existence on a church. From such a premiss, he is forced to accept alien immersions, etc. So it is read, Clifford Region of the ministry; the former reverse this order.

When the dependent for their existence on a church. From such a premiss, he is forced to accept alien immersions, etc. So it is read, Clifford Region of the ministry; the former reverse this order.

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When the dependent for their existence on a church. From such a premiss, he is forced to accept alien immersions, etc. So it is read, clifford Region Region of the ministry; the former reverse this order.

Figure 1. The true and consistent policy for the ministry is complete with the ministry is complete.

The true and consistent policy for the ministry is complete with the ministry is complete persons she deems worthy by special invitalicense and the ordination of ministers are Prof. W.'s ablest apologist, an old man of Alex B. Waitting, M. D., New York. tion and vote of the church.—En. Barrist. solemn farces, and Baptist history is a de musual mental strength and of unblem-

I mean local ohurches, not what is called this direction so far, as to justify a minister the invisible, spiritual church, which, of in baptizing a strampet, who had been recourse, has no ordinances, for it has no organ- jected by a Baptist church. Alsa! for these isation. The churches are responsible to | times! Surely, God will preserve his truth mission. 4 Now what is the duty of the Christ for the preservation of the integrity until the end comes! J. M. Wood. church? Does the law, of Christ re- and purity of the ordinances. This could quire a bill of divorcement on the part not be, if the ordinances were not committed of the husband in such case? Please to their guardianship. Respensibility emer. [We have repeatedly called the attention would be glad to have your views on 1 Cor. ges from the guardianship. Again, the of our brethren to the wrong they do in zi 10. Yours in Christ, H. Pappy. ordinances belong to the churches, because applying to Campbellites the name they it is the province of the churches to say have of jace, years acrogantly seesmed. Answen.—I. He had the right to put her who shall administer them. I suppose this Their societies are, in no sease, a Christian away for such cause. And while this is will be admitted, for no one meer dancent church, much less the Christian church. It allowed, it is the only thing for which separa- nation claims the right to administer the gratifies them for us to catch the helt, earl tian is lawful. Matt. v. 32: "But I say ordinances, unless he has had the right con- sealet them in establishing this name me

offered and minimum and parties of the children are with well deling ye may put to mience the member of this church has been, by charge ignorance of footun men."

This follows intended in the children are with well deling ye may put to mience the ignorance of footun men."

The following from the inothing more or lest; and if the children are with well deling ye may put to mience the intended and market would be assumed to be called by their father's name, or aga, set as a face. Heaving the positions already laid down. "It would be assumed to be called by their father's name, or aga, set as a face. Heaving the shared the big system of the preservation of the ordinances of footun men."

The following from the intended to be called by their father's name, or aga, set as a face. Heaving the shared the preservation of the children are all the shared the preservation of the ordinances and the father than the children are a face. Heaving the shared the father than the children are a face. Heaving the shared the sha

called on Robt. W. Thomas to inform him of the name of the section of the church, and he refused to the section of the church, and he refused to the section of the church, and he refused to the section of the church, and he refused to the section of the church and he refused to the section of the church and he refused to the section of the church and he refused to the section of the church and he refused to the section of the church and he refused to the section of the church and he refused to the section of the church and he refused to the section of the church had the right to true to our own principles by hanseing them.

Some will say this is a hard gase. That is say to whom the ordinances about to all other religions with the name of Christ.

Some will say this is a hard gase. That is say to whom the ordinances about to all other religions with the name of Christ.

The Baptists sho de this thing may be

in church conference when he was excluded again until the gnity party, though divolved, in the following present another line of arruinent, furnished Christian church—that is one of many the following presents another line of arruinent, furnished Christian churches; but the Scriptness do requirement to be diverced from his precent by the independence of the churches, in

> person as a candidate for baptism, and after "The second class have more intelligence baptism as a member of the church, etc. than the first, but less honesty. They know Birrist at an early day, as follows: superiority of ministers to churches. These They would have too much respect for his "THE CRUBGHES' RELATIONS TO THE ORDI. ministerial encroachments went on till all feelings, his character, his standing; but they NANCES.—I have read in the Examiner, of July the 'clergy' claimed supreumey over the Beware! God is a jestous God; ha will the churches, and then ambitious bishops exerno reply, but for the reference to the teach. sequel is soon told. The Romisb hierarchy Baptists 'who do this thing' semember in

> used the word 'ordinances.' There are should decline to receive them into its mem- mislead others. When the unconverted very few such disagreements between the

tism, his purpose was to unite with the "It is nowhere in the Scriptures made Presbyterians. He wished to be immersed.

where the minister charged demands it, but bis request should be made before, not after, his trial and expulsion.

All can see in this an illustration of the position we hold and teach, viz.: that no church, or any one of its members, has any right to the communion table of another church. Should the Macedonia Church make ber usual invitation, Mr. Thomas would or could return and commune with her! The true and consistent policy for Dantiste is her and consistent policy for Dantiste is not earnestly and she she at a from being denied on our part, is most earnestly and stream teaching that is most earnestly and stream of the church, Brooklyn, baptized a Minister Church, Brooklyn, baptized a Hanson Place Church, Brooklyn, baptized a Hans ished character. He, in the columns of the "The ordinances belong to the churches. Tadez sometime ago, urged his apology in

tian is lawful. Matt. v. 32: "But I say ordinances, unless he has had the regar-conoccoded, he have the evidence of Bros. Jessph
M. You, A. W. Million as smit Eld. John M.
Harriagion, which went to fally establish her to commit solutory."

2 We think he should have obtained a divorce. Thus, of course, are commanded to be obtained and give the church attraction, obedient to law, are commanded to be obtained and give the church attraction, obedient to law, and so live orderly lives the following pressure and resolution were 2 Pet ii 13-15: "Submit yourselves," etc.,
"This is cooplain to require elaboration or convinces us that Rentists are mercant; who also have the min establishing this name are formed on him by church antisority. When peculiarly, their own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we please them we are in her own; but, while we ar

Resolved. That the chair appoint a committee of three to call on the said Thomas for his clerical credentials, and, on his refusal to surrender them to the committee. The Scipture and the advice of discrets then the clerk of this church is requested to publish these proceedings in The Barrier.

The moderator appointed Bros. John The Market and T. W. Williams obligations we understand to apply equally shall be administered. Suppose the parties of least and obligations we understand to apply equally shall be administered. Suppose the parties of least ange of The moderator appointed Bros. John Rutledge, N. D. Hall and T. W. Williams obligations we understand to apply equally shall be administered. Suppose the sation to the husband and wife,

On Tuesday, October 8, 1872, the committee called on Robt. W. Thomas to inform him of the husband is bound by the law to her law to her whether that abunds had the right to

"The first class believes tnem to be a

not sustain them in this position. There is her bosom the true faith inviolate. She will

defend his honor and take vengeance ca loing so they may injure their own souls; for it is a mysterious, but well known fact, that perverted actions create perverted principles. To make a faise statement again and words, or our integrity declines. Let us not tempt God in this matter.

"But if we do not injure ourselves, we may

Some talk of charity, but charity beareth all things, even the displeasare of others, deserves the name Christian. They meas to we believe the Bible we must believe them bandon the misnomer. Do not call that prople the Christian church unless you elieve them to be the Christian church, and then suit the action to the word by becoming good-bye

### BANNING'S BODY BRACE Sent to any negress on Receipt of 215.

TWO HUNDRED THOUSAND SOLD Over 8000 Testimentals of Professional Consdance How to Muaruns-Yo. of inches around the bedy two

TOCAL,
PULMONARY,
DIGESTIVE,
BENOUS,
SPINAL,
BERSTAL and
FRIMALE WEAKNESSES.

EXTRACT PROBA LISTER-DESCRIPTION OF COMPLETEY

J. S. Critis, M. J., 28 W. Fallenth street, New York, Prof., Standard Smith, M. D., Hellevae Cellege, New York, Alva Salkerthweit, M. D., Hew Tork, Stangast H. Tyng, Bector St. Gearm's P. E. Cherch, M. Y Hev. James Hellirey, D. D., Pastor Scatal: Probyteries

charch, Her York. Chas. H. Zugalle, Clinton avenue, near Gales, Mesokiya.

#### A COLUMN TO BE ERAD.

the namer of a pool conscious toward God.

From the above all cars on that infant baptimic 1978 18 religious hill, beneaue it is not an can in no sense by considered an act of obed-mes. There is no law for it; and if so, the law could up be known by them? nor our fafaits exercise velition, love to faith; nor live they a mid amazina plate agreered by baption In find Seption thes to not only destructive of the fundamental principle of Christiantons: sleding-but it effectually putil it out affile power of the easy grankled in ambeliaf teraher Christ's semmend to be immessed, and it ines the unregenerate and nen-believer into the church-if these sociation that eprinkleinfants could be regarded as churches work ing rain to their souls if they believe they were reginerated by it.

1. Is Christian baptism a percental duty—i. e. enjulned upon parents, se was circumsision, o to be administered to their children?

2. Is Christian beptism the personal duty

a penilent hallever? persuens namever ?

If a persual duty, like circumcision, it say mover be the duly of the shild, though its parents were desellet in theirs and infant ben tion then effectually distroys believers' baptism from the emeth. But if it is the personal duty of a panism's believed, then it is not a parental duty. LOW SEINGLAR CREEDE

cursed. In bantism, act only are our ains remitted, but also the punishment of size is gracusedly partoness of wor. Daptism opens to every one of un the gracus heaven, which he through sin, was shut "- Chast, of Frant, igheil miliority.
Reiscopal.—Every person confirmed is re-

Quired to answer them questions:

A. "My manager in bantism; wherein I wan made a member of Christ, the shild of God.

And the first of these is the washing away the guilt of original sin by the application of

By haptime we are admitted into the church, reantly are made members of Christ,

" In all area the entward baptime is a means By water, thee, as a means, we are regreed.

p. 398-4 What is a Escrement:11

the party haptised into the vissible church, but

ment, to be continued until the end of time." "The fleacy of baptiam, (p. 148) is not tied to that moment of time wherein it is administered ; yet, notwi-hatanding, by the right use of this ordinance, the grace prosuced, is not only offered, but really exhibited and emferred by the hely gheat; to such (whether of age or infants.)

" The Kindle Charab, which is also Gotto ecusists of all these that profess the true re return to earth to communicate with his ligion, mostler with their children; and is the live brethren, for whom he felt a concern hisodan of the Lord Jesus Christ, the house and only second to his own wretched condition. family of God, out of which there is no ordinary If he could have returned, would he not have ten thousand new amount subscribers could pessibility of selection ?"

Every such person is a disciple pardened reand has submitted to the shove mentioned institation." ... dlar. Complett. If Haptist Churches are not churches of

Christ, then all Campbellite ministers are unsastised and without authority to baptize. How, Campbellite ministers dany that Baştist

Charanas are the true characters of Christ visible, or that the design of their heption is Seriptural. They are, therefore, all unhaptical and unordained. ... suppose they grant that Brown Churches are the true churches of Christ: Compbellites then manifestly are schismattes, he who has the keys of himes opens and having here excommunicated as heretics and All can see if Boptiste, should receive the

immeraions of the above societies, they would righteous and the wicked the former desire inderes a with error. Bentismel Selection not to to forth the had gite troubled and societies, holding and teaching such a deciring,

intera. The erdination that have no force or religity beyond that which is imparted by the body whose set it is and if that body is not a small national that the body is not a small national than the body is not a small national than the body is not a small national than the body is not a small national that the body is not a small national than the body is not a small na

In view of these considerations, it follows that Scriptural churches mond not preognize, in any very these unteriptural organizations as Scriptural either by word or action, as to the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith as delicered in the New Testament. They may not fraternize with or connive at hereny. And the obligation thus resting on Scriptural churches.

our owners have a server of the arm on the minutes of the order of the

whether that obused had the right to

saints guarded from introdion on the part of as coming from the deal the spirits of dead recognition on the part of as coming from the deal the spirits of dead recognition of dead recognition of the part of as coming from the deal the spirits of dead recognition of ted, many persons would plays a madard A temet of releastonnes type tadt os tnoditive but the spirits of bad men are not allowed communicate with the living, would be to expression of ideas by words, or significant to enter the peaceful rest of paradise, or to rise from the word. The body of that dead articulate sounds, for the communication of come \_\_\_\_. Were ther permitted to do so, person would have to be raised un sud re thought." It may, then, be regarded as the the wicked there could disturb the repose animated by the spirit before it could hold instrument of thought and communication and enjoyment of the friends of Jesus as converse or have communication with the A very able writer says: "By language we they do here. Blessed rest, indeed, where living. Who will claim that this can be may mean either the power which man

is ameliorate, in any respect, their condition in the been raised up, whether by prophets or we view it in the former sense, it is a natural middle life. The Surptures teach that at by Christ and his apostles—was the raised power, and, therefore, an original tendency danth the blessed dead, come frame their person permitted to reveal anything he or she of the mind; and, if this be true, man has labors, both as respect to these living on may have learned, saw or heard, in the no more invented language than he has this earth and the spirits of the lost in hade; spirit land; nor was Paul permitted to speak thought. and not only is their work, their labors, of the things he saw and heard in paradise.

We may regard the powers of thought carea and anxieties, but even their prayers. Now, if the raised dead nor the inspired and language as elements of intelligence. are ended. David could exclaim, with the apostles, who we know were for a season in And, although they are so different that are eneed. David sound or consultation of control of the prayer be spirit land, were not permitted to give they cannot be considered as identical, yet they are proper subjects of haptism; seeing in the critical proper subjects of haptism; seeing in the critical proper subjects of haptism; seeing in the critical proper subjects of haptism; seeing in the proper subjects of the proper subjects earth life ocase. How vain to hold the faith good or bad, dwalling there, are permitted notions, general ideas, or thoughts proper PARRETTRELARS.—See Confessions of Paith, of the Catnotic and Spiritist, that our to do so in any concernable way? sainted dead can pray for us, or that we [What remains to be written concerning with certain signs. Language and thought "A mearancet is a hely ordinance institu- should pray to them to intercede, or in any, the Middle Life and the application of the are thus to be regarded as the relative conted by Christ; wherein, by sensible signs, way assist us. It is setting aside the sole facts and principles that have been evolved, ditions of each other's activity. The power Christ, and the benefits of the new covenant advocacy and intercession of Jesus Christ to to the refutation of modern Spiritism and of thinking tends to energy, but this is are represented, seeled and special to belivers." practice it; it is to reject him altogether, for Swedenborgianism, will appear in the book, dependent upon the activity of the power of Or Raremu-p. 144.—Baptism is a sacra-unless he is the only mediator between God of which these articles comprise a obepter; speech. The result of these combined tenment of the New Testament, erdaised by Jesus and men he is not a mediator at all. How which work will be issued so econ as other dencies is thought in language and language closed the lips of my sainted mother, that has appeared has been thought out when tions, and notions are fixed only by words. also to be unto here, a sign and seal of the cove-they had breathed the last prayer her spirit others were asleep, and written as moments Words are the least part of significant lanever could breathe for me. Her service of could be seized from regular duties. It guage. Language deals in concepts and ever could breathe for me. Her service of could be seized from regular duties. It guage. Language deals in concepts and to visit the churches on the line of the which sacrament is, by Christ's own appearance to the Mississippi and Tennessee, Central, and New Her would the prayers or ministry of saints of the Middle Life be issued in small ference to conceptions, that we may avoid Orleans and Jackson rai roads the coming or argels beneft those who died in impeni- book form, and cheap, so as to be in the the vagueness arising from the use of the month, or a portion of them. Should be tency, for the word of God distinctly teaches reach of every one. ... If friends will advance word conception to express both the act of us that "as the tree falleth, so it will lie;" that he change can be wrought in the moral amounts, from fifty cents to \$5, and receive nature of the lost in the spirit life. The pay in books at fifty cents single copies, or dread fiat of a just God is: "LET HIM THAT IS \$4 by the dozen, I shall take pleasure sound philosophy, We will, then, employ as that great belongeth nate, according to the FILTHY BE TILTHY STILL." Forever filthy, in completing and issuing it at once. Six council of God's ewn will, in his appointed polluted and vile, and, consequently, miser hundred sending fifty cents this week would able! We learn, also,

Il. That Dives could not, in any form, done so? Who can doubt it for one moment? be added to our list, would contain more to the act by which different similar, attri-CANTASLETTE. - The hellef of one fact. [i e., This is the question for the reader to decide, that Jesus is the Messiah, I is all that in requi-sita, as far as faith goes, to salvatica. The helief of this one fact and submission to me institution [immeraion into the name of the Trinity,] expressive of it is all that is person or thing, or in spirit form and with by ut), but judged from our eye that it did that which is or may be known by certain spirit voice, or by the voice or pen of earthly contain, very much more, and knew that if signs or marks; that is, by constituting, medium, have communicated with his gracested in the fallest sense of the word, the brethren, would he not have done so? You ment he has believed this one fact, are bound to answer this in the affirmative. But he had not returned, he did not, and, therefore. it is conclusive that he could not

do so. We learn 12 If Dives could not return to earth to embodied spirit could do so. They are in prison, under guard. The gates of hades are looked upon them; as well as upon the righteour heither can depart thence until Scriptural shareh, of coarse its ordina ion can act course Scriptural authority.

In view of these considerations, it follows immensible for Division in the day of judgment to De punished. Though immensible for Division in the day of these considerations, it follows impessible for Dives, and if possible for any or all other impendent spirits why could he not induce white old of their uncounted somber to return to carta and

Diver would have delivered such a message do it.

So the living impenitent, every other lost for one descop, one good, active brother, distely concerned with the first only, we spirit that had lived in the flesh and left or one current sister, to reselve, by the grace omit the consideration of the second and worked relatives or friends, would deliver the of God, it shall be done or faithfully tried third. If we propose to constitute the facts we possess into a scientific whole, we must our delayed (and some of it long delayed).

Some warning, if permitted to return to earth for, either of these, without that across the facts are or what Paralles take Wolferfolder water Benefull encouraged them in a course of sin, if they

emphatically the wisked charte from treubling, done, by the will of living man or spirit? possesses of associating his thoughts with and the weary are at reat." We learn, also, it is worthy of special consideration in this largus, or the particular system of signs with 10. That good spirits ere negac requires our connection, that in no instance—where, by which different portions of mankind have permitted to minister to the spirits of the wicked, the special power of God, the dead have actually so associated their thoughts." If

enough to stereotype it some \$300 in any conceiving, and the thing conceived. put it right to press.

THE PROPOSED ENLARGED PAPER.

It has been asked if the enlarged paper

outh, in legrend us to desire that the a notion signifies the number of indiv

encouraged them in a course of sin if they ones in which to consummate this plan in the days of Charles il. the neglect of did not lead them into it, intensifies the Brethren, will you do it? We do not dictate this rule involved the royal society in much fishes that consumes them by adding stings or demand, but desire it of you. Think to memory that has been transformed into a what a noble testimonial it will be to your learned body an explanation of the follow-ing phenomenon. When a five fish is put this paper? Think what an immense amount into a basin of water, the basin, water and fish do not weigh more than the basin and The rap may be ultramundant, and yet that the teachings of Moses and the of good will be done by adding ten thought the do not weigh more than the basin and prophets, under the Old Dispensation, were sand new patrons, and at least fifty thousand water before the fish is put in; whereas, new readers, to this paper! Think how when a dead fish is employed, the weight of the whole is exactly equal to the whole is exactly equal to the whole is exactly equal to the fish and the say if the whole is exactly equal to the fish.

The rap may be ultramundant, and yet that deceased without additional tevelations from other with an effort it will take, and then say if the whole is exactly equal to the basin; the water and the fish are—shall prevent the Many learned and cinical with the fish.

duties permit me to complete it. What in thought. We cannot think without no

We feel justified in using the means at and concept to express the thing conceived Now, if we regard the product of the mind's between these products—concepts and no affilisticn with him. He taught the Bible, it Will Bro. Tupper or the board enable us which we proposed to issue, on condition tions. Concept signifies that which is grasped up or held together, and refers us matter than the present paper? When we butes are treated as one or the same act, by made the proposition we had not measured which separate individual beings are united the matter contained in sixteen pages of the as one by their common sitribute or attriwould take one hundred and tornty thousand more defining and distinguishing attributes. We sheets of paper, present size (33x46), per annum may, in view of the purpose with which we to usus it, which, of itself, will cost nearly set out, confine ourself more especially to \$19001. Running over the estimates given the consideration of notions, which are to us, we find that with the type purposed to be distinguished as simple and complex used, the proposed paper will contain some Those which are made of a single attribute four hundred and thirty eight uthousand are simple; those of more than one, complex. ocnimuniente with the Hving, no other dis more "eme" the volume than the present Simple notions are called, by Mr. Locke, We thought that this increase in matter simple ideas. These cannot be analysed or would amply repay an effort, on the part of decomposed into any constituent elaments;

paper—both for reading, and especially for ture of notions, for they cannot be such, more numbers. New absorbers can comcan set be considered gaspel or christian charches. The late engagement of Virginia, declared with refcharches. The late engagement of Virginia, declared with refcreace to all such:

We are confident that they be clearly explained and precisely senfed in your paper, as use must state, of paradise legisless legisless legisless legisless with to pay which it restricted by the wicked would be willing defined. The comprehension or content, of under one grand old tricks place with to pay. The comprehension of paradise legisless with the pay which it comprehension and precisely sented in your paper, as use must state, that most of ogrands of paradise legisless with the pay which it comprehension or content, of the comprehension of paradise legisless with the pay which it comprehension and precisely sented in your paper, as use must state, that most of ogrands and precisely sented in your paper, as use must state, they be clearly explained and precisely sented in your paper, as use must state, they be clearly explained and precisely sented in your paper, as use must state, they be clearly explained and precisely sented in your paper, as use must be desired they be clearly explained and precisely sented in your paper, as use must be a sentence of the paradise legisless and the pa binding in the aizeograposed, influenced us, unless they have thater sup relations 191 h. Sl per gras more for the maner and lo view and considered he whole "When these have will add mathe a whole "When these have will add mathe a whole in collection; Brownsville But fan more than incomed matter; far his that the rescharge and, fully march and this month Alabams shall be represented. more than personal impost and convenience, notice or idea, is defined that y use us to the will language an Alabama editor, or more than increased insuly and contenience, notion or uses, is deprecated with the shilling green us, by the added ten thous New others established and resident and we want range of the shilling green us, by the added ten thous New others attributes are reasonable for all the shilling green us, by the added ten though the shilling green us, by the added ten though the shilling green us, by the added ten though the shilling green us, by the shilling green u atributors upon any Bastist peper in the creation. On the other hand, the extent of mpt should his made to obtain them, and to which it is applicable. If we could know Higher Mathematica in Jack mingur Chilips a damagne Ch

character of the communications he would have told them that there was an endless hell; a state of indescribble inferity and anguish. It's being the make in four hundred!

States. Only one in four hundred!

What is varied to posse to resolve to make the carnest would come to the same swill punishment.

And we are justifiable in concluding, that if the being have would nave delivered such a message for the living impenited, every other lost.

For one descon, one good, active brother, one of some paper. With the work of the liver has been been and consequents. But it is not not in another, or now one source lion to the name of the paper. All work for January, and the new paper. All work the living impenited, every other lost.

For one descon, one good, active brother, of the liver with the liver to have been and consequents. But it is not a message for January, and the new paper. All work the liver liver to he was an end and consequents. The first the liver to have held the new paper. All work the living impenited, every other lost.

For one descon, one good, active brother, one of the liver with the liver to have the liver and the new paper. All work to have the liver only the liver to have the liver to do have the liver to have the liver to have the liver to have the liver to do have the liver to have the liver to do have the

and that the revelations from the dead land report toon; your example was seeing the matter, the same and that the revelations from the dead land report toon; your example was seeing the matter, the same and that the revelations from the dead land report toon; your example was seeing the matter, the same we was located whether a live or dead land was land that the revelations from the dead land report toon; your example was seeing the matter, the same was located whether a live or dead land report toon; your example was seeing the matter, the same was located whether a live or dead land report toon; your example was seeing the matter, the same was located whether a live or dead land report toon; your example was seeing the matter, the same was located whether a live or dead land report toon; your example was seeing the matter, the same was located whether a live or dead land report toon; your example was seeing the matter, the same was located whether a live or dead land report toon; your example was seeing the matter, the same was located whether a live or dead land report toon; your example was seeing the matter, the same was located whether a live or dead land report toon; your example was located whether a live or dead land report toon; your example was located whether a live or dead land report toon; your example was located whether a live or dead land report toon; your example was located whether a live or dead land report toon; your example was located whether a live or dead land report toon; your example was located whether a live or dead land report toon; your example was located whether a live or dead land report toon; your example was located whether a live or dead land report toon.

A definition, as regarded by the most acute and philosophical logician, is a cateacute and philosophical logician, is a cate-gorieal proposition, co isisting of elauses, or distinguished from other things. The latter member is really the definition, and must, in order to be adequate, express all the past year or two, fifty or more respectable attributes of properties contained in the members of the Baptist thurch have left that subject defined. Without this, we cannot body and united with the Methodists. distinguish clearly one notion or idea from this true, Bro. Herald? Christian Index another, and, as a consequence, science is And we happen to know that in another

Sir Hamilton's Metaphysiss

EDITORIAL BREVITIES.

REMERBER the editor's request of last week! ANNIHILATION is anavoidably growded out

WE want every one having alabe, large or small, to forward them this week, with

this mouth, and five thousand in January.

FIVE BOUSD NEWBERS OF THE BAPTIST, VOLS. now if you wish to receive one

J. G. ROBERTSON - Where ?- Your letter and \$2.50 to renew, are here, but you send the reception of anything, so it is from great no postoffice, or State. Will some one show names, and is a "liberal Christianit this to every Robertson you know. We connot credit, till we find your postoffice,

MEETINGS DOWN THE ROAD. - We propose pleased to hear from those who wish a visit in the interest of the great Baptust cause. ELD. S. R. FREENAN, who died in Jefferson hand; especially so, as we are warranted by last week, was a great and good man. Bro. B. J. Terry thus speaks of him, in a private conception to denote the act of corceiving, letter: "In the death of this great and good man; the church has an irreparable loss. a concept or notion, we must distinguish bold and fearless, and entire Baptist; no does need explanation. And we cannot make

> wanted to fili his place. ALL MISTAKES CORRECTED. -Just thirty- ests of the board? one days to 1873, and within this time we want to hear from every one who claims that there is any error on his account or business that should be corrected, whether it relates to the paper or Publication Society, or orders, or premiums due and not received. Such constant absence necessitates mistakes and inattention; the less must be sacrificed to the greater interest. The Publication Scelety is first with us poper next; but so seen sa that is in full work, their we shall forbear long and be kind." a: (ETal. BACK NUMBERS - We have this mesk sent

every pastor and every pairon in the four hence, they cannot be defined. Notions are inglight the first article of Middle Life; The following contributions, to the I a large number of back numbers, commenc-States, to obtain a few new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and to be further distinguished by their relation to new names, and the new names, and the new names, and the new names, and the new names are new names. especially since were proposed to pay a of content and extent, or their comprehen contains shall compagice publishing there in the West Tennessee Baptist Convention. brings: then forth to glory or to shame. But premium for every subscriber sent but the sion and extension.

then there is this difference between the superior, hearty and convenience of the look there for them. These retained and the superior, hearty and convenience of the look there for them. bams will add onesther and new subscribers

from Dr. J. M. Parkes, formerly Professor of Voorhees, 81; Union City

for January, and the new paper. All work

Desired to the second state of the second stat shall commence issuing certificates of stocks to all, who have paid up in full, and to all the world of wee; place)

This months and the next are the layored the ore proceeding to infristigate the cut state of the country; and well and to the country; and well and the country; and the country is the country of the country; and the country of the country of the country of the country; and the country of the c who may this couning January; and well entreat, every one to do so, even at a sacrificete and sid the board in securing the magnificant building sprthat the society out a go to work the lat of March sail a late and

Conventions and institutes will be held at in Columbus Kentucky in Thursday and Prince day, 12th and 13th instants, nader thank direction of Eld. L. B. Fish, Sunday-school seek in the rap spelled companiesties them selves for conclusive evidence that intercourse the beautiful the bourne is not forbidden to any present dispensation; are sufficient accomplishment of this. Bo right to work, were given, but the water found, by actually man.—Robert Dale Owen, Spiritualist.

The present dispensation, are sufficient accomplishment of this. Bo right to work, were given, but the water found, by actually and that the revelations from the dead and report soon; was crample will encourage testing the matter, that the Weight was the like or dead fish was made! 1 Occupy the state of second s We also learn from this issue interesting the series of a series a series of a series of a series a series of a se and Illinois, and not landistant from Are at kanssa will make it easy for a large number of brethren to come together . All Baptists be members the subject defined, and its de and Sunday school friends every where are fining attributes; that is, that by which it is invited to attend.

> neighborhood in Virginia, a Baptist minuter and a large number of private inembers have gone over to the Presbyterians, and that, too. in the heat of the memorial excitement What is the matter?. It seems to us that permanent churches, steadfast in the faith, would be a better memorial then can be made of stone or marble."-Biblical Recorder. There is seeded no strenger comment

than the above on the loose doctrines of the Herald and its influence in Wirginia. .... ( .... et The alien immersion doetrine is an measure of such weight, as to drag with it downward to a depth beyond sight, all else that is peculiar and sacred to us as Baptists, and has never failed to open wide the great flasd-

IV. and V., can be had for \$f each. Speak gates, that have let in apon as those sweep ing delages from the shadows of Romanism that engulph us, and prepare the way for Why not talk about enlarged truth, or an enlarged God! That is Gop and bruk of larged by Assau intelligence?

DR. JETER IN ROME.

Eld. R. C. Eagen writes : "il am pained to at read your thunderbok on Dr. Jeter's going to Rome. I think it needs explanauo "There will be thousands of dollars and

prayers lost to the Foreign Mission Board, from the fact of Dr. Jeter's having gone to Rome for the object specified. It is like a fifth wheel to a baby carriage.

Exactly so !. While it was written with no ill feeling, but only as it expresses the voice He was beloved by all; no one could find that comes from trousands of earnest, honest process indicated by the term conception as fault with him; yet, as a minister, he wea Baptists throughout the South and West, it sod it only. A strong and sound man is to do it? We are asked:

1. Has Dr. Jeter gone purely in the inter-

2 Has he taken his wife ?

3. What is the work assigned him?

4. What part of his expenses does the board pay? 5. Is he paid aty salary, and if so, how much?

6. What time will he consume in the

A frank, prompt snewer to these inquiries will be necessary to satisfy an increasing restless anxiety, that will work unfavorably give the paper such attention as it never if not met. The board, its funds and had before. Think of this, brethren, and scilons are of such public character, that brethren feel they ought to know. K.

per Eld., J. M. Chambers, \$10; G. W. Young, \$5; G. W. Johnston, \$5; Joshus Gardinen; :: \$5; Jno. Bateman, \$5; J. R. Graves, \$5; Jackson Sunday rehool, per J. E. Changer A. M. C. Bhile St. Wift. Moore, 85: Charles Creek Church, per Jecob Hill, 85: Alither 4 aren, to take up collection; afra B. F. ones and daughters, \$5 Miss McGo van, \$1. Mrs. E. A. Moore, 65c; Mrs. Cannell, Ganboh, \$10; .... Be Hatt - 25 to Men. M. Bart Senter 55; Muss Mattie Scott, 21; Miss was being Remain in behind Manager and Senter 55; Muss Mattie Scott, 21; Miss was take pleasure in becknowledging a walk w. Day, \$10; A. Friend, \$2.50; Mrs. Annie bear a message to it from the related some f Mississippi

ELDER M. P. LOWRE enerth be addressed as the Editor at it con BOTICE —All money for unber con BOTICE —All insper for unber

one to be the paper until it comes in will be even to be a supplied by all that I resure to the supplied by all that I resure to the supplied by the supplied SUMBARY. REVIVALE -The Lord Bustey!

at Beamerard and Magnelia W Gwinalettenin another col We have received minutes Chickasaw, 'Yalobdeha and Associations. Thanks to the sent them. We desire a copy in

of every association in the send them on brethrom man to Beauregard, and Las of the church there in Lond successful as a pagion and

field. His correspondents wi address him at Beauregard, Mis THE plan of a denominati adopted by the Kieriscippi I Convention, which bas been accepted by almost every amor State lesque la have commi Bertists of Alabama, In the n meeting of their recent convent the lader and Beptist, we find "Resolutions were adapted rec the Index and Baptist hadbe tire munication for the Reptiste of and a naited and vigoros effort of churches and pastors, the rate lation: provided an Alabama selected, with no office in the Su exclusive control over the depart

paper assigned to the State."

MES. BUCK AND ROCERS, MA I pious lady, who has been, for extensively and favorably know Mississippi, died at her readens the 13th of November, after st and severely of dropsy. She forty-fourth year, having lived Christian life for more than years She was a member of church at Ripley. In her last dis she was constantly expecting change, she gave diear evidence Jesus, and her readiness for if remains for the people of Go quested that we should presch sermon, and selected as the te occasion 2 Cor. v. I. That reque nlied with the fourth Sabbath in CERTRAL ASSOCIATION ASAIN -W week a brief account, by Bro G the last meeting of this body. Butt's notice of the meeting, will lish this week, contains so mu not in the notice of last week th not withhold it from the reader s special interest in the work Bro. Buti's style makes everyle read his articles, and we are no any disposition lo make invidicu sons, that the Central is the mo tion in Mississippi, and we questid

in Mississippi College. BRIEF QUESTIONS. We commence this work a serie Questions," which we hope w means of awakening some the investigation on some importawhich divide Christians. We hop questions to make the consistence mark question, etc., clearly appear people, and to others who may be was about these things. We the inconsistencies of some Baptists, an baptists, will appear also. We these "Brief Questions" regestions to such of our brethre times fall into controversy with

oppose Baptists' rigid conformity

they regard scriptural performan

can be found in the Southwest.

like for the spirit that animates !

body to permeate the entire i

hope all will read Bro. Butt's o

tion. He waited until the 25th

send it, but "better late than no

it be remembered that many of t

workers in Central Association wen

offer questions, first, on INFANT BAPTISM. Are infants born members of th or are they made members by ine Presbyterian confession of is Pue of the visible church." It Place it represents baptism as " ordained by Jesus Christ for the ion of the party baptized mible church." Now, let them to i is that children are born will in The visible church, and then, by dennly admitted lab the visible a baptism one taing to such he good fortune to be bern within the visible church, and at methic wase less for incase La of papties ag to one person and an nother person, three which are d his would confer a layer on the made this discovery by pointing dan'rs and verses in the Bible The Epicopan Provendonce "Kethodist Discipline" both repre that brought forward for bay baptized with major and the He received into Christ's hely low, if persons are in the church? ether by birth or by bantlein, she to be adult, unbelieving sinbers, still in the church? If so, why are rabject to dis classipline? And,

arch arready, with it they shot mion, are they admonished church"? If they are not en did they get out of it? Hor out of it? Many Prodokaplin

single until legally diverced and it not in their rategraphy and putting it may cannot with any diverced to bear hap

The second of th

ie new paper. All work.

at home until me get the same of it long deleved) have occurred from one most of the year. We sing certificates of steeks ing January; and weiled strato as, aren at a menis su board in securing the an an that the society can:

institutes will be held as in on Thursday and Princis h matante, under the Missouri, as wall as iso ot fandistant from At ta say for a large number:

Circuit, Va., during the fifty or more respectable pthit church have left that fth the Methodists Table 17"-Christian Index to know that in another irginia, a Baptist minister of private members have sbyterians, and that, too, r? It seems to us that steadfast in the faith. memorial than can be rble."-Bib and Recorder. so stronger comment he loos dostrines of the nes in Virginia all gla on: dostrino is an mendut to drag with it downward d sight, all else that is and prepare the way for ything, so it is from great liberal Christianity. ut enlarged truth or an

BR IN ROWE writes : "I am pained to ion Dr. Jeter's sorme to needs expisuatio L' thousands of dollars and le Foreign Mission Board.

Jeter's having gone to specified. It is like a It is was written with so as it expresses the voice ousands of caruest, houses it the South and West, it aion. And we emaet make or the board enable us saked :

gune purely in the interhis wife ? Bork assigned him ?

his expenses does the y salary, and if so, how

will he consume in the

snawer to these inquines to satisfy an increasing will work unfavorably Formi, its funds and o character, that

ut to know. K. iOSS, which is out to small

contributions, to the iniversity, were made at. Baptist Convention,

Seulsbury, Lauren, 128 \$10; G. W. Young, Joshua Gardnen: J. R. Graves, \$5 , per J. E. Glass. 225; Moore, 15; Che Hill, \$5; Kitchell ction; Brownsville otion; Mr. B. F. Miss McGowan, e; Mrs. Cannon, Ladies of Trenten 1 4 2 al. \$133.15 The

bott, Tenner B

Mississippi Department.

masion 2 Cor. v. 1. That request was commed with the fourth Sebbath in November. CHARL ASSOCIATION ACIES.—We gave last sek a brief account, by Bro Grammer, of can the fact be accounted for that the Bible the last meeting of this body; but Bre | 8378 not one word about it? latt's notice of the meeting, which we pub is this week, contains so much that was in the notice of last week that we can-In Buti's style makes everybody like to facile pen, to communicate with the readers of The Barrist on this subject.

The Central Baptist Association of Missismy disposition to make invidious comparisms, that the Central is the model association in Mississippi, and we question if its like ne be found in the Southwest. We would like for the spirit that anisnates this Central body to permesta the entire State. We hope all will read Bro. Butt's communica-

in. He waited until the 20th nitimo to and it, but "better late than never." Let delegates. abe remembered that many of the leading workers in Central Association were educated

BRIEF QUESTIONS.

We commence this week a series of " Brie! pestions," which we hope will be the man of avalening some thought and arestigation on some important points wei divide Caristians. We hope by these intions to make the consistency of Baptist meies tsuching the ordinances, the landmit question, etc., clearly appear to our own make, and to others who may be willing to about these things. We think some sensistencies of some Baptists, and of Pedo tists, will appear also. We hope too. sections to such of our brethren as some-

at some calldren as whom within the is of the visible church." In another les it represents baptism as " a sacrament

tised children enjoy? Are they less secure?

The practical worked the Movement on was it in not, what bave the haptised children sunday school musionary and colpoint in a some one more competent than my set to fin regard to the report, or resolution, on be found in the State. Its healthfulness is the state of the secure of

intion: provided an Alabama editor be why does not the Bible tell us so? Read the Finally, the session of the Sunday some

mains for the people of God. She rebaptized? Then infant baptism, which make sested that we anoung preach a funeral than half the Christians believe to be unmmou, and selected as the text for the foriptural, would entirely supercede believers baptism, which all admit to be scriptural. Finally, if it is the duty of Christian

parents to have their children baptised, how

CENTRAL ASSOCIATION.

BRO. LOWREY :- I herewith transmit you a sketch of the last meeting of our associate st withhold it from the readers, who take body. I should have written earlier, but s special interest in the work in our State. looked for some other brother, with a more

The Central Baptist Association of Missising the second Lord's day in October, 1872 The introductory discourse was preached by the writer, from 1 Cor. xv. 58; theme: Abounding in the Work of the Lord." Nearly all of the churches composing the

body were represented by letters and The association organized permanently by re-electing Eld. J. A. Hackett, Moderator, a Mississippi College. Bro. W. T. Ratliff, Clerk, and Bro. J. F.

Baskin, Treasurer. A sufficient proof of the popularity and efficiency of these brethren may be had in the fact that they have been elected to their respective offices at every meeting of the association since the war. They are brethren whom we love to honor. Bro. Hackett is a good parliament. arian, and presides with the dignity of a Roman Senator.

The association welcomed, as visiting brethren, Eld. W. H. Head, of Union Association, and Eld W. W. Keep, of Memphia. Bre Keep labored in this field for several these "Brief Questions" will afferd years previous to the war, so he was not altogether unknown to us. It must have Mississippi College.

as Walne, Hackett, Pettigrew and Lonex. Nearly every pastor now in the a-sociation was a former student of Mississippi College.

are they admonished to "Join to Sunda"? If they are not in the church. Bro. In the church where

meer assigned to the State."

Jews and Gentiles on the subject of circum work, such as has never been realized before and the writer appointed by this opired in the hearts of her fond parents.

inty-fourth year, having fived a consistent place of circumcision, the apoetles certainly increase of twenty per cent. on the entire peace of God seemed to dwell; and among when they complete their college course, to her deportment to teachers and school did not know it, or that were less faithful membership of the many of them the Lord seems to have enter at once upon some profitable business. mates, that no word of reproof or material

> committees. On Sunday, after a pleasant saved. meeting with the Sanday school, we listened to the missionary sermon by Bro. Keep, the further organization of the bedy by ideas of a practical business life. He may would return to her kind teachers and to the Lord's people present.

> came forward and stated that the executive board would need a thousand dollars for the aid of our two home missionaries the coming Davis, clerk, and Bro. H. Collier, treasurer, studied his text books in college. He would and that she had been made a partaker of year. The amount called for was soon pledged.

sippi held its twenty seventh annual meeting interesting and practical. The Peport on whereupon Bros. Isaac Treadwell and A. can be easily and promptly utilised. It has we are told that she extibited all these can be easily and promptly utilised. pri-ing the association, but seventeen have hand of fellowship extended. Sunday-schools Now come the striking We had rather a limited delegation of have organized a business department, or a moments she was entirely rational, though nine cantisms reported, three hundred and from Kosciusko Association; and would college career, a young may not only know fever, she was delirious. When questioned nine were by the churches having Sunday- invite brethren of sister associations to visit something of Livy and Horace, Bourdon by her fond mother about her hopes schools, leaving but twenty baptisms reported us more frequently and liberally. by the eleven churches having no schools. Are Lot these figures significant?

by which others would be infinenced. He enough time. said, moreover, that he had come to this

The country of the control of the co

d with water and the Holy Ghost, night and Safurday night in connection received a share of after thou. The association and into Christ's hely cannot with the secting of the association on adjourned put money. Monday revening,

for various pirposes. With full hearts the brethren shock the parting hard, and separated for their respective fields of labor.

Having taken no notes, this skerch of our neeting is somewhat impersect. I submit to you, however, Bro. Lowrey, to be used mly in case you have no better.

Madison Station, Mississippi, 1873.

Significant Control of the control o

member 7000 Confinsion, and himself in MISSISSIPPI COLLEGE AGAIN. of thoughtful of the comment and happiness at Max but Axx Rocks, an amission, and a council of the spostles and in our bounds. I will now return to—
picus lady, who has been, for many years, extensively and farborably knewly in North dissimppi, died at her resistence at Repley, the 13th of November, after suffering long and severely of dropsy. She died in her place of circumstant and support of the spostles foll the spots for the spostles foll the spots for the spostles foll the spostles foll the spots for size. She was a member of the Baptist than Pedobaptist ministers, for may are con- twenty-eight churches composing the body is greatly revived his work, and to have turned. They have not the means to send their sons entiticism ever fell under our notice from in the last days, in which as was constantly expecting the great superior of the Biptist tinually telling the people so. If infant now about two thousand.

There was no business transcoted on power of Salan to God, and aided many to fessional school. It is well known, however, duty was performed with cheerful also into the power of Salan to God, and aided many to fessional school. It is well known, however, duty was performed with cheerful also into the power of Salan to God, and aided many to fessional school. It is well known, however, duty was performed with cheerful also into the power of Salan to God, and aided many to fessional school. It is well known, however, duty was performed with cheerful also into the power of Salan to God, and aided many to fessional school. Saturday further than the appointment of his churches; of such, we trust, as shall be that a thorough course in mathematics and and the truthfulness of her character seemed

Bro. Pettigrew presched on Sunday after- ferred, and the confidence they had reposed would be likely to fail. noon, and Bro. Head Sunday night. To say in ns, by again placing us in the position that both discourses were able and excellent which we had occupied in former years college course is not practical enough. There that period, she seemed realy to exclaim, I would be but a truism, for these brethren among them, and some remarks relative to seems to be justice in this complaint from a know I love Jesus! and that she failed to de preach no other sort.

The spirit so, was evidently because she was striving to The its meeting, proceeded to the business of the reports from the various committee were association, by calling for petitionary letters, tion, as in everething else, only that which which knows no doubting. In her last illness Sunday chools, by Bro. Walne, presented Tullis presented a letter from New Provi- no patience to wait, though waiting might qualities of patient endurance and submissome statistical facts which we may well dence, a newly constituted church, desiring sometimes be the more profitable. To meet sion under suffering, characteristic of the pond-r. Of the twenty-eight churches com- admission, which was received, and right the demands of the time, therefore, the nature; bearing even the pange of docta-

facts. Of the three hundred and twenty correspondence from other bodies, except commercial course, so that at the end of a occasionally, through her illness with typical

The report on Mississippi College was the of the Mississippi Baptist State Convention, done with little or no interference with the vain and perishing things of time and sense. ecal order for 11 o clock. After the read- who represented his mission, well, and we regular college curriculum. It may require to open, as we trust, in the home of the ing of the report, Prof. Martin, who had trust did a good work among us in the Sun- a little extra exertion, but this extra exer- blessed on high. To the bereaved parents been previously introduced by the mode day-school cause. Prof. M. T. Martin, from tion, on the part of a student, may be the and loved ones of our deer young friend, we rator as "the Lord's anointed beggar," arcse, Central Association, was invited to a seat in very thing he needs to properly develop his extend an earnest sympathy, with the praper and made a short speech in his forcible way. our association, who faithfully, for the brief powers and capacities. And, then, this addi- that all may be prepared by saving grace to He said that the eyes of Mississippi Baptists time he allowed himself to stay among us, tional instruction is furnished in the college share the eternal glories of which it is east. were tur-ed towards Central Association, represented the Mississippi College endow- at a cost of only ten dollars per session; "Eye hath not seen, nor sar heard, neither and that our action, in hehalf of the ment cause, we are sorry to say with but a while in a regular business college, it would have entered into the heart of man, the college, would be the measure or standard limited success. He did not give himself cost from fifty to one hundred dollars, be things which God bath prepared for these

fall into controversy with those who made nim lett sad, nowever, to find scarcely This letter is growing too long for me to prayer by Eld. T. D. Guyn; benediction by 2 But there is another remarkable adstation, on the Mobile and Ohio rails of the letter is growing too long for me to prayer by Eld. T. D. Guyn; benediction by

gave un a most pathetid' discourse from tag affice to go two hundred miles it one direcaxviii. 16, in which he enhibited a well tion with his son, and three hundred miles trained mind, and a heart full of the dere at this bother direction with his daughter. One God, and held his congregation snell bound, trip suffices for both, and thus money is

Association met according to adjournment drained by the exorbitant demands of an ONE THOUSAND LADIES

Opened with singing and prace. Rott explaysgant and cookiess government. Over subscribers) can get Mrs. Democre called, and reports of committees called for The healthfulness of Charles are consultation for 1873, for 1874, and the property of this beautiful magazine is 48. By sent publications. Sunday schools, ministerial will get sick and die here as they do every magazine both will be sent. Let one the

in the classics, is not, in the nature of things, apparent in every word and action of her The letters being read, we proceeded to best adapted to give a young man correct life. When it was said that she never mean from Issiah Iv. 10, 11. It was truly a feast appointing Eld. C. E. Brame and Prof. Mar. be prepared, in a most important sense, by schoolmates, who were anxiously expecting tin tellers, who, after some pleasantry in a a thorough mental and moral training, to her, a deep feeling of sadness filled there At the close of the sermon Bro. Hackett closely-contested election between Eld. T. enter into almost any kind of business, hearts. But we sorrow not as those without E. Morris and the writer, reported Eld. W. But this busness would be altogether new hope. Though not a member of the church McMurtray elected moderator, Bro. F. C. to him, and he would have to study it as he we believe she had found the Savior precioes, After expressing our gratitude to God and be entirely ignorant, both of the theory and that pardoning grace which alone can the brethren for the honor they bad con principles of practical business, and hence the soul for heaven. For more than the

of the sge demands, in the way of educa attain to that perfect state of joy and faith corporate authorities of Mississippi College with uncomplaining resignation. In her less and Legendre, but may also have a practical neaven, though speechless, her lips morest Eld C. E Brame was received as Mission acquaintance with the principles and details and her face was illumined by a bright smile ary Secretary of the Sunday-school Board of business. It is thought that this can be of peace and love. Her eyes closed to the sides board. Here the only extra cost is the that love him." (1 Cor. ii. 9.) A. S. SLACE. After the usual appointment of committees paltry sum of ten dollars. I am sure that association for the purpose of raising five and the announcements for Sabbath, the the common sense, practical men of the Tu the Churches and Sanday-schools is thousand dollars for the endowment fund of association adjourned to meet at half past country will not be slow to appreciate and Bennds of the Choctaw Association.

This letter is growing too long for me to describe the interesting scene that followed is a familiar face; those with whom he once met, and prayed and labored have gone met, and prayed and labored have gone most of them to their final reward. New men have stant their places. This is entired to say, that the results howard fine hearts of Baptism in the control of the ministry. The places is to the hearts of Baptism in the control of the ministry. The places is to the hearts of Baptism in the control of the ministry. The places is to the hearts of Baptism in the control of the ministry. The places is to the hearts of Baptism in the control of the endowment. A gave us a most excellent, systematic and they made members by haptism?

This letter is growing too long for me to describe the interesting scene that followed. Sunday school of the moderator.

Subbath morning, at half past nine. Its interesting is to the hearts of Baptism in December, for the purpose of organizance in December, for the moderator.

Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at half past nine. Its interesting scene that followed. Subbath morning, at ha the largest subscriptions, was pledged by of the Scriptures, their authanticity and the board of instructors is full, experienced, and delegate. former students of the college. There was external and internal evidences of thris entirely qualified for their positions. It has such Sunday school in sequested to send a manifested much of the spirit of self-sacri- tianity. His text was John xvii, and last a course of study unsorphesed for its sadap- report of its statistics with if possible, a con-Bro Keep's visit was very pleasant to us, fice; and most of those who gave, contributed clause of the 17th verse; "Thy word is sauonico me proper neverspment and contributed clause of the 17th verse; "Thy word is sauonico me proper neverspment and contributed clause of the plan use."

If the clause of the plan use value is a pertinent of their abundance, but of their poverty, truth." At the class of which a collect value with the class of the plan use. fice; and most of those who gave, contributed clause of the 17th verse: "Thy word is tation to the proper development and culti- cise history of its organization and progress." truth." At the close of which a vollection of the female mind. The instruction ouggressons in received to the church." Now, let them tell us how speeches added much to the interest of the pression prevails abroad that Central Association are born within the pair discussions. Pathos, and humor, are the pression prevails abroad that Central Association is a new tion of Raphista. This only 287.65. Contributions for different models are supported to the first models. was the case in days, and beginning to such as have audience to tees, and somewhat the part of the par

After refreshments, Eld. T. D. Gaym, at the expenses of an education and this very body decilities for heatresting wery cliff.

two o'clock r. m. according to appointment, much diminished. The father dose new provide dicilaties for heatresting wery cliff. This convent in it compared of the pastors, in most support of the pastors, in most support of the pastors, are they make the present of the pastors of the churches in venture. A pro
This convent in it compared of the pastors, in most support of the pastors, are they make the pastors of the churches in venture. A pro
This convent in it compared of the pastors, are they descons and 8 suckly subtodes and 8 suckly

oducation, hominations, peritions, queries, where, but there is certainly no local cluss sand by this plan at once. Both rapes of phane Home, etc.; the chairmen of which for disease in the town, or in the surround, seventy live of its more than the Democratical Contract of the chairmen of which for disease in the town, or in the surround, seventy live of its more than the Democratical Contract of the chairmen of which for disease in the town, or in the surround, seventy live of its more than the Democratical Contract of the chairmen of which for disease in the town or in the surround. reported, as called for; psuding the adop ling country. The country is broken and costs!

Thomastown, Leake county, Mississipp, of this notice. As a daughter and sister. was dearly beloved in the home circle. (fentle, affeotionate, self-denying; over sent

and bottoms to be sorn within the pate larghing close to tess, and somewhat years and yea other bodies in this impostably means of in the heands of aurasseciation in the suis-

Eid.v.JouB . Hamberlingland Eld. C. ..

magazine both will be sent ; Let one

Went out one days loca of will discount When both his passats were away, Although they'd told him not to room From out hin coay little home: Forewarned (which made his folly double), He thrust his facilish some in tremble, From which he ne or again govern; Pil tell you how it came about:

" Now give your excelling kells care To what I say, my precious dears, And dan by an venture from the house While I am gone " said Mrs. Mouse. "Eurry and Pinkness, Gray and Browney, Yaur little bed in warm and dewney; Se stay in-doors, I de hesetah yut, Where Pruving Tabby cannot much you." Gray muffed bigreauty uses and said, 'I'd really like a hit of boards." "Oh, Gray! " said Mrs. House, and sighed,

"You always want what you're deaded; You know you had an ample breakfast; I fear you'll get your silly neck fast Some lucklers day, my willful child, Beaning you're prese to be so wild, To ary in everything that's hidden, And do wisserer yes're furbidden. Just slay in-doors, mil have told you; I really don't wish to reald you, But vicious cate s re all around. And dresdful trace and searce abound." (Gray-naughty fellow-muttered, " Pshaw, And made a face behind his past.) " And now, good-bye, Hy dears. I'll try To bring yet choose, or semething nice, If you are good, obedient nice." Browney and Bakmont went to alse, And Furry said a watch she'd keep; But Grey observed #1 guest Till peep At the big opiside world. I take it R's agt as dreadful as they make it." "Pray dun t," begged Furry, "should you

happen To go and gat some trap in. I shudder at the contemplation Of what would be your situation." Gray said, "No danger, I'll be wary; You little mice are always scary. I'm bound to go. Let what will come. Fil not stay mewed up hare at home Forever, like a noddy. Ill run the risk of being caught, And show them that I know what's what As wall as anybody. Here roes, I'm off, so good-bye, Furry, Fil come again all right; don't worry. He peeped ont slyly at the first, Then slowly, as he thought he durst, He sought the pantry shelf, And when he found himself alone,

His little black eyes fairly shone. He said, " Now, if I find a bone, Or slice of bread all buttered o'er. I need not share with three or four; I'll est it all myssif." You'see his failings were not few; Unruly, vain and seifah too; I know a child like Gray-do yeu? Well, as it chanced on this occasion,

The cats were absent from their station. Old Tab, with nothing to desire, Was sleeping by the parlor fire. And at our monse communeed his feast By nibbling first a cake of yeast: Then cheese and cookies met his eye, Chieken and has, till by and by He said, "I can't eat any more; I wish I'd known of this befere! I'll hunt a place to lay up store Somewhere near by the shelf. And if I ctu but find a house I'll he an independent weuse. And live here by mysalf." Poor Gray! he had not far to seek Are he exclaimed, with joyful squeek, "Ah! here's the very thing I need. And nicely painted, toe, indeed, With cunning little deer-I see It must have been here just for me; Already there's a pieze of bread in." And so he thrust his feelish head in ; When, lo! he found, in fright and pain, He could not draw it sut again. He kicked and struggled all for nought, And learned, alse! that he was caught, In spite of "knowing what was what." This story shows that little mice Shoul, give an ear to good advice.

-A. Jenne Jann, in the Gilleren's Hour.

A STORY FOR THE LITTLE POLES. BY & ARNIS PROCE.

"Ha, hs, ha! Oh! sin't it fun?" screamed a lot of bright young school-boys, as they erowded round one of their own number, whose pale face and wild eyes clearly proved that he did not see anything langhable in the situation. He was a short, thick set lad, of twelve years, and upon his back rose a than the crooked back of my friend and large hump, that made his head seem ast scholar, James Pratte."-The Methodist between his shoulders. The boys who surrounded him had festened to this a ecesical face and cap, so that the selectmed how appeared to be carrying an old woman on his poor, misshapen arealders. It was his effert to get rid of his burden-so abourd to his tormentars, so painful to himself—that called forth the abouts, loughter, and jokas of his mahool-fellor m.

"Throw of your-grandma," greed cae. "Don't tear two old ledy's map," said an-

"Sinked, the collec, and the old wwman the seal shouted a third; and the fun grow more rioteus the more enguly the boy twisted and writhed to shake aff his bur-

Suddenly e hush fell upon the newy crowd dense. Me man timid erepi away and spail assessment; must also be kind for the state of and speak I amount : some stood in a kind | WANT LAND PLOWS,

The came with swift steps to the side of the deformed boy, and as he freed him from the absurd face, he saked in a severe, contempts ous tone:

" What coward has done this? The crimson blood rushed botly into the face of Tom Stiles, the handsome boy already mentioned, as the words stung him. "I did it," he said; "it was only in fim.

"Fun!" The word fairly cut upon the air in the master's clear voice. "Listen to me," he said, and put his hand affectionately upon the shoulder of the deformed boy, You call James Pratts deformed—a hunchback. I will tell of a weese deformity. It is a cruel Feart-s wicked desire to pain one whose personal defect is his proodest mark of honor. Foor years ago, when James Pratte was but a child of eight years, he was as straight as any one of you. He lived with his mother and busy sister, derectly opposite to my own house, and I honored the little boy even then for his devotion to his mother, his industry, and his mother, his industry, and his sent to make the mother was very large to the whole system. lived with his mother and bahy sister, d'gentle, good habits. His mother was very poor, and went out dressmaking; so the boy was often left, whole days together, to care for his baby sister, a toddling child of two years, and to keep the house in order for his

"I had then a leisnre hour every morning, and I took James into my study to teach him such studies as were suited to him. It was his habit to put the baby to sleep for that hour, leaving her fastened in her little crib, so that if she wakened she was safe till he SIMMOR'S LIVER SEQULATOR returned. We lisd been for several months teacher and pupil, when one morning, when we were busy over a sunt, we heard a commotion in the atreet. The study was in a back room, but we ran to the front of the house to see an awful sight. The two little frame huildings occupied by Mrs. Pratte and another widow woman were a sheet of Same, the fire having originated in the house next Mrs. Pratte's in the kitchen, and spread rapidly. James gave one cry of 'orror, then shouting, "I must save the baby," sprang away from my side.

"I followed him quickly. All the lower parts of the houses were on fire, but the upper rooms were not in a blaze. Through the flames the boy rushed bravely, mounting the staircase in the blinding heat and chok ing smoke, till he reached the room where the baby lay. As he appeared at the upper window with the little one in his arms, the fire-engines came rattling up the street, and strong brave men gave a shout of admiration at the little hero. A ladder was fixed for the staircase was no longer passable, and one of the firemen, under a stream of water, ascended to the window. James put the baby in his extended arms, and then raised himself to the window-sill; but the tension upon his courage and his strength had been too great, and as he tried to place his feet upon the ladder, he missed his hold of the sill, and fell down to the pavement below.

"Many hands were stretched out to save him, and a cry of horror burst from all lips but the fall was too sudden to be arrested He was snatched up from the ground and the scorching flames and carried again to my study, where his mother had just arrived to find her children. For a long hour we thought the brave boy had given his own life to save his sister, but he opened his eyes at last to ask:

" Is haby hurt? "'No, no: baby is safe and unburt."

"I thought she was burned up,' he whispered, and fainted again.

"For many long days and nights the boy lar hetween life and death. We knew, after the examination by the surgeons, that the fall had resulted in an injury to the spine, that would leave a life long deformity, if it did not kill him; but we prayed that he might be spared—the nobie brother—to his mother and sister.

"Slowly he recovered, but he bore the mark of the fall in the deformity you dare to ridicule. Which of you, I ask, has so honor able a badge to display?"

The boys shrank back as the teacher put this question in a loud voice, looking upon

your Heavenly Father to take away from you the cruelty that could wantonly torment one of his afflicted children; to root out from your hearts the cowardice that could par Preserving and Resutifying the Hagive pain to one weaker than you are, and so doing, try to shake off a far worse deformity

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control them. The testimony of our pess circuis, of all casses, establishes the fact, that Cherry Pectural, will and does relieve and cure the afflicting disorders of the Throat and Lungs beyond any other medicine. The most dangerous affections of the Pulmonary Organs, vield to its power; and cases of Consump-tion, cured by this preparation, are public-ly known, so remarkable as hardly to be be-lieved, were they not proven beyond dispute. As a remedy it is adequate, on which the public may rely for full protection. By curing Conghs, the forerunaers of more serious disease, it saves unnumbered lives, and an amount of suffering not to be computed. It challenges trial, and con-vinces the most scepacal. Every family should keep it on hand as a protection against the early and unperceived attack of Pulmonary Affections, which are easily met at first, but which become incurable, and too often fatal, if neglected. Teader lungs need this defence; and it is unwise to be without it. As a safeguard to children, amid the distressing diseases which beset the Throat and Chest of childhood, CHERRY PECTORAL is invaluable; for, by its timely use, multiplicated the meaning from a premature graves and tudes are rescued from premature graves, and saved to the love and affection centred on them. rayou to the sove and ancetton centred on them. It acts speedily and surely against ordinary colds, securing sound and health-restoring sleep. No one will suffer troublesome Influenza and peinful Bronchitis, when they know how easily they can be cured.

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Griginally the product of long, intorious, an successful chemical investigation, no cost or toil is spared in making every bettle in the utmost possible perfection. It may be confidently relied upon so possessing all the virtues it has ever exhibited, and capable of producing cures at memorable as the greatest it has ever effected.

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"Three cheers for James Fratte!"

They were given with a will, and the teacher, smiling now upon the excited faces around him, said:

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"They were given with a will, and the teacher, smiling now upon the excited faces around him a said with the teacher around him and the teacher around him and the teacher around him around the teacher around him arou "Go home, each one of you, and pray to Pleasant accommedations for patients from abroad who do not wish to stop at hotels, at \$10 per week including iv-32-tf Office, 279% Main st. Homphis, Tony

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Units, LEURITHM Treams, and a Genn Heed, is noticed by all irredictible.

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remedy for the ears of Scre-White Swelling, Gout, Gottre, Coasmaption, Broachitis, Nervous Debility and all distis, Nervous Debility and all dis-cases arising from an impure con-dition of the Blood.

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The Vegetable Bingdon furnishes and on These specifics for the certain cars of this dread disease. These remedies I have and with the most upparalised success for the past thirteen years with me the loss of one is an innerestable physician in Transcesse can say this of his treatment of the fever or measies? Yet eacient schools dony ment of the fever or menter? Yet medical schools deay that one colltary case of Canary was aver asred! Are they willing to be convinced?

that one solitary cean of Canser was over alred! Are they willing to be convinced?

I was relacated in the selence of medicine by any father, and associated with him far night years in the treatment, of Canses and ather meliguant affections, and at his draft, which occurred in 1986, he committed the secret alone to set.

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J. O. JAHUARY, E. D., Treaton, Tenn.

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Vrisidia

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Est perfumed flowers of the century plant,
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CONSTITUTION OF BAITIST

The church of Christ is his lin stitution is divine, sacrade stitution is divine, sacred in all wise and perfect in its pure, injure it; but the sacred in the property saumed in the sacred in the sacred

and at length the Man of on his throng.—Galatians iv. 10ians v. 1-18; 2 Therestosians it ii. 17, 16; Revelations xiii. 1-1 importance: What constitution to his churches? It is in counsed views on this subject that Be differ in their constitution

churches. The points on which them, and their ressons for se il I. The Baptist churches rega ill that all church members imself to the disciplen" at I not that he was a disciple." It asserts intelligent this, men the Lord is the way," and be "with them, coming in ar Jerumlem."—Acts ix. 25-28, bers, also, of the first church and acts. —Romans i. 7; 1 Corinthials i. 1.

But in Pedobaptist churchee are members who are net receive In the Epicoopal and Presbyt ments, and some of the bodies; who have seasoned from their received to full enumering with their conversion; and though tional Pedobaptists require peubefore receiving paraons to the Li to full membership, they mostly and amoonverted persons, mambars of inferior degree. The first term of Faith, which says that the chill this subject, says that the chill the children in the ye themselves members, born will ery meny of them regard both monwerted, when baptized, a some degree, with the church o Dr. Wardlaw aed Dr. Campbell Beptist churches, on the cont members those only who give m of their conversion; they do m mither infants or the uncouvers

vimbl connection with the chur

Acts 47; 1 Cor. iil. 16, 17.

II. Baptist churches (stris regard it as Christ's will the received to membership should The New Testament churches a of beptised believers. Peter an the day of Pentecest, " Be lim of you," and they "were bert 88-41; see also, x. 48. So i thurches are, in this raspent, "I thurches of God," as first feand his apostles,-1 Thes. ii. But in doing so they diffe thurches; from the Quakers, uma; from the Pedobaptists, from all upea communionista, or Pedobaptiets, who admit being baptized at all; instead the apostles and first church believers should be baptised received to membership and com-has given to his character no the set saide his lawe; se legulation

Exviii: 20); and, if ever ten his laws, "to shey God rathe Acts v: 29. III. Bap'ist churches regar members; that none should be either against their will, knowledge. God is the Spirit, worship him must do so in (John iv. 24); their service ! love, faith and obedience.-1 ( giv. 28; Rom. gvi. 26. They s mises unto God, as those who a dead. '-Rom. vi. 18. In eve service, they must have " first -2 Cor. viil. 12-must first gi the Lord, and then to the chur;

naw ones; but was enjoined on

all things mheteorer" he has com

God.-2 Cor. viii 5. But this voluntary memberal in compulsion used by many nations sad to the fines, imprisonment ties, by which membership has It is equally opposed to the inil scious infants by baptism; and by birth.

IV. Baptist churches maia requires holy activity in every members are spoken of in Scrip stonee," forming part of "a which is devoted to God.—1 young are to be instructed, (I arted, the weak supported, (1 14); those who rejoice rejoi who weep, sympathised with percaved, visited.—James i. godly the gospel is to be made salonians i. 8); and good disconsions vi. 10. In some pall the members of Baptist cht. But the dead members of world cannot, nor can the infant men baptist churches. They can ha

in the matter. IV. Baptist churches believe Wil, that what is spent in hi be given with ready will, and member, who is able, should to making a collection for the passlem, the apostle says: "As to the churches of Galatia, eve the first day of the week let by him in store, as God hath -1 Cor. xvi. 1, 2.

This injunction shows that every church member to contables him. And the Apostl be first a willing mind, it is no to that a man bath, shuming mlad is seedful to make such Ged. Church members are a grace" of rich and liberal a of Christ.—2 Cer. viii. 1-15. not thus give; and payments in State courches, are not a

VI. Baptist churches rega will that all his charches thou distinct from the world and a rori the world."—John xv. 19. these only who have been in series, an a profession of fa and vinible distinction bate the world; but infant members than this role, bleads the but together. The haptism of in converted connects the same these who are still members the apostin says: "Want of me with darkness? and what with Belial? Wherefore to and be ye squares as touch not the unclean thing ; you," etc. -- 2 Cor. vi. 6, 14-18 It is alone that many systems of Christianity and to these who are

these who are that extent, also oblide the charch and the crision, according to the crision, according to the crision, according to the crision of the crisi

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views on this subject that Baptist churches sifer in their constitution from all other

them, and their reasons for so differing, are so

If The Bestint charens regard to the remil that all church members should be coswhen Sani "emayod to jern
into the disciplen" at Jerusalem, they
at that he was a disciple." It was not till they
at that he was a disciple. It was not till they
are that he was a disciple and hearing that he had

the Lard in the way," and had "preached hilly at Banasant," that they permitted him to "with them, coming in and going out, at Jerus lem." Are in. 26-28. All the mem-

ber size of the first church are addressed as

Bat in Padobaptist churches many person members who are not received as converted.
In the Episcopal and Presbyterian establish
and some of the bodies faceaed by those

the have seconded from them, persons are restrict to full communion without evidence of

Baptist churches, on the contrary, raceive as

ather infants or the unconverted as having any

vimble consection with the shurch of Christ .-

reserved to manbership should be first beptized.
The New Testament churches consisted wholly

of baptised believers. Peter said to believers the day of Pentecest, "Be baptised every one

has given to his churches na dispanses power to set suids his laws; no legislative power to make sew ones; but was enjoined on them to "observe all things whatester" he has commanded (Matt.

axvni: 20); and, if ever tempted to neglect

maders; that some should be made members,

either against their will, or without their

wentily him must do so in spirit, in triti-

the Lord, and then to the church, by the will of

But this robinlary membership is opposed to the

manifue used by me my national establishments.

and to the fines, imprisonment, or worse penal-

ties, by which membership has been enforced;

it is equally opposed to the initiation of uncon-

mess infants by baptism; and to membership

IV. Baptist churches maintain that Christ

woos," forming part of "a spiritual house," which is devoted to God.—1 Peter ii. 5. The

as unruly warned, the feeble-minded com-

bried, the weak supported, (1 Thessalonians v.

H); those who rejoice rejoiced with; those shaweep, sympathized with; those who are.

persaved, visited .- James i. 27. To the un-

polly the gospel is to be made known, (1 Thes-minisms i. 8); and good done to all men.— Calasians vi. 10. In some part of these labors

all the members of Baptist churches can engage

But the dead members of worldly establishments

manot, nor can the infant members of any Pedo-

haptist churches. They can have no part nor lot he the matter.

IV. Baptist churches believe it to be Christ's

WII, that what is spent in his service should

In smen with ready will, and that every church

is the churches of Galatia, even so do ye; upon is first day of the week let every one of you lay

by him is store, as God hath prospered him.

This injunction shows that it is the duty of

every church member to contribute as God mables him. And the Apostle says, "If there

he first a willing mind, it is accepted according to that a man hath," shewing that a willing mind is needful to make such aid acceptable to

God. Church members are to "abound in this

gmes" of rich and liberal giving to the cause of Christ.—2 Car. viii. 1-15. But infants can-

est thas give; and payments by semunisium, as in State churches, are not a "gift" at all -2

VL Baptist churches regard it as Christ's

will that all his charakes should be separate as

the warld."-Jehn zv. 19. The reception of

these entry who have been haptised at their own their, on a profession of faith, makes a real

and visible distinction between the church and the warld; but infinit munhership, by denarting from this rule, blends the church and the world

testher. The baytism of infasts and the na-emverted connects the mawhers of Christ with less who are still members of the world. But

apeals says: "What consecunion hath light

with Beliai? Wherefere come out from among them and he ye sporest paits the Lerd, and has the unclean thing; and I will receive the Lerd, and the unclean thing; and I will receive the Lerd, and the unclean thing; and I will receive the Lerd to th

the sign of Christianity and of fulfilliation late shreek as these who are not now born, does, to the extent, also oblitionate the distinction the shareh and the world. None but the churcher san realize the einternet

-1 Cor. xvi. 1, 2.

Cr. viii. 4.

Ged.-2 Car. viii 5.

his laws, "te obey God rather than men."-

Dr. Wardlaw and Dr. Campbell.)

Acta H. 47; 1 Cor. iil. 16, 17.

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Shaped Notes.

n this subject, says that the children of members so (home) -- form within the chirch me Independents differ from this view, but We have engaged the best talent for this department in ary many of them regard both infants and the accenverted, when baptised, as connected, in one degree, with the church of Christ. (See

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of the day of Pentecest, Be baptised every one of yeu," and they "were baptised."—Acts ii. 18-41; see also, x. 48. So that the Baptist thurshas are, in this respect, "followers of the thurshes of God," as first founded by Christ and his apostles.—I Thess. ii. 14. But in doing so they differ from all other harshes; from the Quahers, who reject barism; from the Pedahaptists, whe substitute another rite for the immersion of believers, and from all open communications, whether Baptists me Pedahaptists, who admit persons without being baptised at all; instead of requiring, as the apostics and first charches did, that all believers should be beptised before being reserved to membership and communication. Christ has given to his churches na dimension nower to the communication of the communicat

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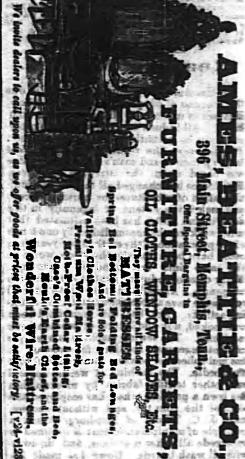
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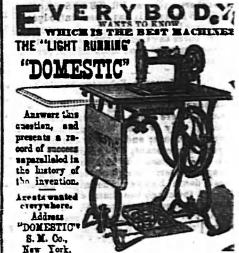


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DIRECTIONS:

1. Sook the clothes over night in warm suds, in the usual manner.

2. Put in the bottom of the Washer a quarter bar of good soap, or enough to make a more ands, altered we chin; then false bottom—see that the center valve is in the proper position; put in water enough to cover the cap over the valve, say about an inch; lay the clothes down amostily, with the soiled parts well seaped, in the Washer—not rolled up, but spread cut, so the water can circulate freely—and carefully pack the clothes down; see that the fire is het sufficient to go nerate steam; when the water hells, it will begin to flow up the lahm on the outside, at the ends of the Washer, and through the holes into the Washer apain; after a steady circulation has been going on in this manner for about thirty to firty minutes, the washing will be compiled in the well and ring out, same as in the neutl way. Calored clothes mut not be washing will be compiled in the well and ring out, same as in the neutl way. Calored clothes mut not be washing will be compiled in the well and ring out, same as in the neutl way. Calored clothes mut not be washing will be compiled in the well and ring out, same as in the neutl way. Calored clothes mut not be washing will be compiled in the well and ring out, same as in the neutl way. Calored clothes mut not be washing will be compiled in the soil in a washing will be compiled in the soil in the soil of clothing.

If it is desired to bleach with the Washer, this may be done by adding a table-specuful of borax of commerce to bolling anxier to be seen the washing with the Washer, this praise. I have thus lar, call need a soil washer who have used the STEAM WASHER upon its own mercia. Themsands have not it is not well the world the soil of sail the washer not a seen sail the sail of the sail the sail of the sail the sail of sail the sail to do soil lend a same effect of the washer of rights, unless he has the tourly tested its virt and to employed in this business of selling Washers or rights, unless he has the tourly tested

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oughly, washing very dirty cisthing in it, and know it 15, J. C. Then you have agent or the second of the case of will do all that you claim for it. We have never had to Sin: - Minon we bought the Mante of Minburs, Lady 1866.

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tion as all the advertiser and manufacturer c'aims for it, (Monday evening). Thready merning it was at work woman's toll and thus saves her life. It mere than pays have given it another trial this week, with good encount. for itself in a very short time by the saving of fabrics, Ers. Stone is quite enthusiast'c m its praise. She thinks that by the old process of washing were worn out more it gives to women emuzcipation far surpassing all that I want the right for Chemung, N. Y., Bradford and

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All changes offerer than quarterly will changes offerer than quarterly will amount 12 lines tall the cash accompanying advertisement there raics. At the end of the quarter furth thanks in the Votton. One paradvertiser or agency.

A PORM OF SOUND WO

The Old and New Testament um by men divinely inspired, the full and man revelation of G the unrevealed things is in the the sin of rebellion and witch New Testament is the perfect r and practice for Christians. # Tim. ill. 18. 2 Pet. i. 21; iil. 18.

The Godhaad. 2 There is only one God, self-Suite in every natural and maral He has revealed himself as the the Son (or the Werd), and the the same in respect to Divine ever distinction there may be

[s. zlv. 21, 22, Jer. x. 10, Ex. 72, 18, exxii. 4. Pa xxxvi. 5. John i. 1, 12, 13m. Hi. 16. Bar. i. 5. John zlv. 26; xvi 4. 1 Cer. iii. 18; zii. 11. Matt. xxviii. 1 The Fall. 3. Man was created holy; bu disobedience, fell from that sti morally defiled, and begat all in his likeness; hence, by nature as no holiness; but we are all gyil; and, all are children of u rel, spiritual and eternal.

Gen. i. 27, 31; M. 18, 17; iii. 1, 6. Bom. v. 12. Eph ii. 2. Essk. xvirt. 18, M. Jar. xvii. 8, 16. 1 Jonn i. 8. Bon. Salvation. 4. The only way of deliverant state of guilt and condemnation, vicarious suffering of Christ, the of God, who miraculously tool our flesh, and whom God hath! be a propitiation through faith having "so loved the world that only begotten Son, that who some ta him should not perish, but ha

John i. 14. Luke i. 26, 25. Lets 1v. 12. 5. All who truly believe and copel were chosen in Christ foundation of the world" by hi the end from the beginning; an quence, not of their own merit, own purpose and grace, they are by the Holy Spirit, without who

none would ever be influence and believe. Eph. L 4. Is. glvi. 10. John ill. 6. 1 Pet. L 2. James i. 15 John zvi. 9. Eph The Preservation of fal 6. Nothing can separate tru from the love of God; but they by the power of God through talvation," the sure and final pr being true believers consisting

tinuance of their attachment an to Christ till the close of life.

1 Pet. i. v. John z 27, 22; viii. 311
8:5. iii. 14. Matt. xziv. 13. 1 John ii. 1 The Church. 7. A Church of Christ is smociation of persons renewed I Spirit, baptized upon a confe

with Christ, and covenanting to faith and keep the commandme Divine Head To his church ans committed the preservat cospel in its purity, and the promit to all men by ministers bear mission.
1 Pet. II. v. Acts II. 47; vill. 12. Eph. The Ordinances. & The ordinances of a Chris

are Beptism and the Lord's Supp

the immersion of professed Christ, net in order to the remis but to declare their death to and () an; and is a prerequisite to the of the gospel, church memberan mimion at the Lord's table. nances belong to the church. only be administered by her office he deems qualified to receive the Participation in the Lord's su os confined to the membership church, or to those member enurches specifically invited by it and walk being avouched as cor The supper, no more than be administered by ministers to they deem qualified

The Lord's Day. 9. The first day of the week is the Lord's day, or Christian E

The Resurrection of the Sil 10. There will be a resumer righteons dead prior to the live with the living saints, was a moment, and caught up word in the air, to appear wit ning and judgment and pu he peraccuting nations.

Examil. 2. 1 Thre. iv. 15, 12.

La. 1. 2. 12. Jude xiv. 5. 1 Cer. xv. 51

The Millennism 11. At the coming of Christ h destroy the nations that h rule, and, satting upon the last mile, and, satting upon the last will rule with his said will rule with his said to for one thousand years. ions for one thousand years, u. 44. Mast. xx. u. 48. Mast. xx. xx. xx. 48. Joel III. Amer. ix. 11. Lee The Heaven of the Se

After this earth shall har After this earth shall have and the new has bave been been christ will of the christ will of the shall have delivered to the Father, and a conciliated and has been conciliated and has ecre sin entered into the worl