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MACHINE MESTIC USE. VE DOLLARS!

ent Button Hele Worker. | June 27, 1871.]

t June II, 1871.]

I siegastly constructed Sewine ch. Compl to be all its parse, paintain needle, all'ethrunding a motion, new tacasion, self-Led brates by wheel and on a table, and a table is and a table is med a table. I mad a table is med a table is med a table is med a table. Uses the threat direct Lock Stitch (Basel III). Lock Stitch (Basel IIII) and IIII. Lock Stitch (Basel IIIII) and the self-achient for satk fine and course, form it or feether, and mean all denergy-achients in heavily constructed in a parts of each Hackes being 17, and beautifully fineshed and to learn. Rapid, smooth Mellable at all times, and a minimal invention, at greatly

prwincing a valuable, saintan-timel Sewing Enchine. Its ex-all conditions. Its simplicity all capacities, while its many favorite wherever used, and

I IS RECOMMENDED. iconfidently recommend its ag a really good Sewine Machine, Man J. P. Wilson, arter Park, Bergen Co., S. J." her trd Park, Bergen Co., B. J."

"Class A," "One," (warranted a certificate,) with all the fixtures, so belonging to it, including Self-sel in a strong would a box, and the country, by appros, free of ceipt of price, only Flve Dalestavuteed. With each Machine it of the arter, the new gaseme HOLE WORE IS.

ereat and useful inventions of the ertain that a child can work ills it regularity and case. Strong and

BRAG IMPLEMENTS. Improvements for the Form and

Plantess, Harvesters, Tered Catters, Plantess, Harvesters, Thereshers, for Farm work. Hare Scale in my Oats. The wanderini Multiply-primmired, str. All money mr., registered letters, drafts, or risk, and are perfectly sure. I posse guyranteed. It is fin that sell the best goods alone be relied upon by our read-

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IST FEMALE INARY IMBOR, TENE.

year with brighter prespects than or have its facilities been equal to

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i, lights (gos), and washing, only

I Lenguageo, Music and Orne-Home formished with Walnut Suits
All in charge of a superior Marcon.

Smeant Honday in September.

MIVERSITY. eenboro, Tenn. hto Session will begin Me. LEVE, under the direction

PACULTY: BMAN, A. M., Latin, Grack and

THE BAPTIST.

GRAVES, Editor and Proprietor. W. KERP. : : : : : : : Associate and Office Editor. Mot: 361 Main Street, Memphis, Tenn. EDITORIAL CORPS:

P. LOWBHY, Eld. GEO. W. GRIFFIN, Gallstin, Tenn. TO ADVERTISERS—LOWEST BATES. MCULATION 12,000 WEEKLY. is the organ and only Baptist paper in

States of Tennessee, Mississipp, kansas, I claim the largest permanent kansas, I claim the South, and refer any Repaist paper in the South, and refer to Goodwyn & Co., Printers, Memphis, the Goodwyn & Co., Printers, Memphis, NO REPLATION IN ANY CASE.

offener than courierly will be charged at Cash accumpanying advertisement one-third off sires. At the end of the quarter, one-fourth off sires are some Votings. One paper sent from to

A FORM OF SOUND WORDS.

The Scriptures.

The Old and New Testamente were writse aren disinely inspired, and contain To seek through "spirits" to pry into the sm of rebellion and witchcraft. The of practice for Christians. | Tim. iii. 16. 2 Pet. L. 21; iii. 16. Luke xxiv. 44.

The Godhead. There is only one God, self-existent, inin every natural and moral excellence. a has revealed himself as the Father, and soa (or the Word), and the Holy Ghost, some in respect to Divine essence, whatdistinction there may be in some re-

N. 18. 38. Jer. x. 10. Er. 18. 14. Dent. vi. 4; mri 4. Pr. xxvi. 5. John 1. 1, 13. Pom. ix. 5. 1 20.88 14. Erv. 1. 8. John xiv. 25; xv. 56. Acto v. 3, i. (Oct. 18. 18.; xill. 11. Matt. xxviii. 19. The Fall.

I Man was created holy; but, by wilful selectionce, feil from that state; became she likeness; hence, by nature, there is in see holiness; but we are all inclined to al; and, all are children of wrath, justly seed to death, and other miseries, tempom i. 27, 31; H. 18, 17; Mi. 1, 8. Kocles, vii. 29, in v. 12. Sph ii. 2, Kask. zviri. 10, 20, Hom. vii. Jer. zvii. 2, 10, 1 John i. 2, Hom. vi. 27.

Salvation. t The only way of deliverance from this ass or guilt and condemnation, is through muous suffering of Christ, the Divine Son a feed, who miraculously took upon him ar flesh, and whom God hath set forth to as propitiation through faith in his blood; laring "so loved the world that he gave his begotten Son, that whosoever believeth zhim should not perish, but have everlast-

Idni, 14. Luhe i. 24, 35. Acts iv. 12. Rom. III. 20, I ida ni. 16. The Election.

1 All who truly believe and obey the more were chosen in Christ "before the mondation of the world" by him who sees te end from the beginning; and in consepeace, not of their own merit, but of God's am purpose and grace, they are regenerated

89h. l. 4. Ja. viet. 10. John ili. 6, 8: 1. 12, 13. 1 fm. i. 2. James l. 15. Jahn xvi. 9. Eph. M. 10.

The Preservation of Sainta. & Nothing can separate true believers mination," the sure and final proof of their munce of their attachment and obedience to Christ till the close of life.
1 Pot. f. v. Jahn z. 27, zv. will. 31. Col. i. 21, 2355. H. H. Matt. zziv. U. 1 John il. 10.

The Church. LA Church of Christ is an organized The Christ, and covenanting to witness the with and keep the commandments of their Myine Head. To his church alone Christ se committed the preservation of his mpel in its purity, and the promulgation of t in all men by ministers bearing its com-

IDL & v. Arte il. CT; vill. 12. Hph. i. 22.

The Ordinances. I The ordinances of a Christian church Baptism and the Lord's Supper. Baptism the numersion of professed believers in

is deems qualified to receive them.

Participation in the Lord's supper should
sensited to the membership of each local trees, or to those members of other trees mecifically myited by it—their faith walk being avouched as correct.

by deem qualified.

Sait. 48. 8, 12; xxvii. 18, 30; xxvi. 96, 38. 1 Oar

Adm viii. 12, 37. Rom. vi. 1, 12. Col. ii. 13

lie. 81. El. acts 22. 17, 68. The Lord's Day. 1. The first day of the week is be observed

the Lord's day, or Christian Sabhath. The Bestingelies of the Righteens. 10. There will be a resurrection of the

The Millennium.

Il At the coming of Christ be will judge

** To the thousand years.

*** The late of the late of

After this earth shall have been puri-



Stand ye in the ways, and see and ask for the old paths. Which are the good ways, and walk therein, and ye shall find reet for your sonis.—James.

Old Series-Vol. XXX.

MEMPHIS, TENN., SATURDAY, DECEMBER 21, 1872.

New Series-Vol. VI.. No. 17.

HOPE THOU IN GOD. Commit then all thy griefs

And ways into his hands; To his sure trust and tender care, Who sarth and heaven commands; Who points the clouds their course, Whom winds and seas obey;

He shall direct thy wandering feet

He shall prepare thy way. Thou on the Lord rely, Se safe shalt thea go ea; Fig on his work thy ateadfast eye, So shal, thy wark be done. No profit canst thou gain By self-coasuming cars;

To him commend thy case-his car Attends thy softest prayer. Give to the winds thy fears, Hope, and be undismayed; God hears thy sighs and counts thy tears

He shall lift up thy head. Through waves and clouds and storms. He gently clears thy way; Wait theu his time, so shall this aight Soon end in joyous day.

Still heavy is thy heart! Still sink thy spirits dewn! Cast off the weight-let fear depart, And every care be gone. What though thou ralest not, Yet heaven and earth and kell, Proclaim-God sittsth en the throne, And ruleth all things well.

Leave to his savereign sway To choose and to command; So shalt thou, wandering own his way, Haw wise, how strong his han !! Far, far above thy thought His counsel shall appear, When fu'ly he the work hath wrought That eaused thy needless fear.

THE PULPIT.

WAITING.

" Wait on the Lard; be of good cheer, and he shall strengthan thine heart; wit, I say, on the Lord"-Pealms xxvii. 14.

inaction and listlessness, but action and not wish any so to remain. The Lord Jesus fessed faith in Christ, and I had the pleasure as many as can beat me" me would ever be innuenced to repent doing. Those who wait are hoping desiring ten, eleven, twelve, for her husband. Is she full meeting of the executive board quarindifferent, careless? There is an intense hum the love of God; but they will be "kept carnesiness in waiting It often so engrossee tang true believers consisting in the con- depot. They were men of business, men Meeting of Central Association. This meet burdened with care, yet they remained hour after hour. The train was delayed : rumorof accident were in the air. How eagerly C. we wish to consult and pray together they gazed up the track! They could not for the pro-perity of our Zon. ancistion of persons renewed by the Holy sit or leave. Wife and children were on the train, and they were waiting. This is what waiting means. It involves anxiety, hope, desire, an eager reaching out of soul for some expected favor, some needed good, relief or visitation. Thus we are to wait on God both work and wait. And the waiting is frame. - Boptist Union

AN IMPOSTOR AT LARGE. Baptist preacher, and carrying credentia's who alone recognize the binding force of from a regular Baptist church m Missouri, every requirement of his word." and having in his possession a seemingly Bro. Cato is a praying man, a zealous good letter from some Missionery Baptist worker, and we regard him a valuable addi- to Texas; therefore, when the account of the second at the time of his leaving, positive proof At the coming of Chriss be will judge and four children in a seffering condition in a sefficient condition in a seffering condition in a sefficient condition in a seffering condition in a sefficient condition in a se and four children in a suffering condition in fairs. shurth, and mked him concerning the 3. He who fails does not discharge his Baptist church a few miles from here, and you etc. had taken pains previously to show his church letter to Eld Pounds, but pretended, when he joined the church, that his letter with his saints and his tabernacle them. Then coneth the end he should be published. He called his name will have delivered his should be published. He called his name will things will conciliated and harmonious as a concili Buren, Arkenses

BRO EDTTOR: -The Executive Board of the West Tennessee Baptist Convention met at tematic benevalence, and propose thereby his death; therefore, to aid the board in their efforts to awaken a lively mission spirit in all of our churches. to take their collections quarterly and for

ter, E q, at Trenton. liberalized the hearts of his peop e The scenes of his mortal life. beginning. All are invited to continue in BAPTIST for publication well doing, and those fully organized for the work to forward their collections quarterly as indicated.

CHURCHES IS ABBEARS -There are several churches which were represented by their Pleasant Hill and Hibron churches have also approved by the church for the ordinance. a balance due, which they are requested to pay to Eld. A. M. O Quin, Sheloy Depot. Most of these churches have but a small Waiting is kin to watching. It is not amount standing against them, but we do

> ing was agreed upon by a number of our To God be all the glory. Your brother, ministers ouring the convention at Ucion

W. T. BENNETT. Corresponding Secretary W. T. B. C.

AN INTERESTING MEETING. Bao. Epiron:-Ou yesterday I baptized into the fellowship of the New Hope Church There are seasons for working and seasons Shelby county, Tenn., Bro. Robert Cato, who for waiting, and seasons when we should has been a Mothodist twenty-five years. Being permitted, upon his reception, by the often the harder task. The command "stand courch, to make any remarks he might still," signifies fear not, hold your position, wish, said: "I have been a Methodist twen be calm, don't run, wait and see the calva ty-five years. I believe there are many good be calm, don't run, wait and see the salva ty-live years. I believe that of the remission of sins, be calm, don't run, wait and see the salva ty-live years. I believe that of the remission of sins, be calm, don't run, wait and see the salva ty-live years. I believe that of the remission of sins, be calm, don't run, wait and see the salva ty-live years. I believe that of the remission of sins, be calm, don't run, wait and see the salva ty-live years. than as order to "go forward." We often much attached to some of them. I leave the gospel, church membership and comments at the Lord's table. These ordinance at the Lord's table. These ordinance belong to the church, and should be administered by her officers to those overwhelming; every way is hedged, no teachings of Methodism. I have tried hard human power can bring deliverance. Shall to convince myself that they are right; but we give up? Is failure inevitable? We after carefully reading the New Testament may wait upon the Lord. "Those who wait several times, I am thoroughly convinced upon him shall not be ashamed." "They that I have been remiss in duty and that I that wait upon the Lord shall renew their have been supporting an institution which The supper, ao more than baptism, may strength." Many have done so and found is propagating error and opposing truth. I relief. Waiting souls are in a recritive have carefully examined the Baptist faith; tried it by the ward of God and find that they agree. I am resolved now, God help ing me, to fellow Jeaus I wish to obey all Bao. EDITOR:-A man claiming to be a his commands and to unite with the people

baing made that the fellow had left a wife No minister can have a good conscience who

charge, but ha dsnied all; though a few obligation to the Master who has said, nights after he left for parts unknown, and "Preach the word, teaching them to observe has not been heard of since. He joined the all things whatsoever I have commanded

> And all the gleries of the sky, Yet shins ast to thy preise, O Lord, Se brightly as thy written ward." W. J. F. AILES. Germantown, Tenn., Nov., 18, 1872.

Fara resewood pinnes, with all modern improvementa, namel price \$450, can be bought for \$375 at H. G. Hollenberg's, whose motto is small profits—quick sales.

Man the descript and anomalia of Marchin testing if

PREAMRLE AND RESOLUTIONS.

Trenton, Tenn, November 13, 1872. There Trafton, who has been a faithful and useful "Bayou Macon Association," written by one was a heartfelt expression of thanks to the member of the Baptist church, at Ruther- 'R. S. J." making an earnest appeal for churches for the uniform, kindly reception ford, Tenn., ever since its organization, ministerial aid, we would like to hear from extended to their corresponding secretary, departed this life, in the city of St. Louis, him by letter, at Estill Springs, Tennessee. and to their other servants, during the past ou the 17th of Rovember, 1872, the year; also for the generous responses made church, feeling it due herself, appointed a to their calls for pecuniary assistance. Some committee of four to draft suitable resolu of the churches have adopted plans of systions as a manifestation of her feelings in

Resolved, That, as a sincere and exemplary Christian, the church and community sus-Such shurches are requested by the board tain the loss of a bright and ever burning light, one noted for piety and strict inward the same to our treasurer, J. M. Sen tegrity, a highly esteemed and useful citizen. Resolved. That the church extend thanks Our mission stations last year were greatly to his phy: i nan and friends who so kindly prospered; and that this feature of their administered unto him in his last illness, work may be presecuted surely, funds will and as it was the will of our Heavenly

be needed constantly. All interested in the Father to take him from us, we rejoice to seat work before us rejuice that the board learn that his last hours were in the enjoyis free from debt, and desire, also, that it ment of heavenly peace, and unclouded may so continue. This was one of the anticipations of a glorious immortality. His many lines of beauty that characterized the blessed Savior lighting up the valley of the last session of our convention. God had s'adow of death, with joy he closed the

work was vigorously prosecuted, and still Resolved, That these resolutions be spread the convention, with its board, rejoiced in upon the minutes, a copy sent to the befreedom. This, however, is but the good reaved mother, and a copy sent to THE

J. G. MONTGOMERT, Chairman of Committee.

EAST TENNESSEE ITEMS.

money only, at Union City, that have a have just closed a series of revival meetings, balance still unpaid. These are Alexandria in which the good Lord was pleased to meet Pleasant Plains, Smyrns, Shiloh, Stanton eight additions and thirty five conversions.

were added to the church. This was a good what sort of a preacher he considered himmeeting, to me, for my oldest aughter pro soif, he answered, "Well, I can beat about

Valley, a Metho list meeting house. But I death has am cted me more than that of College, in assembly convened, That we bow tun meeting of the executive court quar-terly, and have appointed the first of these assure, you, Bro. Editor, it was not a Metho any brother who has been called away for a in humble submission to the unsearchable. meetings for Saturday before the firth Sab dist meeting, for Bro. Gilbert "shuns not to long while. I knew him intimately and irrevecable decrees of his infinitely wise and the power of God through faith unto the soul that there is room for nothing eise. bath in D.cember, at Trenton. At the same declare the whole counsel of God." About loved him dearly. He was a good man, a benevolent providence, that, though we We have seen men lingering around the time and place a kinisters' and Deacons' nine professed in this meeting, and seven wise man, a great man. Take him through were added to New Prospect and Richland, a series of sermons, and I never heard his revered instructor, and feel that the rod of JOHN II CARRICHAEL

ORDINATION. On Saturday before the second Sabbath in the present month, according to previous invitation, the following brethren met with the Fellowship Church, Rutherford county Tenn., viz: Elds. Chas, Manly and A. S Sperry, for the purpose of ordaining to the gospel ministry, S. G. Shepherd. The can didate was requested to preach that night. which be did in a very satisfactory manner. The above mentioned brethren together with the pastor, J. P. Weaver, constituted the presbytery, which was organized as follows: Eld. C. Manly, moderator, and A Sperry, clerk. After sermon on Sabbath the candidate was presented by one of the deacons of the church. The examination was con lucted by Bro. Manly: ordination prayer by A Sperry; charge and presentation of the Bible by J. P. Weaver; ordination sermon by Eld. Manly. Bro. Shepherd promises much ussfulness. Through him may much people be added to the Lord." October 15, 1872.

COMPLIMENTARY.

At a meeting of the Baptist church at Calhoun, Tenn, held November 18, 1872, the llowing preamble and resolutions were adopted:

Resolved, That we regard it as a privilege as well as a duty, to bear testimony to his unblemished Christian character, and also to cided progress. We now bave, beyond a nublemished Christian character, and also to his faithfulness and efficiency as a minister of the gospei; and we do hereby recommend him to the confidence and esteem of all men, and especially to the Baptist denomination Resolved, That Bro. Miller be furnished can be obtained in the country, both as to Resolved, That Bro. Miller be furnished can be obtained in the country, both as to Resolved, That Bro. Miller be furnished can be obtained in the country, both as to Resolved, That Bro. Miller be furnished can be obtained in the country, both as to Resolved, That a copy of these resolutions be preserved in the archives of the college, and that eopiee be seat to Tss Barrier. Christian Index, Marien Committee—F. A. Bonner, W. D. Fonville, Resolved, That Bro. Miller be furnished. truth, the whole truth, and nothing but the his faithfulness and efficiency as a minister

Horzwall. Chunch.—Sue Wiseman,

cents; William Wilks, \$1 00; Elisa Pardu. 25 cents; Januar Taylor, 50 cents; John W Wiseman, \$200. J. M. Pantitre. Wiseman, \$200. Hartsville, Tenn., Nov. 24, 1872.

Bro. Epiroa:-Having noticed a piece i WHEREAS. Our beloved brother, Samual L. THE BAPTIST of November 9th, headed, J. M. Coax.

ALABAMA.

ALABAMA MATTERS.

of THE BAPTIST. I have an inclination to tion?" and somebody will answer that queslook in cn them again, and "see how they tion. do." I know that I shall find many "old Dr. Winkler, who succeeds Dr. McIntosh. friends," who will be willing to spend a at Marion, appeared in our convention this short time with me; while, perhaps, many year for the first time, and it is scarcely new readers will inquire, and "what will worth while to say that we were all delighted, this babbler say?" To this last class I will He is a charming man, and he took hold say, that I used to send forth a great many with us with a familiar determination. things through the columns of THE Barrier, which showed that he felt himself one of na and the old TEXXESSEE BAPTISE. I saw, some and at home. This is gratifying to tha time since, that the chief editor of Tax brethren. We have lost so many strong Barrier claimed for his paper the distinc men from Alabama in the last few years, that tion that it had created, developed and when recent accessions take hold with zeal brought forth more writing talent than any and determination, as Gwin, Woodfin and other Baptist paper in the South. I think Winkler have done, we feel greatly enthat he did not over-estimate the matter. couraged. However, your present correspondent has not the presumption to claim any distinc distinguished brethren with us at Eufaula. tion of that character for himself, yet he is among them Dra McIntosh and Battle, who fronk to affirm that he had not thought of recently left us and went to Macon. We writing for a paper, until while yet a heard felt like these two brethren belonged to us Bro. Editor:—Eld. T. Gitbert and myself less tyro, in 1853, he was politely, yet earn yet, glad as we were to have them meet us. estly, invited by the present editor to write it looked almost as if Georgia, in her strength. an occasional news letter for THE TEXNESSEE had sent them over to tantalize us in our Onlance still unpaid. These are Alexandria in which the good Bord was pressed to meet Antioch, Bethel (Tipton county). Belivar, with his people. We began with the church Barrist. Young and incautious as I was, I weakness. After all, however, Georgia has Enon, Grace, Maple Springs, Macon, Mt. at New Prospect, Grainyer county, which Lebanon, Mr. Piegah, New Mone, Orkland. continued nine days, resulted in twen'y. until I was up to my eyes in that sort of we have their places very well filled without work. I wrote over my own name, over calling on Georgia. J. J. D. RENFROE. Walnut Grove (Lauderdale), and Walnut This church is alive to her duty, for the seurced names, and over no name at ali Grove (Island Forty) The board requests work still progresses. At her last regular The editor was very indulgent. He pub. Preamble and Resolutions adopted by the that these churches forward the several meeting, I buried five more willing converts lished all that I wrote—good, bad and indifamounts still due to J. M Senter, Treasurer with Christ in baptism, and two more were ferent. I have not made much headway at We next went to the head of Richland- to the point o' the characteristic reply of our home church; held one week; sixteen Eld Freeman, when some one asked him

> soul passed away a few days ago in Jeffer who love him; therefore, be it son, Texas, I bez permission to say that bis occupied a perition in the hearts of the among us so long, had maintained a life so spotless and noble, had most of his life been so contented with a position of quiet, retiring usefulness, and yet he had been so wise and reliable in counsel; had recently saved the life of Howard College, and while president of that institution, traveled over much of the State, preaching to city, town and country, with profound ability and thrilling eleguence. "the gospel of the grrce of God," that all eyes were upon him as the very man for the times. But he left us, and we were pained; and now that our Lord has called the death of our distinguished brother. He turbid seas, until it resches the shining was ready. God bless his family.

gether such a gathering of our people as is desirable. There were several difficulties to hinder the success of the occasion. Eufaula being on the extreme southeastern border, it was hardly to be expected that we should have so large a representation as may be gotten together at a more central place. Almost incessant rains prevented that " filling in" from the immediate and neighbor. sincere affection with which we cherish the dopted: ing in " from the immediate and neighbor. memory of him whose demise we so deeply Whereas, our beloved brother, Eld. John ing communities which is always necessary deplore. We rejoice with them that we M. Miller, s about to remove from this State to the success of a Baptist convention. And sorrow not as those without hope; but look yet the convention was not without something to encourage us. The report from the ing face of our Heavenly Father, and unite trustees of the Howard College showed dewith a copy of these resolutions, and that cost and the quality of the work done. A. P. Smith. the same be entered upon our Minute There is a debt of something over three thousand dollars hanging over the institu-D. M. Berake, Pastor.

E. Culpera, Church Clerk.

Bro. Euroa.—I am requested by Eld. E.
Didson to receive and collect the following subscriptions to domestic missions, made to him while agent of the General Association of Middle Tennessee, in 1871:

Fairxden Church—A. D. Tigars, \$1.00;
D. J. L. Tigars, \$5.00.

Wissen Pastor.

It is well known that the regular subscription price to Description price to Des tion, and the trustees are striving to pay this purpose on the second Sabbath in December, or as soon thereafter as practicable.

The convention last year created a State Sandsy-school Board, and located it at Tal-

nest principal the seath for his year making bosons about Managha, Tenn

ladega. This infant board made a very en conraging report. Eld. T. C. Boykin has been acting as their evangelist for about four months. He is the right man. He accomplished a great deal for so short a time, and it would be a calamity for him to have to withdraw from the work. There was a lively and earnest discussion

o' a proposition to establish a State Mission_ Board. The arguments against it all seemed to grow out of a fear that such a work would be deleterious to the interests of the Domestic Mission Board at Marion. The arguments in favor of it went npon the assumption that while State missiens is a duty, something of the kind is essential to the life of the convention and the unity of the denomination in the State. The snifect was compromised with a pledge to give more earnest and enlarged aid to the State Sabbath-school Board. If the pastors and churches will faithfully accept of this suggestion and place funds in the hands of our board at Talladega, we believe that we shall make's showing a year hence that will gratify our whole denomination in Alabama. The men to do the work can be found provided we can get the money to put them in the field. And until something of this sort is earnestly undertaken, our brethren will still have to be mortified at the smallness of the Alabama Convention: but after a while Bao. Editoz:-It bas been a long while some one will raise the question, "What is ince I claimed the attention of the readers it that has dwarfed the Alabama Conven-

There was a good delegation of Georgia's

Students of Moward College, Marisu, Alabams, November 25, 1872.

WHEREAS, It has pleased Almighty God to emove, not only from our mid-t, but from the world, Eld. S. R. Freeman, D. D., late president of our cherished institution, and, inasmuch as we know from experience, as well as from divine revelation, that our Aliwise Heavenly Father wills that everything Alluding to Bro. Freeman, whose great shall work together for the good of those

greatly deplore the loss of our honored and superior. When he left Alabama a year divine chastisement is heavy upon us, we ago, the regret was universal. He then recognize the consoling fact, that even the saddest arrangements in the government of Bantists of this State more eminent than God are made to bear upon the moral of any other brother among us. He had been life: that the deepest trials become instrumentalities of the greatest blessings.

Resolved, That in the death of Eld. Freeman, we have lost a kind, true and faithful friend, one whose prayers in our behalf were ever ascending to the throne of the Most High; one whose life was a remarksble illustration of the virtues, charms and inestimable blessings of the gospel of a crucified and risen Savior; one whose manly and Christian infinence, which was so beautifully and forcibly exerted over all whose pleasure and good fortune it was to be associated with him, will continue to spread him up higher, we unite with Texas to mourn and gather, in its course, like a wave on the

ahores of eternity.

Resolved, That, inasmuch as Eld. Freeman The recent session of the Alabama Baptist State Convention, which convened in Eufaula, the 9th of November, was not altowished to the State Convention of the Alabama Baptist State Convention, which convened in Which was strictly contest in all the dealings with his fellow-men, both public and private; one which gained for him as enviable posttion in the hearts of all who knew him, and secured for him a rich admittance into the realms of the blest, we will endeavor to follow his example, knowing the good results which necessarily flow from such a life. Resolved, That, in forwarding to the be-

reaved family a copy of these resolutions, we assure them of our warmest sympathies and make a declaration of our esteem and up through this vail of tears upon the smilin the earnest prayer that wa may all meet again npoa the happy plasms of eternal bliss.

Resolved, That a copy of these resolutions

A SPLENDID OFFER.

It is well known that the regular subscrip-

RAPTIST COROLLABIES.

There is as shurch but a body of immersed believers who have been immersed by a duly appointed efficer of a Scriptural church.

1. There are no Seriptural ministers but those who have been duly authorized by a Scripturel

2 Since nothing is more evident than the fact that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gaspel by those whom we consider dally baptised and ordained to the ministerial effico, it is equalby evident that it is improper for us to invite those teachers to occupy them when we know they are neither baptised aer ordained, and especially since they claim to be and construe the action en our part into a recognition of their 'aime, and thus confirm their followers in

4. Nothing can be more inconsistent than to edmit those preachers into our pulpits who hold and teach doctrines on account of which we would exclude both from our pulpite and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the

2. That a body of immersod believers is the highest ecclesisstical authority in the world mad the only tribunel for the trial of cases to discipline; that the sets of a church are of cupe pler binding force over those of an Association, carvention, Council, or Precbytery-end no Asreciation or Cenventien can impose a moral ob-Bestien upon the constituent parts composing

& That since each Church of Christ is an in dependent body, as one church can expect any other to indorse its acts, only so far as they are In strict scordance with the laws of Christ. If sis examines a member unjustly, any other church can rectors him if It ness St.

A Whenever say church acts in violation of the directions of har only Lawgiver, as found the New Testement, she becomes rebellious -her acts null and void; and all other churches and Associations of churches, and Conventions should withdraw their fellowship from her until she repents and rectifies her order, or they beseen the partakers of her sias.

2. That ne Association, or Conventien, or On mal, is a "Court of, Appeal," or has any amthority over the churches, but is simply an edvisory council; therefore, it has no right to dietate to the churches, or to demand support the any project or scheme which it may origineas, but may only recommend, advise and urge to performance of duty in subservience to the meat Christian voluntary principle.

2. When any church departs from the faith. er 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 head! entil she repents. This is no interinreuce with her internal regulation.

10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now, and have been, the repudiators of the principles and practices of estant sects that came out of her.

11. We regard Protestantism, as well as the Beformation of 1827, as based on the sasumption that the prophecies and declarations of Christ mehing his church are false, thus making Carist an imposter, and the reformers, and not Cirist, the saviers and preservers of the church.

AXIOMS.

1. The unimmorsed bodies of Christians are get shurches, nor are any privileged companies athem the church; hence all Pedebaptist go back to the church that excluded him. lasoninations are only religious societies.

I That baptism and an official relation to a aurch are prerequisits to a regular gospel miustry; heuse all ordinances administered by an maistry, are null and void.

2. No church has a right to hear a care orought hefere it in violation of the law of Christ. The specification of the order to be observed is the promibition of any other order.

4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Each one is individually responsible to Christ for the faithful stearrance of his laws.

Since right only, not might, is right, a conestistional minority is in all cases the Scriptu-

4. An unconstitutional or disorderly majority menot exclude a member of an acknowledged constitutional church.

7. No church should receive the letters of, or the members baptised by, a disorderly church. Ber should it admit to its communion the mem bers of such a church, or is any way countonames or uphold its disorder; it should keep no semmany with it that it may be sahamed.

BAPTIST POLICY.

I To be in all things seasistent with our praciples, whether we gain or isso numbers or

ha the witaceses of Christ's truth against every agreem of errer, and these who originate or

2. To employ all the energies of the denomiment shectual arseas and agestoise not incompatible with the Word of God.

& To cocupy every village and sity lu the weeld with a suitably qualified, faithful, enerseem to appreciate our denominational felknowledge of Christ. Jesus, my Lord; for
nature and constitution of this plantetion "Buler of heaven and earth, may thy name
whom I have suffered the loss of all things, will admit. Assistance as far as the to thee be honor and glory given."

Or,

& Te furnish a pester to every sharek, and The furnish a poster to every anares, and whole lost sight of the fact that these things are not having mine own righteousness, and occurrent minimar colony in that model that hath been lately to them, convey the sentiment, as taught in the phreseology under gonsideration. Let

& The commission to even rolles the hations see metalic missionaries of the ories.

Louisiana Department.

I. A reasonable pertion of the paper shall be a to represent our local inferents.

2. That the Himisters and other Espities of the

be invited to write for said paper. and the circulation of the organ then selected.

Emphasi, furthermore, that the ability with which THE ing defense of sound goupel principles and literary commend it to the denomination as one of the best li-exponents of Baptist faith.—Louisieus State Committee

The venerable Past is past, Tis dark and shines not in the way, 'Twas good, no donbt, 'tis gone at last; There dawss another day.

Why should we sit where ivies creep, And shroud ourselves in channels deep Or the vorid's yesterdays deplore 'Mid crumbling ruins' moesy hear?

Why should we see with dead men's eyes, Looking at Was from morn to aight-When the beanteous New, the divine to Be, Woo with their charms our living sight?

Who should we hear but eshoes dull When the world of sound, so beautiful, Will give as music of our own? Why in unrkness should we grope, When the sun in heaven's resplendent cope

Shines as bright ta ever it shone? The Present needs us. Every age Bequeaths the next for beritage, No lesy luxury or delight, But New, the child and sire of Time.

Demands the deeds of earnest men To make it better than the past And stretch the circle of its ken. Now is a fact that men deplore, Though it might bless them evermore Would they but fashion it aright, 'Tis ever knew, 'tis ever bright, Time nor eternity hath seen A repetition of dolight

In all its phases; ne'er hath been For men or angels that which is: And that which is bath ceased to be Bre we hath breathed it, and its place Is lost in the eternity. But New is ever good and fair, Of the infaitude the heir, And we of it. So let us live That from the past we may receive Light for the Now-from Now a joy

BECEPTION GF EXCLUDED MEMBERS

That Fate nor Time shall e'er destroy.

NO. 3. S. S. RELTEA

Having, in the previous article, noticed the dangers that must result to our denominational fellowship from the exercise of the supposed right of our church to receive

pointedly in the following expression: Every church is an independent body, and has a right to receive a member excluded from another church if she chooses to do so."

expediency or courtesy, but it is insisted one whom she deems to be a baptized Christion of the place would admit. fundamental principle or law of Christ's mabaptized and unordained, although immersed kingdom. If the same is not the case cluded. generally among Landmark Baptists of the South, we are disappointed.

We learned, twenty-five years ago, to associate this belief in the right to receive excluded by another church, the excluding no better guaranty than the capricious will Were we left to our own devisings, this conexcluded members with the principles of that liberalism that is bearing many of our Christ. The discussion of this question we brethren at the North so strongly toward the must reserve for our next article. vortex of open communionism. This association, on our part, may have been without reason, but the coincidence was clear. The most staunch opposers of the right in ques tion were, and are to day, the strongest in

opposition to open communion. A thorough investigation will probably show more than a coincidence. We feel confident that an affinity of tendency can be clearly shown. We will refer to this more fully in a subsequent article. As already proposed reception of excluded members must necessarily be at the terrible expense of denominational fellowship.

The argument from this source is, we think, conclusive—so far, at least, as the expediency of such seception is concerned. It only requires such receptions to become general to break np all our denominational teachings are heaven, hell, the judgment to of the government? fellowship; and this, when fully nuderstood, come, and the eternal duration of every On page 417, Knowles has given a docu- Teacher, we first must recognise God, not 2. To felfill our peculiar mission, which is, to will be sufficient for most Baptists. Let soul. In Jesus is the clear, intense light to ment which he says was written by Mr. our wants. The first thought of the mind. them but resliss that the doctrine is neces- illuminate the cold, dark grave; for how Williams. It is signed by him as moderator the first emotion of the heart, must be earily antagonistic to the relation of fellowstreet of errer, and these was eriginate or sarry antagonistic to the relation of the dead. In Jesus is them; and above all, by account them; and above all, by account them; and above all, by account them are in the end, cut off the endeared the resurrection of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the dead. In Jesus is the country antagonistic to the relation of the country antagonistic important and indispensable advantages of all sin. We behold in Jesus the teacher of the same month. It contains the in. due regard to order, when we talk of repens co operation dependent upon and growing from the skies—God manifested in the flesh. structions given to their delegates. One of anos, faith and baptism; why not in 2. To employ all the energies of the denomination and save our souls!

The energies of the denomination dependent upon and growing into the existing comity between our behold, then, the Lord Jesus as an object to these instructions is as follows:

The words are not so much to be sister churches, and we believe the great attract our attention and save our souls!

Secondly. We do voluntarily and are observed as the sentiment. For instance, body of Baptists will set their faces as a flint May Jesus be desirable to our hearts. May freely willing to receive and be governed by we may kneel before our Maker, and from against it

what opposed to our time-honored practice and do count them as less than nothing, be, to bold correspondence with the whole it." These expressions, and others similar vitally connected with all our denomi- but that which is through the faith of Christ, Island, if the general court shall complete us not, brethren, approach the heavenly national association and co-operation, and to the righteousness which is of God by faith; and confirm the same; or any other model King with prevenence. having been given to the church through the theme the arguments already advanced may that I may know him, and the power of his as the general court shall agree upon accordher, she cannot delegate her antherity or not appear conclusive. For these reasons, as resurrection, and the fellowship of his suffering to our charter." The churches should select, send the facumption of the right in question, we now death.".

proceed to consider the right Itself. Ta the steadfast and uncomprenising adversarily and this policy this seem that the right in question is considered known house of H. G. Hollanberg, 274 —bat was the result? as belonging necessarily to the very nature Second street, Memphis, Tenn.

view of the matter. To us church independence implies the right to transact all ousiness committed to an individual church sion of at least a large class of offenders for We were not a little surprised to read: When a church excludes a member she has nothing more to do with him." Did not own to himself. Paul say to the church at Corinth, "Deliver such a one unto Satan for the destruction of love toward him"?

exclusion had wrought the desired effect. and the church had restored the brother and confirmed its love to Lim; and for another have been a direct interference with that share he had in shaping its institutions. legitimate business of the church at Corinth, The Providence settlement was begun by legitimate business of the church at Corinta, and such reception would undoubtedly have been met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn apostolie of March, 1633, John Clarke and bis combeen met by the most solemn met by the mos rebuke.

is often the only one that can form an of intelligent, orderly, law abiding people. That the people of knode Island "nad it intelligent opinion as to whether exclusion They did not start with the design of joining much in their heart (if they may be perhas wrought its proper effect or not; and to Mr. Williams; but after trying a northern mitted) to hold a lively experiment, that a WR Carroll \$50, M O Stribling \$51, WR Register.

Corinth, or else no other church had the is entitled to the credit which he claims. right to receive him. Hence, too, we are The settlement rapidly increased, until in hereafter shall be anywise molested, punbound to conclude that in all such cases the time it became the leading settlement. It ished, disquieted, or called in question for pretended "right" of a church to receive a was this company that gave shape to the any differences in matters of religion, who member, excluded from another church, if institutions of Rhode Island. It had, at do not actually disturb the civil peace of

cannot require one church to exclude a 14 1644 (1643 O. S.) The same bold position is stated more person, and at the same time require an

sitting in conference at the same time, and by such forms of civil government as the Bro. Lowrey believes these views to "pre- one rightfully excludes a member, and he settlements might ordain, to form such civil vail generally among Baptists." He is immediately passes over to the other laws and constitutions, and inflct such certainly mistaken, so far as the Baptists of church, then has that church a right to re- punishment on transgressors, and to appoint South Mississippi and East Louisiana are ceive him, if she deems him a Christian? such magistrates to administer the law, as concerned. Here there is, generally, a deep If so, from whom does she get that right? the majority might agree to; only that the conviction that the excluded member must Certainly not from Christ. From these con- laws and the punishment affixed to their ones, gave full and satisfactory answers. It siderations, we must again conclude that the violation should conform to the laws of It is not recognized as a mere matter of pretended "right of a church to receive any England, so far as the nature and constitut prayer, given by our Lord, is, both as to our upon as a matter of right, based on a great tian" falls to the ground, so far as it per- In th's charter, obtained by Roger Wil- elso to the supplying of all our necessities, tains to all persons who stand rightfully ex- liams, not the slightest mention is made of spiritual and secular.

church being still regarded as a church of of the fiekle multitude.

JESUS DESIRARLE.

T. I.

he said, "And the desire of all nations shall announcement of liberty of conscience, both the order and matter. In the first come." Does the scoffer smile at what he The following are the closing words of the place, we may, indeed, feel our need of supposes extravagant words? Mora knowl code: "These are the laws that concern all many things, but we are not authorized to edge will turn that smile into admiration. men, and these are the penalties for the present that need as a primary considera-What, before Jesus came, was the religious transgression thereof, which by common tion before our Maker. In approaching desire of all nations? Something to lift the consent are ratified and established through even an earthly king, the subject, though in vail and allow even one glance into the out this whole colony, and otherwise than rags, his family in need of bread, does not stated, we have endeavored to show that the eternal world. Some light to illuminate the thus what is here forbidden, all men may present these before his sovereign, without darkness of the grave. A blood, rich, pre- walk as their consciences persuade them, first showing him due honor as ruler. He Managers. cious and powerful enough to cleanse the every one in the name of his God; and let would address him with that civility due to ELIGIBILITY TO MEMBERSHIP AND OFFICE soul from all sin. A teacher from the skies- the saints of the Most High walk in the his exalted rank; and, secondly, present a Deity in mortal flesh.

of church independence. But such is not our THE BELATION OF ROGER WILLIAMS TO the meeting was properly organised, those THE BAPTISTS-No. 2.

W. H. PARTON.

The colony at Providence was little more by Christ without the shadow of interference than a lawless mob, and their distractions was passed: "It was ordered, upon the from any or all sister churches. An essential and disorders were a source of great grief to request of the town of Providence, that according to Agent's account. If there are given them a share in his purchases at Provi the express purpose of effecting their refo. mation dence, they came to distrust him, and thought that he was trying to swindle them. because he sought to reserve a part of his government drawn up by the inhabitants of Geo H C Tresevant SW, A W Bridges \$100, YM Tach

the character of the people, whom circum the flesh, that the spirit may be saved in the stances had drawn together, it cannot be day of the Lord Jesus"? And did he not denied that much of it was due to the again say of this same person when exclu- defective form of government and the want worthy friends of the Island." sion had wrought its designed effect, "Suf. of practical talent in managing the effairs ficient to such a man is this punishment, of the government. Roger Williams, with give satisfaction. By the intrigues of Codwhich was inflicted of many * * * forgive all his excellencies of character, was not dington, a charter was obtained separating Eheneser Charch (per Wm Colvin) \$25, JL Meheneser him * * comfort him * * confirm your born to rule men. Whatever may be said the islands of Rhode Island and Canonicut WT Coleman \$10, New Hope Church (per J O in his favor-and much may be said-it Here it is manifest that the legitimate cannot be said that he was a statesman. business of the church was not finished until endowed with espacities for founding a great commonwealth.

It is true that he was a very prominent actor in the early history of Rhode Island. church to have stepped in, and claimed and but his services consisted more in the influ exercised the right to receive him would ence he exerted over the Indians than the

pany began their settlement in Rhode those who had beheaded his lather. But pany began their settlement in Rhode those who had beheaded his lather. But pany J Pearce \$59, Martha Burnett \$25, Isalai, assume the right of another church to Island, or it was then called, Aquidneck, or Clarke undertook the delicate business, and the right of another church to Island, or it was then called, Aquidneck, or Clarke undertook the delicate business, and the right of another church to Island, or it was then called, Aquidneck, or Clarke undertook the delicate business, and the right of another church to Island, or it was then called, Aquidneck, or Clarke undertook the delicate business, and the right of another church to Island, or it was then called, Aquidneck, or clarke undertook the delicate business, and the right of another church to Island, or it was then called the right of another church to Island, or it was then called the right of another church to Island the right of another church the right of anoth receive a member excluded for the purpose Acquiday. They left Boston the year before. of reclaiming him from a fault or an error, as an organised body, with the express is to deny, in effect, the right to exclude for design of founding a State for the enjoyment that purpose. The church that has excluded of religious liberty. They were composed is often the only one that can form an of intelligent, orderly, law abiding people. admit that a church with little or no location, they were driven by the rigors of flourishing State may stand, yea, and best, Mansaeld Cherch (per R R Riggs) 516, Rehobeth Cherch knowledge of the merits of the case is as the climate to seek a settlement further be maintained, with full liberty in religions (per M O Sembling) \$5%, Earl P Bedde \$25, J B Most Sembling and that true plats will give \$50, Mrs Clara G Alexander \$50, GW Hartefield \$55, but they were providentially led concernments; and that true plats will give competent to decide when exclusion should south. But they were providentially led concernments; and that true piety will give competent to decide when exclusion should end as the church that excluded, is to offend into Narragansett Bay, were pleased with common sense and defeat the object of exclusion.

From all this we conclude that either Paul made a mistake in assigning the reason he did for the exclusion of the brother at influence with the Indians, and no doubt he in relation to religious liberty: "That no

she chooses to do so, falls to the ground. | first, no connection with Providence, except | said colony; but that all and every person But let us take another view of the pro- what resulted from good neighborhood, and may, from time to time, and at all times tended right in question. All must agree similar views in regard to the rights of con- hereafter, freely and fully have and enjoy that church independence does not mean science. But in the course of time it all his own and their judgments and conthat the churches are independent of Christ became necessary, for their mutual pro sciences in matters of religious concernment. All must agree that the churches are re- tection, that the settlements at Provi- throughout the tract of land hereafter menquired to act for Christ, and in accordance dence, Warwick and Aquidneck (Rhode tioned, they behaving themselves reasonsmembers excluded by another church, and, with his direction, and in no case without Island) should be consolidated under one bly and quietly, and not using this liberty to having maintained that such reception is not such direction. The authority essential to government. By mutual agreement a con- licentiousness and profaneness, nor to the the proper remedy, even where it is evident all required acts must be delegated to the vention, to carry out this de ign, met at civil injury or outward disturbance of others; that "manifest injustice has been done," we churches of Christ. In this delegation is Newport, September 19, 1642, and Roger any law, statute or clause, therein containe l, come now to consider more fully the abstract included the authority and the direction to Williams was sent to England to procure a or to be contained, usage or custom of this clared at the annual meetings of the Society, question, that "the right of a church to exclude. Christ cannot contradict himself, charter. He went over in 1643, and suc- realm to the contrary hereof in anywise and that his stock shall be transferable upon receive any one whom she deems to be a He cannot require two opposite acts. He ceeded in obtaining a charter, dated March notwithstanding."

That charter, which may be seen at large other church to receive him. To assert this in Knowles' Memoir, pp. 415 and 416, laid to be the fundamental law and constitution cations of the society; and when the society would be monstrous, to say the least. down no form of government; but the of the State until 1843, when a new constitutions its publications, to be selected by If two churches in the same town are settlements had power to govern themselves, tution was framed,

the ireedom of conscience; for, although It only remains now for us to consider the people of both Providence and Newport prayer, often asks, "How must I pray so whether a church has a raht to receive a were well understood to favor religious that I may acquit my conscience and commember who may have been wrongfully liberty, it had taken no legal form. It had prehend the legitimate subjects of prayer?'

organization, an assembly, composed of This prayer is introduced thus: "Our representatives from Providence. Warwick Father, who art in heaven, hallowed by thy and Rhode Island, met at Portsmouth and name." It is it portant in prayer to observe accepted the charter and adopted a code of the order as well as the matter. In this The prophet spake only the truth when laws. In this code was the first legal instruction of the Master, he has taught colony without molestation in the name of petition for assistance. In Jesus all these desires were and are Jehovah, their God forever and forever." In Jesus all these desires were and are Jehovah, their God forever and forever."

Shall we approach the vestibule of the Managers, except he be a member in god King of kings, without the reverence due standing in some regular Reptiet Church, sales into eternity; for how prominent in all his code, which embraced the whole frame work him as sovereign and benefactor? Certainly

from Providence made known to the assembly the instructions which they had received; upon which the following order their second instruction should be granted any credits due and not given, or and established unto them, viz:" (and here when they should not be, we wish them to follows the second instruction which I have report to us at once, and be sure to get read copied above) They adopted the model of a to reply to the call of the committee: while much of this disorder was owing to for the whole colony. It provided for S S Larkin \$50, John H Harp \$25, T W Williams 250 B Aber \$50, James Christian 250 m the Island. This was the first government religious liberty. Roger Williams was not Cook \$50, Liberty Church (per D A Boddie, and E

> the islands of Rhode Island and Canonicut
> from their connection with Providence, and
> L Ledford and Jas A Hicks) \$30, Pisgah Church (per V he was constituted governor for life. In the Smith) \$30, Pleasent Grove Church \$30, New Frequency of the Smith \$30, New Freque midst of these troubles, all eyes were Church \$50, W Pattion \$40, IF Heary \$25, LE Carnet turned to Dr. John Clarke, and he was sent Sutton) \$23, E4 Houston \$25, DH Houston \$25, CW and to the mother country to lay the matter \$30, W C Pattison \$25, M H Gibbs \$28, L T Reprints. turned to Dr. John Clarke, and he was sent I W Burk \$50, Arcadia Church (per J Taylor and a before the existing government and obtain A Wall \$75, Mt Lebason Charch (per PJ Key, clerk) relief. He succeeded in reuniting Rhode P J Kry \$50, CA Thurmbud \$23, Jas Casteld P, by Misell \$23, Jas F. Taylor \$50, E Egau \$25, Eld W O Me. Island to Providence and Warwick under the old charter. But a new difficulty arose. The old charter was granted by the Parlia.
>
> Misell \$25, Jas F. Taylor \$50, E Egau \$25, Eld W Chr. isod \$25, W W Boyiston \$50, Eld F Courter \$10 was proton \$50, Z Les \$100, Rebecca Simmons \$10. To Share the courter \$50, A W Monorier \$50, W J Mercer \$10, Arisens Chart those who had beheaded his father. But moss \$30, W L Oakse \$50, J & Killes \$16, L P Lowry \$10. with consummate skill so represented the Ardis) \$25, Shady Grovs Church (per J.S. Killes) \$25, Shady Grovs Church (per J.S. Killes) \$25, Talks | \$25, Shady Grovs Church (per J.S. Killes) \$25, Shady matter he obtained a new charter. In his lowship Church (per J ▼ Hiazon) \$30, Daniel Smith Res interviews with the Earl of Clarendon, who B E Haaks \$50, J M Deyle \$25, Robt Martin 308, W interviews with the Earl of Clarendon, who was then prime minister, Dr. Clarko stated Calebyate Springs Church (per Allea and Beggs) and that the people of Rhode Island "had it J H Carlton 223, J N Howsil \$10, Thos J Allea 200 HD

person within the said colony at any time

obtained by Dr. Clarke; and it continued

PRAYER.

A HARRIS. The disciples said: "Lord, teach us how

to pray." The Master, to this petition, as well as to all propounded by his beloved is pleasant to consider how full this form of aually by ballot, and who together shall coastiduty touching the manner of prayer, and

The Christian, alive to his duty relative to clusion would follow: "We know not what After three years of ineffectual effort at to pray for, nor how we should pray."

not. In the order prescribed by the great ly, by a twe-thirds vote of the Beerd of Managers. clear does he teach and prove the dectrine of the town meeting held in Providence, towards him, as ruler, whose throne is in we feel and say with Paul, "I count all the laws of England, together with the way carnart hearts say, "Our King and Father, But there are those among us who do not things but loss for the excellency of the of administration of them, so far as the to thee be honor and glery given." Or, lowship, or who, at least, appear to be some whom I have suffered the loss of all things, will admit; desiring, so far as possibly may receive from man that reverence due unto

WASTED.-A good minister to act as mis-In responsibility to a hody as a Reard estaids well as because of the broad and unqualified ing, being made conformable unto his The model of a government was prepared sionary in the Bayou Mecon Association. at Newport. It was shown to the other Louisiana Address R. S. Jackson, Oak plantatious, and Providence approved it and Bidge, Louisiana. Also the North Louisiana directed her delegates to vote for it. Now, Association wishes to secure the services of a missignary for 1873. Address J. S. Killen, When the delegates had assembled and Minden, Louisians.

Senthern Baptist Publication Socie LOUISIANA STOCKHOLDERS The following amounts are due from

stockholders in Louisiana on January 1 187

\$50, G W Mott \$50, Oak Ridge Church (no Bridge religious liberty. Roger Williams was not the author of it. He had nothing to do Boddie \$10, G W Smith \$50, Downsville Church (per B W Allen) \$50, D A Boddie \$26, An with drafting it. It was presented by "our Greene \$30, J R Hammond \$25. W W White \$30 100 1 White \$50, A J Peddy \$25, W J Smith \$25, A J Sime The charter procured by Williams did not J R Grambling \$25, Fellowship Church (per W C Res.

CONSTITUTION.

SOUTHERN BAPTIST PUBLICATION SOCIATY."

ONJECT.

Ann. 2. The object of this Society shall be promote evangelical religion by means of he Printing Press and Colportage.

MEMBERSHIP.
ART 8. The sum of \$50, subscribed and paid n, will constitute one a member or stec in this Society, and entitle him to a certificate of stock and a vote, personally or by proxy, is the election of all the officers of the Society. It is specially provided that no one shall be allowed to represent by ballot more than \$1000. or to hold more than \$2500, except by special permission of the Board of Managers. It is iso provided. That each stockholder shall be the books of the Society as the stock is asy TERMS - Whenever a subscriber pays up is

full he will receive ten per cent: in the publihimself. These he can sell if he does not wish

to use.

Let every one pay one half at lenat, and his entire abare of he can, during the month of January, to accure a great bargain in a house to work in. · OFFICERS. Anr. 4. The Officers of this Society shall be

President, 14 Vice-Presidents, Corresponding Secretary, Recording Secretary, Treasurer, and wenty-five Managers, who shall be elected as-BOARD OF MANAGEES.

Asr. 5. The Board of Managers shall have power to appoint its own meetings; elect its of its papers and publications; Standing and Special Committees; also, its Agents and Calporteurs; fill any vacancy which may occur is us own body, or in the office of Corresponding Secretary or Treasurer; enact its own By-Isws; Provided always, They contorm to this Constitu ion); sesign the duties of the Corresponding secretary: superintend all publications of the Society; establish Depositories; and is general watch over the interests and transact the meiness of the Society. Seven members shall constitute a quorum, who shall receive a liberal compensation for the time given to the Society's

TREASURER.

Asr. 6. The Treasurer soull give bonds to such an amount as the Board may appoint; shall be under the direction of the Board; and shall make an Asaual Report to the Society. MEETINGS.

Asr. 7. The Society shall meet assually, at such time and place as the Board of Managemery appoint. Special meetings of the Society

may be called by the President or Correspose ing Secretary, upon application of the Beard of Asr. 8. No Officer, Manager, Agent or Calporteur of the Society shall be eligible to affect or to a vote in the election of the Beard

ALTERATIONS OF THE CONSTITUTION. ART. 9. Alterations of this Constitution perpessed at a previens Ananal Meeting, or recon-mended by two-thirds of the Beard of Managers may be made at the Ananal Meeting by a roll of twe-thirds of the members present

OFFICERS FOR 1872. J. B. GAAVBS, Providela G. W. Griffin, Tenn. J. F. Cook, Mo. R. Mills, N. C. J. L. Reynelds, S. C. M. P. Lowrey. Miss. J. J. D. Benfros, M. B. W. Blahewsed, La. W. M. Len, Ark J. B. Link, Tenas.

L. G. Craig. Corresponding Universe : BOARS OF MARASTES

BUSINESS CAMPIFERS

antist Doctrines, Principles IMPORTANT DOCTRINES.

1. One Lord, one Balth, one Ime 5. That an immersion is the cant one faith in the burial and nat one Lord. See Rom. vi: 4-6; 1 Cor. xv: 29; 1 Peter III: 21.

1. The Grace of God, the enly f Hope and Faith in Christ, the onid Junish stion.

8. The Word of God the Instrume Spirit of God the Agent in the sdults.

4. Each visible Church of Christ of scripturally immersed believers believers and their unconverted chil ers on probation,) associated by vol mant to obey and execute all come Christ, having the same organization officers, and ordinances of the Chu salem, and independent of all other edging no lawgiver in Zion but Che mitting to no law he has not en Rom i: 7; 1 Cor. i: 2; Eph. i: 1; Acts 11: 41, 42.

5. The "Lord's Eupper" is a commemorative ordinance to be ob by a Church of Christ as such (that ! espacity), not as a test of Ch personal feeling of one communi another, as Pediobaptists erron-us only to show forth Christ's leath t again; and being a Church act, it 1 dentally, a symbol of Church religion sequently, only those shurches an is this ordinance that agree in fail tice. The member of one chards de same faith and order) can come mnnion of another only by an act and not by right, for each church ts i heing made the guardian of the p sacred feast, is invested with the discipling those whose relationshi gives the right. 6. Christian Baptism is the im

believer in water by a qualified a a the name of the Trinity. in rep the burial and resurection of the fession of a death to sin, union with agrisecration to his service. One therefore, can answer this design. fession of baptism cannot be made except " the children of God by Fait 16 and xxviu: 17; Mark xvi: 16; Acts viii! to the close; Rom. vi : 4, Gall. iii : 26, 27. Burying is water of one dead

ealy action; since the burial of a the only "likeness" or represents in the world, for it is called the like INFORTAGY TRISCIPLES

1. The Bible, and the Bible alm with human devices or tradition kas been, the religion of Baytists.

of baptism, etc.) are not left to ! in all cases require positios and pla

8. To divide the positive requ Christ into essentials and non-ess m how far Christ is to be obeyed, points we may safely disobey la fuse to obey one of the least of hi quirements or to teach others so, is the guilt of violsting all.

4. Every-positive ls w, ordinane in the church, not expressly commis pled, is posterely forbidden, times & of one thing us the prohibition of ever all human inventions and tri

ant baptism, sprinkling, pour practiced for religious rites, for tural warrant can be found, and

5. Christ gave no men, society authority to traffic with the ordin ization of his Church or Kingdom er change his laws, and enbstitut enother. To surrender what be ha is treachery to change them, treas

6. Principles can neither bel compromued.

IMPORTANT PACTS. 1. All scholars, critics and less w

is, first) and leading signification is ta dip or memerse, while some of scholars of any age, affirm that it seeming .- [Liddell and Scatt, Carso 2 Standard historians moni Primities and apostolic baptiam wa

sote, manimously declare that the

by the emmersion of believers in same of the Trienty .- [Stewart,] 5. Nearly all standard Pedebap

ters admit that the Bible does plan command for, or example and there is the utmost disagree Section among them on what what purpose it is to be admirle 4. All standard historians times

that the government of the ayes "Ne purely decomplie, (that is, pople or mershership,) and all s pendent republica. All religious imitation powers, and elevical governments, (that is, in the last er a few as a session,) are an ma republican tyraanies which : awfally countenance, nor she be, in any way, recognized churches, or their breachars as (of the gospel.

6. En society, organised apong ing from those of the specialis warent subjects, ordinances, ordi at justly be colled a grapel sie or a branch of the cha things equal to the same this

4. Protontant historiane fra whist abarehes ore the only ! chies that have steed sines the Christian escieties, which have

doctrines of the gaspel the co Tribenma, p. 86.

antist Publication Society ATA STOCKHOLDER

r Louisiana on January 1 gent's account 'If there are due and not given or given once, and be sure to vot read at 30. A W Bridges \$100, Pm Ailen) 500, Duwnsville Church (per D & W Smith 500, D A Beddie 200 Am Antioch Church (per Forteen an-Grove Church (per J S Killen) \$25, Feb. ner J F Hinson) 430, Daniel Smith 285 Church (per Barnett and Righe) \$00 M it Stribling \$51, R B Rigge \$80

INSTITUTION.

mo of this Seciety shall be the PUBLICATION SOCIETY. OBJECT.

ebject of this Society shall be angelical religion by means of MEMBERSHIP.

NEMBERSHIP. r. sal entitle him to a certificata ente, personally or by pruzy, in all the officers of the Society. provided that no one shall be seent by ballot more than \$1000. w than \$2 mu, except by special the Board of Managers. It is That each stockholder shall be the dividend upon his stock denamical meetings of the Society, Me Society as the stock in any

kanever a subscriber pays up in seive ten per cent, in the publisociety; and when the society is publications, to be selected by

OFFICERS.

Officers of this Society shall be Vien-Presidenta, Corresponding unling Secretary, Treasurer, and sungers, who shall be elected ant. and who together shall consti-

ARD OF MANAGRES. Board of Managers shall have bint its own meetings; elect its and Secretary; appoint an Editor tien; also, its Agents and Coling vacancy which may occur in in the office of Corresponding ensurer; enact its own By-Laws;

They conform to this Constitu duties of the Corresponding wintend all publications of the h Depositories : an in general the interests and transact the Society. deren members shall m, who shall receive a liberal antha time given to the Society a

Treasurer small give bonds ta : as the Board may appoint; he direction of the Board; ead Annual Bepart to the Society.

Suristy shall meet amnally, at on as the Board of Managers Special meetings of the Sesiety
The President or Correspond-

O MEMBERSHIP AND OFFICE. Officer, Mauager, Agent er Colthe election of the Beard of the he he a member in gard

OF THE COSSESSIVE OF tion sef this Constitution pro-

MURRI FOR 1872.

Miss. J. J. D. Benfree, Als.

& Craig Treasurer.

stat Doctrines, Principles and Facts IMPORTANT DOCTRINES.

One Lerd, one Fallt, one Immersion, Bph. 5. That an immersion is the profession of hat one Lord. See Bam. vi: 4-6; Col. n: 12;

Car. 17: 27: 1 Frent in: 21. 1. The Grace of Golf, the anly foundation of fore and Faith on Christ, the only medium of

- The Ward 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 scripturally immersed believers only, (not of believers and their unconverted children and seekers in probation,) associated by voluntary cove-ment in about and execute all commandments of Chris, having the same organization, doetrines, Surs, and erdinances of the Church at Jerudem and independent of all others, asknowliring as lawgiver in Zion but Christ, and subittise ta so law he has not spacted. Read tom i: 7; 1 Cor. i: 2; Eph. 1: 1; Col. i; 1-5: tes il: 41, 42. Il a game l'at les bered

a The "Lord's Supper" is a positive and memorative ordinance to be observed only wa Church of Christ as such (that is, in church mesofty), not as a test of Christian fellowship or and feller or one communicant toward mother, as Pedobaptints strongonaly teach, but aly to show forth Christ's death till he comes rais; and being a Church act, it becomes, inciestally, a symbol of Church relationship; conmently, only those shurches can participate is this ordinance that agree in faith and prac-The member of one church (though of de same faith and erder) can come to the comsmiss of another only by an act of courtesy, mi set by right, for each church is independent, bias made the guardian of the purity of the send feset, is invested with the anthority to scipline those whose relationship ordinarily ive the right.

6. Christian Baptism is the immersion of a blisver in water by a qualified administrator, a the name of the Trinity, in representation of burial and resurection of Christ, and protwion of a death to sin, union with Christ, and execution to his service. One mode only, refore, can answer this design, and the protosics of baptism cannot be made by children, nupt " the children of God by Fath." Matt. 11: Basd xxviii: 17; Mark xvi: 16; John iii: 2,8; leta vm: to the close; Ram. vi: 4, 5; Col. ii:12;

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

IMPORTANT PRINCIPLES.

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

1. To divide the positive requirements of Christ late coentials and non-commune, is to decide how far Christ is to be obeyed, and in what smats wa may safely disobey him. But to refine to abey one of the least of his positive reexirements ar to teach others so, involves one is the guilt of violating all.

4. Every positive law, ordinance, or practice in the church, not expressly commanded or exampled, is positively forbidden, smee the specification

face thing is the prohibition of every other. Those all human inventions and traditions, as inms baptism, sprinkling, pouring, etc., now wasticed for religious rites, for which no scripand warrant can be found, and are, therefore,

& Christ gave no men, society or church the sthority to some with the ordinance or organintion of his Church or Kingdom, as to make webange his laws, and substitute one thing for nather. To surrender what he has established, upon which he risked his whole superstruc-I trackery to change them, treasen.

6. Principles can neither be conceded nor

PRPORTAGE PACES.

L All scholars, critics and lemographers, of any itts, magamously declare that the primary (that in first) and leading signification of " Baptise," to dip or immerse, while some of the very bes Bisiars of any age, affirm that it les as sther seg .- [Liddell and Scott, Carson, Anthon, &c.

1 Standard historians manimously agree tha Pinities and spassolis baptism was administered by the generates of believers in water, in the sens of the Trinity .- [Stewart, Robiason and TAL

1. Nearly all standard Podebaptist camments. his command for, or example of infant baptism, and there is the utmost disagreement and scattewhat parpose It is to be administered.

4. All standard historiess ansaimossly affirm grace. But enough. (5) that the government of the apostalie churches as purely democratic, (that is, vested in the sople or membership,) and all the churches indeatemation. All religious sensite having es powers, and elerical or eristocratical Topoblican tyranaies which ne Christian can Ily countenance, nor should such societies sponding ones in ours. la say way, recognised as scriptural

aften these of the spectalis there has having adjects, orders on orders in the ministry be called a groupel church, az church of

Arkansas Department.

The Christian should make overything that to his reli

LENT. NOT LOST. All is not lost that's passed beyond our keep-

Light is not gone though sight be drin with weeping; Sweet voices still are sounds of love repeat

Though heavy ears searce catch the tones re treating.

Wave after wave, in endless circles flewing, Breaks on the shore to which our barks ar Our parted treasures, wafted there before us,

To-morrow's dawn may safely alt restore as. The gales of heaven, their odorous freshness bringing, considers with second

With swifter speed our battered hulls are winging, And clouds that hid the sun from our discern-

Quench not the distant beacon's steady buraing. Brief is the space that from our loved divides

Thin is the mist that from their haven hides Soft hands on high are beckoning signals hold

ing. White arms wait patient for our heart's esfold-

There where from sight our blessed ones have usliv decerned." (1 Cor. ii. 14) vanished, as for wall of ward a There where our Father dear recalls his bas

ished or to or a set an evac total h There lies the home that knowsth up removing There lives the levs that never needeth prov-There dawas are pure, and purplelight unfad-

On happy brows dull sorrow casts no shading There gentle soals of coming ills are fearless, And eyes oace drooping, shining now, and tear-

Thera all, and always dwells within his keep Who sleepless careth while ear care is sleeping How can we dare to falter in aur praying, Their perfect bliss against our sorrow weigh

Yet while cease anwise and vain complaining We have but loaned-our title still retaining ; Love bath a lien that time nor death can saver Our own are ours, forever and forever.

BRO. FSPY'S LECTURE.

N. GREEL M. Make & R. a baptism, etc.) are not left to be mferred, but kingdom of heaven, in the text, is equivalent idea, but simply that a man—one already Yours fraternally. W. D. MAYFIELD. in all cases require positive and plain commends, to church. There is a difficulty in the way of inchurch. I must confess that they are not things pertaining to the church of Christ; kindred words in sense, or in orthography, and, secondly, that in addition to this change, vention in Austin, in the rendering of privileges as a member. ancothen-from above-I would refer them to Gal. iv. 26: "But Jerusalem, which is above, views, in one or two articles, vron this is free, which is the mother of us all." But much disputed passage. Not that we claim look into a Greek Lexicon, encothen, an ad they a e infallible, or will settle the quesverb of place, as from a higher place to a tion, but to the our testimony against the lower; and, also, palis, an adverb of time, as ritualistic pervenies of it, and to show Bapagain, the second time.

But there are points in the criticisms obvious meaning.-En. Baptist. worthy of note. Bro. Espy took bold and high ground, when he emphasised the fact that "there was no laptism, in any test, where bantizo was not found." (4.) You all remember the remark of Bro. Graves, that he would overthrow Bro. Espy's strong foundation, ture. Bro Graves quoted Heb. x. 22, and

Brusses or THE ABOVE -It would hardly the State. We had also be fair for this "eriticism"—which

(L) We nuderstand that Christ, the Lawhend, or enter the visible church, or king about forty dollars. The second lecture dom. He cannot do so legally or rightfully. was en We constantly say that no one cam enter & w a breach of the church of Christ, for Masonic or Odd Fellows Ledgs, without cor- of the shurch of Christ, and delivered by

key stone of Bro. E's arch.

above viz: that no man can legitimately rection. enter the visible church of Christ, unless first born of the spirit, and, secondly, born of water. If any man is nominally a member without these, he has climbed up some other way, and the same is a thief and a robber. "Depart from me, for I never knew von."

with one accord, accept the obvious meaning do? Shall we have the money to carry on what if Protestant America does hate Ire such men as Prof. Tyndall and Francis of this passage. We think they have been the work? In answer to Bro. Laseter and land, what need we care?" The advocates of baptists, being in the frightened away from it by the advocates of others, we will say, send money to us direct, But to return to the recently adopted plan made, for the reason that you could not get terpreting basi'eia and eselesia-kingdom and enlightened before he can understand the (2) Yet a gran must be porn 'rom above to metaphorically ca'gd a birth of the spirit, see the kingdom of God (3.) To those brethren he must be santus er me aphorically called

Wa design, at an early day, to give cur for THE BAPTIST one year. tists that they need not be afraid of its

THE CONVENTION-NO. 2.

Time was granted B'd. Johnson, of St Louis, to speak in relation to

THE BIELE ASD PUBLICATION SOCIETY. clause means baptism of water, so, also, the meled in his work—a difficulty that he Walker \$50, J B Hill \$50, J A Rogers \$70, J B G W h both births must take place before a man When these brethren entered upon this \$50, Mrs Rachel W Smith \$30, Mary & Markham \$100

admit that the Bible does not furnish one church, and an elder at that; unless we sionary in the State, I suppose. They are W C Garner \$100, J M McGnffey \$30, Pirasant Valley admit, that when a man is baptised, he is at entitled to much of the credit for the Charch \$30, New Prospect Charch (per E M Lewer) \$30. the same time born of the spirit, and bap progress we have made in the last two years. then among them en what grounds or for tism secures the new birth; or, rather, bap If the society should see fit to discontinue tism is half of the change from nature to its work hera, we hope Bro. Thrasher will \$30, G H Pettna \$30, Hepsehah Charch \$30, Liberty not be lost to the Sunday school interests of

AN PETRABETTED TALE

scarcely reaches to that dignity—to go forth from Bro. Johnson, concerning the Indiana to the public without a few words of ex- of the Northwest, where he had been during planation, since it is principally simed at the year. He thought this field very inviting paraments, (that is, in the hands of the clergy our positions, as adverse to these of the to the missionary; was greatly pleased with ta few sa a cersion.) are eating since of and Lecture. The reader will refer to the figures the progress of the red men. He gave us 1, 2, 3, in Bro. G.'s article, and to the corre- many interesting incidents from his experience among them. He also spoke of our veteran missionare, H. P. Buckner; and, as B H Andrews \$50, O Lamar \$100. their preschare as official ministers giver, lays down the law of qualification, there was an effort to build him a house, when he says that an unconverted, nnre- upon the mantion of this a voluntary colgenerated man cannot see, pareeive, compre- lection was taken up, amounting, I think, to

objection is without force. Judas seemed Scripture. Thay were as follows: First, Pobrews 300, 8 5 10 cmp on 500, W P Finite \$50.

sheep of the fold, but he was never gissn to ship; third, baptism; fourth, Lord's supper; fifth, religious freedom; sixth, persecured, but not persecuting; and seventh, its continuity. We can very well see how the seclesia, is not very critical. It is true, that person at not very critical. It is true, take the pillar and ground of on the true causes of the degradation of are the most harmless fellows in the world house (I. Tim. iii. 15), and colors, and some the truth," for so an apostle has declared; Ireland have so irritated Burke that he has if you will only let them alone. If they say (Eph. i. 23), are not "kindred words in sease but how the characteristies mentioned or in orthography," and yet the heat critics above—baptism, and the supper among and is now acting in the triple capacity of alone; the Pope is the most likely to go to that have ever officised, refer them to one them—can be pillare (supporters) of the lawyer, friar and priest. The Irish elements heaven of any of them all, king or keiser." and the same institution—that visible organ- church is not so clear. They tried to run which fight under the resary and the cassock This, of course, brought down the house, isation which Christ set up in Judea. It is a the lecturer aground on the authority confact, that Bro. C. will not deny that Carist ferred by ordination, but totally failed cans who sympathize with Froude, by audience of several thousand persons, he sometimes speaks of the society of disciples Does it confer the right to preach what one publishing Burke's opinions of Protestant devoted an entire hour to fulsome praise of which he gathered when in the flesh, and to pleases, or, is it not well understood that he America. When the press begins to pitc; Irish-Catholic character. Some portions of which he gave laws, as a kingdom, a church, is to preach according to the understanding into him, he will undoubtedly deny that that address are peculiarly interesting to a house a bedy and a bride. If so, his criti- of the ordaining power? He is also to he ever used such language; but he cannot American Protestanta This, be it known. cism presents no difficulty. We claim that administer baptism, but in the regular way, well escape the ownership, from the fact that is circulated by that housands in mass-houses, Christ did speak of this society, in the pass- to be sure. The Lord's supper is committed they are published under the gat b of being and in all sections of the Catholic denomiage under consideration, as "the kingdom to him in some sense, but not in the sense temperance tracts, and are from the press of nation. It goes out under the name of of God." (See verse 12) Christ declares of violating the order of the gospel Ordi. the Catholic Total Abstinence Union of New temperance, and is a part of a tee-total tract. that he had, up to that time, been speaking nation does not confer the right to make a Jersey, whose office is at 142 Nassau street, "God made the Irishman a royal hearted of earthly things only, and if he had spoken football of God's institutions. If G. F. in this city. Mr. Burke feels very bitterly and a royal-minded man: and the devil of an organization, it must have, been one on Pentecost had the right to baptize the the sting of Froude's home thrusts. To an comes in to destroy that heart and that Quakeress in the way he did, who will say his audience of nearly five theusand persons, at mind by the terrible vice of drunkenness (3) It is true, that a man must be born administering the supper to a dying man is to Newark, the other evening, Burke said: and intemperance. Give yourself fair play: from above, be made a spiritual man, pos- he condemned? It was well that this question One thing I can tell the American give your minds and your hearts fair play in sessing spiritual understanding, before he can set, personse, understand this kingdom, and dignified manner, will bring about the with all the prejudice of his race and of his that in ages to come, if not in a few years, the for it "is not of this world; it is spiritual in very uniformity among the brethren of the Protestant religion; although he may be sons of Ireland, the religion of Ireland, the virtue that its doctrines are spiritual; its citizens State that does not now exist, and which is able to bring home to Ireland, and the Irish of Ireland, the leanty of Ireland, will not make are spiritual; its Head and King is divine: so much desired. Some of the brethren people, many an impulsive, and ill considered whe possession of the American soil, but it will and its genius and mission are spiritual, and, seemed to have the idea that the Lord's and faolish act; although he may convict us also achieve the glorious task so long to understand it a men must be enlightened supper and baptism are not, in the same of want of head, yet I want him I defp reserved but, in the designs of Providence, by the spirit. "But the natural man resense, ordinances of the church. Can such him, or any other man that speaks of the no doubt destined, some day or other, to be ceiveth not the things of the spirit of God: a view be sustained? Because haptism is Irish race—to prove against them a want of accomplished—that grand and glorious task for they are foolishness unto him; neither called the door of the church, does not heart. There are men who, like myself, of old Ireland's independent nationality." can he know them, because they are spirit imply that it is not controlled by the church, came of Celtic, not Norman stock. My own I need not enlarge upon this matter. Who opens and shuts this door? It is, evi- name of Bu-ke, it is true, is a Norman name; having simply, in this and my former letter. (4) Bro G must excuse us when we confess dently, just as much the property of the but it is a name that came down to me, for given you facts about a dangerous man that we "cannot see" the point he thought church as the other ordinance; and no seven hundred years, from men who knew belonging to a dangerous order of a danha was making, or wished to make, by this church has the right to turn this ordinance how to bleed and die for Ireland. "criticism" His language, show of triumph, over to the preacher, and no preacher has "This learned gentle man has come over Eld. T. Dewitt Talmage has spiked Prof. and "neither text remehed Bro. E's key stone," the right to swell himself into the clerical here to preach that the Irish have been Tyndall's gun. The Professor, who has just clearly imply that Bro. G. deemed these importance necessary to its assumption; in badly treated; they did not know how to reached America on a lecturing tour, prepassages as irrelevant; but in the next sen other words, the preacher is as much under govern themselves, and it was a mercy to mised his visit with an assertion that prayer tence be does admit them to be relevant, i.e. the control of the church as any other them that somebody took them in hand to God would not alter the course of nature. clearly alluding to Laptism; and yet baptize, member, and if he is guilty of any irregu. No matter how many arguments Mr. Froude Mr. Talmage is the only prominent clergyand none of its cognates in either! We larity in his teaching or in his use of the may bring forth to convince the American man who has fastened down on the mission still say that they effectually crush the ordinances, he should be called to a speedy public that their Irish brethren have been of this "Bias" Englishman. Said he:

TO ARKANSAS BAPTISTS. who subscribed to the fund for ministerial American people will feel more kindly papers will decide the question—rain or no education, and have not paid, that we are toward Ireland. But, were I Mr. Froude, rain-and the whole nation in prayer would Christ will, in the last day, say to all such, now very much in need of funds. If you instead of wasting my breath in vain effort not bring down a single drop. Why, it is while they claim to have been members of do not pay up very soon, the work will to blacken the history of a great nation, I the most condescending thing in human his church on earth, and even ministers, be compelled to stop. We extended aid would get a drunken Irishman, put him philosophy I ever heard of! The Lord God to-day to another young minister in school, beside me on the platform, turn him around. Almighty, maker of the universe, has an CRITICISM ON THE CRITICISMS OF It is to be regretted that Baptists cannot, Others are asking for help. What shall we and say, 'Look at him; there he is!' But opportunity of winning the confidence of Secretary Board

NEW YEAR'S GIFT.

ARKANSAS STOCKHOLDERS.

The following amounts are due from the stockholders in Arkansas on the first day of the society says: January, 1873, according to Agent's account. If there are any credits due and not given, to read one of these speeches or lectures or given where they should not be, we wish quietly at home, or if some little boy or girl them to report to us at once, and be sure to

mittee: Eid T Craig \$150, Eld II II B evers \$5 ; Eld J P Everett \$50, Eld Moses Green \$50. Eld A Yetes \$150, Eld J D Rasberry \$30. A T Thompson \$50. T A Heard \$100. Mineral Springe Church (by J Lewis) \$50, Eld W E to the heart. * * The pastor of the He thought it probable that be would Dunn \$30, J A Bowers \$50, S T W Mecks \$150, Eld Sol withdraw his support from this State unless | Gardner \$150, A C Jones \$250, A T Thompson \$100, M Y Moran \$25. W E Smith \$120. Kill J B Scater \$50. Fld Il Rom. xi. 5, with show of triumph; but the prospect should be more flattering. We Allen 250, Jos F Bussey 550, LE Morgan 250, ZJ Wood neither text reached Bro. Espy's key-stone: think this would be right, now that we have \$50, ZT Wood \$50, B Colline \$100, U J Barry \$20, W L for whoever will take the trouble to look our own Sunday school Convention, charged Barry \$50, Eld J T Marshall \$50, W W Changy \$50, Las honest men of the parish as they come from into both those texts, they sannot find with this work in Arkansas. Bro. Thrasher \$50, John B Herring \$30, Eld Lewis Dishough baptizo, nor any of its cognates. Yet there had my sympathies in the work of organiz \$50, Simeon Whitt \$50, John Ruberson \$50, J V McClure and steady, and enduring. * * * So we is a plain allusion to baptism; and that is ing Raptist Sunday schools under the ap | \$50, Cedar Grove Chorch (per J C Walker) \$50, Greenwood an open question, as, also, born of wate. pointment of that board, though, under Church (per J Holland and Reen Jr) \$50, Eld W D Hogan I will advance, in my criticisms of the other circumstances, I should have felt it \$50, M Epps \$50, Z Hopper \$50, Joha C Britton \$50, W text, whatever is predicated af water, is also my duty to oppose its work in the State. W Pettus \$50, A Lovelace \$50, J J Bogers \$50. W D Enpredicated of the spirit; and, if the first All know how Bro Thrasher has been tram. person \$50, J G Ellis \$50, G M Fermer \$50, T Brooms \$34, Pleasant Hill Church (per A R Chitwood) \$50, John C second clause means baptism of spirit; and anticipated, no doubt, and has sorely felt. Adams \$100, HJ Wallaca \$50, 6 C Hogan \$50, G T Mullen can enter into the shnrab (provided, "king. work of organising Sunday schools, our Byers \$50, E M Lewry \$50, Fort Smith Church \$30, D H dom of heaven " means the church) But people were doing comparatively nothing for Tollison \$50, Eld W W Crawford \$50, E M Pettigrew \$10, the Scriptures and history both prove that this interest, except, perhaps, in a few locali- M M McGaire \$50, B Vessey \$50, J M Vessey \$58, W A an unrenewed person can be a member of a ties. There was, not a Sunday-school mis- Mitchell \$50, W S Young \$50, T H Bobinson \$50, E J Hogas & Sons \$30, Charleston Charch (per J F Burk) \$20, We Garner \$100, J M McGaffey \$40, Picasant Valley (Charch \$30, New Proper Charch (per E M Lewry) \$50, Lev's Creek Church \$30, I S Gray \$50, Corinth Church (per W D Epperson and Hill) \$50, G H F States \$30, Lher's Creek Church \$30, Liberry \$50, Grinth Church (per W D Epperson and Hill) \$50, G H F States \$30, Haysushah Charch \$30, Liberry \$50, Grinth Church (per W D Epperson and Hill) \$50, G H F States \$30, Haysushah Charch \$30, Liberry \$50, Grinth Church (per W A Mitshell \$50, Haysushah Charch \$30, Liberry \$50, S J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, J A McClendon \$50, Dasiel Jones \$50, William Jones \$30, Will Hogan & Sons \$50, Charleston Charch (per J F Burk) \$60,

Owan \$50, M H Stephene \$30, Eld B J Coleman \$50, J W Sikes \$50, R H Wallass \$50, Rid W B Beaver \$50, Eld B Patman \$50, J J Gately \$50, J M Perlas \$50, Mary equal to the same thing are equal to tain qualifications; and thut no foreigner Bra. Graves. He took for the basis of his Glasse \$50, M Sanders \$50, John T Harsten \$50, J

UULTAEWTIDE CANTURE

and strict account. If he holds wrong views rightly served, the strongest would be to (3) Tils "crizi i-m" we have answered of ordination he is certainly open to cor- point to the Irich drunkard and say, 'there

text, John iii. 5, have to assume the strange baptismal regeneration, who, by sophistry or pay it to J. B. Searcy, who is now the of the "Catholic Total Abstinence Union," a man to lie down in the prayerless ward of position, that an unconverted man cannot pervert it to teach that without baptism no agent of our Board. Send us what you can where by Catholic ideas are to be foist d apon that hospital-not even the philosophers join the church (1.) Therefore, Judge was one, infant or adult, can attain to everlasting immediately, by poetoffice order, or by draft the Protestant American public, through hie who made the proposal. * * * Does 2 Pontes laws (as baptism and the subjects never a member of Christ's church, since the felicity, when the passage teaches no such on Memphis, New Orleans or New York. medium of tracts, on the bugb ar or intem- God hear and answer prayers, or not?

At all of "Father" Burke's lectures there and God added fifteen years to his lifetime re two or three shrewd youngsters who manage to sell at least five thousand Elijah prayed for rain just as the rain was pamphlets, containing the speeches of Burke going to come down? * * I put on the Will not every friend in Arkansas send and other prominent Papists. Many pur witness-stand Ahraham, I.aac, Jacob, Jere-The Barrist one or more new subscribers chasers take from five to a dosen copies, for who could see no point in the criticisms upon a birth out of water, he cannot enter that as a New Year's gift? People are commenc- the purpose of sending them to their friends. Brc. Espy's Lecture, at the late State Coa. church or kingdom, and be e. titled to its ing to lay up eggs for Christmas; gather tp One of these pamphlets I have before me, the subribers, also. Only one hen will pay and I propose in this letter to take several extracts from it, so that you can see a portion of the work done by this man Burke. In the preface, which is headed, "How to Advance the Good Casse," the president of

> "If each man in every congregation were were to read one aloud to father, mother and get ready to reply to the call of the ccm- brothers, at every fireside, a vast number of TWO HUNDRED THOUSAND SOLD. adherents would be gained. * * * Discourses like those of Father Burke and Bishop Bayley come from the heart and go flock has a thousand left in the pews, and posts bright little altar boys at the door on Sundays, handing these glorious messages of temperance and religion to the rugged, mass. * * * The progress made is rapid. earnestly urge this system for general adop- heat and he tion. We ask pastors and societies to join in this great crusade, so that when some of our great priests and prelates give us a discourse calculated to arouse the people and lead them into the ways of temperance, his views may reach a half million of people,

and so produce the grandest resulta." the widest circulation, especially when they stab Protestantism in a temperance crusade. Archbishop Bayley is down on "local option"

anipe of a wretched little Protestant manthat a big fellow like me could have taken and given him a shake that would have can become an American citizen and vote, lacture the language of Solomon: "Wisdom Grain \$10, 8 W Coleman \$38, M'B Emerson \$30, Wen a frightened tha life out of him. He insulted can become an American citissum and vote, bath hew out her seven pillars." Of course that any religious course stands are the only religious course which have present and so; and thousands of foreigners are now exercising the rights of the gaspal through all agen.—

can become an American citissum and vote, bath hew out her seven pillars." Of course that he language of Solomon: "Wisdom, H Davis \$50, B W Coleman \$50, M L Davis \$50, M L Davis \$50, E B Bredor \$

If I only lifted my finger, would tear you

gerous faith.

"In this age of discovery, when men know so much it kills them, and write so they are.' As long as he rakes up old wisely it almost kills us, it has been found English lies or tale: written by a Welshman, that prayer is a dead failure. There is no named Gerald Barry; as long as Mr. Froude use of praying for rain in time of drought; DEAR BRETHERN :- I desire to say to those brings arguments from such sources, the the 'Weather Probabilities' in the morning Galton. But that experiment will never ba Hesekiah was sick unto death; he prayed * * * Wee it a mana

miah, John, Paul, Peter and Hezekiah." For invectives of the most searching description, commend me to Mr. Talmage, a gentleman whom I have known personally many years, and in whose sterling piety I have the most unbounded confidence.

MANHATTAY. New York, December 1, 1872.

BANNING'S BODY BRACE Sent to any Aldress on Receipt of \$15.

Over 8808 Testimonials of Professional Confidence. How to Meaninches below top of libe.

VUCAL,
PULMONARY,
DIGESTIVE,
NERVOUS,
EPINAL,
REHNIAL and
E S n E S. How to MELSTER-Na, of inches around the hody two aches below top of tibe. lavelanbe is carriag

EXTRACT FROM a LATTER-DESCRIPTION OF COMPLAINES EXTRACT FROM a LETTRE—Discription of Conviliance. Backache, terrible premiar, bearing down or oragging in the groine; back and limbs very weak; dell, beavy pains in tan lower part of my body; nambi-set and ermstant inward heat at the lower part of my std-men, with pricking in my hips and down my limbs; isward heat and hearing down constantly very great; all of my disease lise ta my back and lower abdomen. On I kmw I long to get Dr. Banning's Brass." Thomsands might now the same language.

se the same language.

BEFERENCES. Genarul J. K. Barnes, United States Army.

Park, Landan.
Valentine Matt, M. D., Hew York.
Alex. H. Whitting, M. D., New York.
J. Kenraer Badgers, R. D., Bow Yark.
J. 8. Carda, M. D., 88 W Fifteenth street, New York.

PYPTEEN DOLLARS. We call the attention of ministem, and all who need this favaluable as more, in tall face, and a fine than orders at anot. The meson of revivale and the bear weather will seen exam again, and every apender should provide himself with a Body Brace. Why usit uself you send about to favor you provide a Brace. Put one on now, and no presserve your strength, sinsticity and voice into a good eldingue.

If you feel the least weakness in your back, or the effect of ago, put our a Brace. Heasare two nucles below the sip of the hips arrected the abdomen, and test the number of inches and fifteen dollars, with your express office, and the Braze will be sent and a fit warranted.

J. R. GRAVES, Agent.

4 No shedisees that is not personal 5. There is no chedience that is not oches 5 There is no chedience that is not prompted

by loss, and ecocarpanied by faith. 7 Every act of obedience is, like beptism the enter of a good unseless toward God.

From the above all can see that infant baptlam is not a religious act, because it is not and There is no law for it; and if so, the law could not be known by them; nor can infants exercise velition, love or faith; nor have they a gee'l conscience to be answered by baptism. In hat beptism, then, is set only destructive of Christ's command to be immered, and it in than is contained in the subject troduces the unregenerate and asa-believere fafante could be regarded as shurches weekreg mareted by it.

DILBMMA.

1. le Christina haptism a perental daty—L. c. enjoined upon parents, on was circumcisien. er ts be administered to their children?

2. Is Christian haptien the personal duty of a penitent believer?

If a parentel duty, like sircumaleien, it san mayer be the daty of the skild, though its pareats were derelict in theirs-and infant bantiem thas effectually destroys hallovers' haptism from the sarth. But if it is the personal duty of a penitent believer, then it is not a parental duty. SIMILAR CREEDS.

CATTOLIC.—" If may sma chall sey that hapmitte i, hat also the panishment of size is pra-ciously perdened of God. Baptism speas to every one of as the gate-of heaven, which be-fore, through ein, was abut."—Coun. of Trent, highest matherity.

Ermograf.—Every person confirmed is re-

mirel to answer these questione:

Q. "What is your name?" "Who gave you this name?"

A. "My enomeore in haptism; wherein I was made a member of Christ, the skild of God, and an inheritor of the hingdom of heaven."— Prsyer Book Catechism.

Mar:Espist.—What are the benefits we receive

" By haptigm-we are admitted into the church

" la all ages the ontward baptiam is a means of the inward. "By water, then, so a means, we are regen

erated or born squia."
"If infname are guilty of original sia, then they are proper subjects of beptism; eccing in the ordinary way they cannot be saved onless this be washed away by baptism."—Decirinal Tracts, pp. 346, 247, 248, 249, 250, 251.

PRESUTTERIASS.—See Confessions of Faith. 6. 193-" What is a Bacrament:"

"A sacarament is a holy ordinance institu-

ment of the New Testament, ordained by Jesus eral rule, men differ more about words than of Hell." (James iii 6) Christ, not only for the solema admission of

meat, to be continued until the end of time." to that moment of time wherein it is adminis-

time." consists of all those that profess the true re- greatest thinkers of this century says, "that thrive. They have led human demons up to and several others, are expected. Come, possibility of sainstion !"

CARPRELLITE. The belief of one fact, [i e. required of Heaven to admission into the charsh.

ebersh.

Every such person is a disciple pardoned regenerated in the filling them of the word, the moment he has believed this one fact, and has submitted to the above secutioned institotion [-Alex. Campbell.

Christ, then all Compbellite ministers are un- from insufficient mental activity. septised and without authority to baptise.

Now, Campbellite ministern dany that Baptist Charabes are the true sharehes of Christ visible at that the design of their haption is Scriptaral They ere, therefore, all anhaptised and anor-ceined. But suppose they great that Rappist hurches are the true skinches of Christ: .ampbellitzs then manifestly are schimatine, having been excommunicated as hereties and exchimation.

All can see if Baptists should receive the immersions of the above sociation, they would inderse a vital error. Beptima Salesties esciatiss, holding and teaching such a dectrine. esnaet be considered gespoi or christian churches. The less distinguished Dr. A. M. Poindexter, of Virginia, declared with ref-

seence to all such:

Bew, if the bodies to which reference has been ausia are not Scrintural churches, their ministers cannot be Scripturally evalued ministers. The erdination can have no ferce or colidity beyond that which is Imparted by the man whose not it is; and if that hedy is not a

bidly whose act it is; and if that bedy is not a facipitated by the hidly whose act it is; and if that bedy is not a facipitated church, of asseme its ardination cannot be seriet and the seriet and the

martill His "The Truth in Love."

\$2.50 Per Yeur.

[This is the third of a series of articles pon one of the most important subjects hat can engage a preacher's mind. advise every minister te read, atndy and preserve these articles.—ED.]

IMPORTANCE OF CORRECT DEFINI-

A definition should be adequate, that is, the subject defined and the predicate defining should be equivalent, or of the same the fundamental principle of Christianity rule is too manifest to require much comobedience but it effectually puts it out of the mentary." This rule being observed, more power of the one sprinkied in nahelief to ebey nor less will not be declared in the predicate

We will here observe that in some propointo the church—if these secieties that sprinkle mitions the agreement is one of joint compre Acreion and extensor, and in all such cases ing ruin to their scale if they believe they wern it will be found that one of the notions is a concept, or that which stands for a class, or thiness of every kind and every degree. that both are so. Take the proposition, class of apostles. Or, we may take a case in Tim. i. 9. which both terms are coucepts: "Apoetles Grace is a relative term, and always pro eurse i. In hantism, not only are our sine reis in extension; so, when we say the apostle considered unworthy.

is a man our primery intention. is a man, our primary intention may be to When any degree of worth appears the indicate that it is in the class. Bat, sa ex has the attribute of man.

is of great value. It was noticed by Aristotle, and logicians of the present day observe it. Archbishop Thomson draws this distinction. And the first of these is the washing away by calling one a substitutive, and the other an

the act has been confounded with the re- (2 Pet ii 4) membrance of the act. (See Haven's Men-

ful, but are positive hindrances to the free soul of their fables respecting their deities. course of the word of truth. We shall, The Greeks had received from tradition the therefore, refer our readers to several words, idea of the punishment of fallen angals and correct definitions of which are of the very of bad men after death; and from these their Henry \$2.50, J.A. Portlock \$1, J.H. Cawood is Bethel College, Keatneky, at the close of a we judge, has very rarely arisen, and our correct definitions of which are of the very of bad men after death; and from these their highest importance.

shout which men are widely separated in These Titans and giants—fabled beings T Marrion \$1, J T Rawle \$1, Wm H Patstranger and calculated to do great and permaequally the duty of the Christian minister in the connected with the Christian religion souls of the wicked were connected.

These Titans and giants—fabled beings T Marrion \$1, J T Rawle \$1, Wm H Patsavaransa, and calculated to do great and permaequally the duty of the Christian minister in the connected with the Christian religion souls of the wicked were connected. belief and practice. These differences go to among the heathens, called up from trathe very heart of religion. Now, we can ditionary vestiges of fallen angels—were John W Goodwin \$2 50. Mrs A Cariose \$1, W dollers as her laterest in the society. not, by possibility, regard two contradic cast into this outboandary abyse of thick T Stovall \$1, Bradley Kimbrough \$5, A J tory systems as both being true. One being darkness and interminable woe, and which at Pawcett \$3.50, Mrs Nora Bean \$2.50, Mrs P tweaty-four to thirtoon, candemaed "any and case, is ignorant, but really desirous to has?" the true and the false, and it is one of life to be bound over to deral torment. Inus, and death. Men who consider God's reTityos, Sisyphus, Ixion and Tantalus were vealed truth of vital importance, cannot be sentenced to an unending punishment. The Dr J C Cook \$10, Eld J J Turner \$2.50, D J will Presbyterian ministers de? vessed truth of vital importance, cannot be sentenced to an unending punishment. The indifferent to the contest, which is one of "vulture" was "feeding perpetually" on Burgess \$250, H Pittman \$2.50, H J D We learn that about arenty persons beve extermination. Without the further con- Tityos, whose body covered nine scres of Hendrick \$1, S G F Jayroe \$1, W M Farrar bees breight late the Well Street Charch in Christ. This agreement supposes that

who have offended and made themselves served in perpetual chains" liable to punishment; favor is employed for It is true that this word is used but once in actual good: hence, the definition is not the whole Bible. It occurs not elsewhere in edequate. It is too narrow-expresses less the New Testument, nor is it found in the observe, that Lexicons rather explain the ecoordance with its elsesic and common use of words, than give accurate definitions; meaning among the Greeks. hence, if we rely exclusively on the Lexicons, we shall be left in uncertainty and confusion. While Lexicons may give the correct defini- rebellion against Christ, and consequently in extension. Sir W. Hamilton says: "This tion, yet, if we would be certain, and we one common sentence to God's prison house before the war: "We new lack only six hunconnot afford to be in doubt on questions of of the universe, which was prepared for the dred of having that once considered febulous may, as thousands have, become mental vital truth, we must refer to the secred devil and his angels! writers to ascertain the sense in which they employed it. It is most frequently used in the Scriptures in the sense of free favornamerited kindness. In the writings of Paul, the word grace stands in direct opposition to works and worthiness-all works and wor-

This may be seen by reference to the fol "Penl was an apostle." In this case, the lowing: "Now to him that worketh, the reward is subject, Paul, is an individual, or percept. not reckoned of grace, but of debt; therefore, it and the predicate, apostle, a concept. This is of faith, that it might be by grace, for by grace ask the people of Christ, called Baptists—my proposition may be interpreted in one or are ye saved, not by works, lest any man should other of two ways: comprehension, meaning boast. Who hath saved us -not according to our that Paul had the attribute of spoetleship, works, but according to his own purpose and or, in extension, meaning that he was in the grace." (Rom. iv. 4-16; Eph. ii, 8, 9; 2

are men," which may be interpreted, the supposes unworthings in its object. Thereclare, apostle, possesses the attributes of man, fere when God communicates anything to or, the class, apoetle, is in the class man. In man, it cannot be of grace any further than many propesitions, the uppermost thought the person upon whom it is conferred is

province of grace ends, and that of justice tension always implies comprehension, that takes place. Grace and worthiness cannot, is, a class always implies a quality to bring therefore, be connected in the same act and the object into the unity of a concept, so we for the same end. Any difinition of grace may always interpret the proposition in that omits this essential property or elecomprehension likewise, and say, the spostle ment is unsufficient, and should not be accepted. Cannot be without reducing grace The distinction between these two classes to men favor, which is less than grace. c.

ANNIHILATION-NO. 9.

As good angels assist saints; were sent to help and strengthen even the Lord Jesus, the guilt of original size by the epylication of attributer judgment. In the one case, we and from the earliest ages, have been the can put the subject in the place of the predi- attendants of God's people; so, no wicked West Tennessee Convention, and requested a By haptism we are admitted into the church, and it quested their errors. The secular press, is to say the sad seasequently are made members of Christ, cate, and the predicate in the place of the man can at any time tell, or be in any way tor publication in The Bartist by that body, lesst semi infidel, and it will flatter and comsubject; in the other, we cannot do so apprized, as to what an evil spirit may put so that a copy could be placed in the hands mend every Baptist minister or editor who will without changing the predicate. In the one him to do, or into what, or when, or how far of every Baptist in West Tennessee, by so far repudiste his prisciples, and betray his case, the predicate enounces all the attributes he may be taken and be plunged headlong ministers who wish to aid in cultivating a courch by tesehing that one thing is as good into sin; strange, wild, reckless, vile, enorquate, or equivalent; in the other, we only mous, involving everything of life, honor. affirm a quality of the subject. We affirm, happiness, both to himself and others. No therefore, that, as the centent of a word is unconverted man is safe. Fierce, blackascertained by definition, that when a defined and relentless demons stalk in all tribution. Name the matter to your churches, costed one of them as follows: "Sir, do you nition is correct, it is the equivalent of the the air, through every inch of space, through and ask each brother how many he will give ever thank God for your resson?" "I don't subject defined, and, when substituted for it, every street, around every sinner. They away. will always make good sense, and be con-know your habits, thoughts, desires. Breathe ted by Christ; whereis, by seasible signs, gruous with the words in construction. And their foul breath upon your mind and soul Christ, and the benefits of the new covenant were men guided by the rules and consider and passions: waking up your lusts, your series, your series, sealed and applied to belivers."

Since the new covenant were men guided by the rules and consider and passions: waking up your lusts, your series, your se Ov Barriss p. 141.—Baptism is a sacrain lessening controversy, because, as a gen are the order, and it is set on fire the order.

represention; of size." • • different in words; more than opinions before the time. (Math. viii. 29) Iney best Bible argument for Brown answered, "Yes, Reid bawled out, are conscious of their destiny, know the sented in the same space. we must believe, in the outward world, but time and terrors unto which they are held in The efficacy of haptism, (p. 148) is not tied added, in a whisper, we can give no reason reserve; and, in restless, hopeless hatred to for our belief." Hume cried out, "We can Christ, go onward in their vain desire to boly ghost; to such (whether of age or infants.) much about words? We suppose this differ- and curses of the lost; with sighs, and grief. sa that grace belongeth nate, according to the ence arises, in part, at least, from the fact and wail of innocence. Weakness is every souncil of God's own will, is his appointed that men oftener attribute what is already where engulphed in strength; the heart of From a want of adequate activity of our Lord of life and glory, and to make my sin present to vote for them. timit Jesus is the Messiah,] is all that is requicognitive faculties." Here we have suggested, and so spoil heaven's offering for man; and sita, as far as faith gues, to salvation. The cognitive faculties." Here we have suggested, and so spoil heaven's offering for man; and we think the main ground of difference having failed in this, tried to assassinate and the Trinity.] expressive of it, is all that is words. If we have, the only possible cure is and offer up himself to God, and at length for your own State patient, correct thinking. If men would make an end of sin, and bring in everlasting By order of the Board, only remember that they are responsible to righteousness; and they yet will make one God for their opinions, they would possibly grand and concentrated effort, in their strive to correct the errors which have arisen "armies of Gog and Magog," to secure and from the commutation of what is in their hold possession of this earth that has If Baptist Churches ere not churches of minds to the objects which lie without, and "grouned" so long and waits for our redemption. These angels, thus from eternity Fundamental errors in philosophy, as well and still developing their wickedness, "God (unknown gift) \$1, F Vaughn \$1, J H De

Greeks and Pagans was derived from the In religion, differences are not only pain Bible. These germs, heathenised, became the

was printing to solve the state of the word grace. If we refer to some of our spits than a spits that the state of the word grace. If we refer to some of our spits than a spits than a spits than a spits that a spits the state of the word grace. If we refer to some of our spits than a spits than a spits than a spits than a spits that a spits the state of the word grace. If we refer to some of our tinnous defeat. Ixion was precipitated, by Jupiter into erebus (down to testerus), where, "with bresen bends, he was fixed to an every tingue \$1, J E Month (Sama \$1, J E Glass \$1, J

of God, the spring and source of all the in water up to his chin, with all manner of benefits men receive from him. Some take delicious fruit suspended over his head is the first-others prefer the second. If favor ferever tantalised with the hope of drinking, fifty numbers for a vokume, which gives the is the definition of grace, then they are but the water as constantly elndes his lips printers two holidays in the year-Fourth of equivalents, which we now propose to show with the prospect of pineking the fruit, which July and Christmas. Do not look for a paper, is not correct. In the Scripturee, the word still escapes his grasp. They had no hope of but spend the week working for your paper. grace is never used but in regard to those deliverance from tartarse; they were "re Only a few friends have yet responded to our

than the word grace. We ought here to Septuagint; but Peter used it in exact

This is sufficient to show the association of men and angels in sin. In one common Tan Barrier (\$2.50.)

No eheerful gales refresh the lasy air, But murky tortorus extends areand."

"A CABD.

"From the proprietor of the Index and Baptist I have received notice that he will lispense with my services as editor after the 22d day of March next: the reason assigned, madequate receipts for the paper at this present time. I respectfully and earmestly brethren-for some sphere of labor in whie I may serve my generation by the will of God'—serve them and him. D. SEAVER.
"Atlanta, Ga., December 10, 1672."

We trust that this appeal on the part of our brother (Shaver) will not be unheeded by his brothron. Certainly such rare talents as our brother possesses will not long be unemployed. The patrons of religious papers stringent times upon their publishers. We have never felt the load so havy as now, The bills contracted for carrying thousands through the summer, until "cotton should be sold," are maturing, and the cotton seems not to sell. Will all who read this who know who can spare an advance, look back at No. 14, and read the request we made there, and

To all Baptist Mulsters, and these of West Tennessee Especially.

We are in receipt of the manuscript of Prof. Gardner's sermon, viz : "The Bible Argument for Missions," preached at the missionary spirit in their people.

We shall issue it the second week in Januuary, and we wish every minister to inform us how many extra copies he wishes for dis

ANNUAL MEETING.

The annual meeting of the stockholders tared : vet. notwi hatsading, by the right use give no reason for such a notion;" and keep themselves out of hell. They have of the Southern Baptist Publication Society. of this ordinance, the grace promised, is not only whispers, "I own we cannot get rid of it." possessed men; they have made six thousand for the election of the efficers and Board of offered, but really exhibited and conferred by the It may be asked, why do men differ so long and dreary years vocal with the oaths Managers for the year 1873, will convene on the first day of January, in this city. Let every stockholder who possibly can make it convenient visit the city on the first. An in their minds to the word, than seek to purity, 'ransfixed, bleeds streams of blood, interesting meeting is anticipated, and ad-"The Visible Church, which is also Catholic, ascertain what is its content. One of the where foul and deadly serpents feed and dresses from Bro. Lowrey, of Mississippi, figien, together with their children and is the error arises, I. From the commutation of place and state, across great seas of blood, brethren, show a lively interest in your new hingdom of the Lord Jesus Christ, the house and what is subjective to what is objective in on bridges made of skulls and bones of society. Stockholders who cannot attend family of God, out of which there is no ordinary | thought. 2 From the contradiction of a victims slaughtered as a sacrifice to wealth are requested to forward their ballots by supposed knowledge with its laws; or, 3. and power. They have tried to corrupt the mail, or authorize some one who will be

See present officers and board, and scratch and add so as to make it acceptable. You sae institution [icomersion iate the asme of among men concerning the meaning of take his life before he could meet the cross can vote for a Vice President of your choice

J. R. GRAVES, Pres t.

RESPONSE FROM OUR FRIENDS. Eld F S Foster \$1, T S Hailey \$5, Efd W H Tucker \$8.25, H H Harrington \$5, M J Vaiden \$2.50, W E Tynes \$5, "A Sister" \$1, W T Gay \$2 50, D K Moreland \$3, Wm gates—besides visiters not a few. Henry \$2.50, J A Portlock \$1, J H Cawood poets make tartars the place where the \$11, D Morteller Jr \$1, J A Crosby \$1, W H private letter, says: "I am glad I heard your churches, so far as we know, have no polity There is sourcely a question of a vital giants who rebelled against Jupiter and the Petton \$1, John E Chisolm \$1, Dr A S Bangh Southern Baptist Publication Society, and I be answered categorically. It is the day of the source \$30, M J Foscue \$1, Mrs H Adams \$2.50, most heartily wish you success. It is a gazar every believer to be haptised, and it sideration of general principles, let us direct land, without destroying bis life.

Sisyphus is doomed to a "never-ending, feetien of which involve, essentially, vital gestions.

Sisyphus is doomed to a "never-ending, feetien of which involve, essentially, vital still-beginning toti." In vsin be labour to \$2.50, CS Bnek \$2.50, J A Stradley \$1, T J gestions.

Sisyphus is doomed to a "never-ending, feeties \$1, B A Finney \$2.50, CS Bnek \$2.50, J A Stradley \$1, T J gestions.

In the First Baptist Charch in this city, \$2.50, CS Bnek \$2.50, J A Stradley \$1, T J giant the little weekly Sabbeth meraing cell-porter \$1, W B Mack \$1, J J McMahan \$1, lostices in the Sabbeth-sebeel, in three weeks, \$1, T J Turner \$1, L T Turner \$1, C H Cagla Natches, Misa, siace Bid. Gorden became their they shall be beptised in ignorance of many

BREVITIES. No Paper Next Week.-We issue request on the dollar plan. Have we no more

than thee among twelve thousand patrons? Neilee-Demorent.-We do not send this marssine to old subscribers, but as a preminm to for new ones, and we corrected the mistake the week after it was made. You must sead seventy-five cents in addition to \$2.50price of THE BAPTIST. Old subscribers get Demorest for \$1.50 in addition to the price of 1f not, what is it far, and by wint anti-

We found this is our issue of three years number, 15,000, that some papers have langhed without it. "Na sna o'er gilds the gloomy horrors there, a listle about. The list of this payer speaks in thunder tenes the sentiments of the body of do it by the authority of such beautiful as Baptists in the South, and every hundred added cepts as "Be kindly affectioned to to it is indicative of the growing sentiment of onr peeple in favor of the old, though rough teous;" "Love the brotherhood." Giring and thosy, paths of our martyr fathers, who the hand of fellowship is not essential onquestionably followed Christ and his apostlea-or they had so followers." We were thirteen years in resohing 14,400 subscribers. We have been now five years, since the war, in resching two-thirds of this anmber, with almost overything against us. We hope to be able to anneunce five thousand new names within the asat thirty dows, and tas thousand within the next sixty. It can be done if the pastors in Tennessee, Mississippi, Arkaasss and Louisiana will say so and make a set effort. Try it The Baptist Union, the open com-

manion paper in New York, quotes with delight | what Paul says: the following from the Religious Herald, Virdo not appreciate the pressure of the present giala, and says its hist is repidly increasing withel: "The Religious Herald, Bishmond, Va., seys: 'From the Bew York Independent down to the most obscure Pedobsptist journal in the land, flattering notices of the Baptist Union may be found in almost every issue. The secular press, too, never lets an opportunity go craft, he abode with them and wrought, (he they are behind, or their .see about out or naimpraved for saying a kind word in its by their occupation they were tent-maken behalf. 'The name of the Baptist Union is emblesened on the pages of almost ever political and secular paper, from the New Y rk Herald Greeks." (Acts xviii. 1-4) truly bid us a heartfelt, happy New Year? down to the short-lived cross road; weekly." Why is it thus complimented and fattered by all Pedobaptist and even secular papers? WHY? For the self same reason they flatter Mr. Pentecost and J. Hyatt Smith, of New York, and every Baptist preacher or editor who will lead his influence to : sild them up by indorsing as another-truth is error.

An Insane Man in London, was once passing along a street crowded with merchants know that I do," replied the man. "Well, you We will furnish them at sixty cents per ought to," said the insane man, "for I have lost dozen-as near the cost price as we can make mine" The merchant said he never after

written. We must know a week before. Hanson Street Church, New York, because it able unto any of you; not because we did opinions or things. Sir James Mackintosh What wonder, then, that they were afraid hand, so as to know how many papers to adopted resolutions adverse to his o an com- not have the power, but to make ounder the party baptised into the viseible church, but relates that he once observed to Dr. Thomas of Christ, and trembled in the dread that print. Will not churches all over the South munion policy, and accepts the Warren Avenue an ensample unto you to follow us." (2 also to be ento him, a sign and seed of the coveBrown, that he thought that Reid and Hume possibly he bad "come to torment them order this sermon? It is pronounced the Church, Boston, because it is in sympathy with Thes. iii 8, 9) mant of grace; of his ingrafting into Circut; of differed in words; more than opinions before the time." (Matt. viii. 29) They best Bible argument for missions ever pre- him! What does the Watchman and Reflector

West Teunessee Ministers.-We advises an inquirer to receive a person in have sent this paper to every minister in West the church wno openly declares his belief.

Teanessee, at the suggestion of the General that pouring and sprinkling are equally Agent of the Convention, for some months baptism with immersion. I do not think Will every one who wishes it for 1873 write ns nor am I prepared to believe that Bro. Jeter, before the first January issue? Those who do with all his "loose views," would give serve not, we shall understand wish its visits discontinued. so fatal to the existence of Baptist charekt Five new subscribers entitles each one though he did recommend the Richmon to one years' subscription.

quiring for "an easy, pleasant, situation." Yesterday one came. Well, now, you must If net, can you give me his words? keep away from a printing office. Don't think of being an editor. Let the law alone. Never ANSWER - We are not sorry that we are teach school. You can't be a doctor. It will called upon to justify our remark respecting be impossible for you to be a farmer. Let alone Eld. Jeter's statement, but we regret that a the pulpit. Keep out of politics. Get away man lives on earth, knowing us, could eren from steamboats, railroads, postoffices, all trans- suppose that we had only inferred so serious portation, stores, ships, shops and mercharn- a charge against Eld. J. Grossly as the

Eld. J. H. Borun; writes us that he is justice. Without further comment we sabin deep affliction, having just lost his eldest mit the query and answer from the column of daughter by typhoid pnuemonia, and is now the Herald: watching by the bedside of two other daughters low with the same disease. Let us all pray

for our brother. A Neat Address.—When the retiring at the same time believes that pouring and President of the West Tennessee Baptist Con-sprinkling are also modes of beptism? vention, Eld. G. W. Young, vscated the chair, he presented the gavel to Eld. J. B. Graves, the se in religion, arise from the improper defi did not spare, but cast them down to hell Votie \$2, Thee E Glass \$5, W W Haley \$2.50 President elect, with these words: "Permit me mition of words. In philosophy, we will only [tartarus], and delivered them unto chains G W Thornton \$3, Eld T H Wilson \$8, J T | te hand over to you this gavel, the insigns of refer to the word consciousness, in which of darkness, to be reserved unto judgment." Moore \$2, H A Heaton \$5, F M Massengale your office. May it be used with discretion. \$1, fleo F Cooper \$3, J A Black \$5, W E and its rep ever be heeded as a signal for Very much of the mythology of the old Fawcett \$6, Eld G W Young \$250, W W erder." We pronounce that elegant. The West Baptist church. He would be likely proved? Wallace \$2 50, Eld T H Moore \$2, Mrs B G Tennessee Baptist Convention was as large an element of strife. We suppose, hewers Harrison \$4.75, Geo Riser \$2.50, Mrs M Z this year as the Southern Beptist Convention that the question has reference to one she Woodall \$2 25, J F Tatom \$2.25, N Holland is some years—three hundred and fifteen dele- in all respects, adopta Baptist views, except

terne, the other must be false; they exclude length became the place of torment for CHones 250, W W Strong \$250, Mrs N all astica on the part of the presbytery which the truth, docile, and not likely to be consistent. each other. If one is to stand, the other wiched men. Nor can you orget that those C Hoy \$2, Elijah Dupree \$2.50, Mrs B Poor might seem to countenance the right of ministrations, or to cause trouble, we think he might seem to countenance the right of ministrations, or to cause trouble, we think he might seem to countenance the right of ministrations. must fall. There is a sharp contest between who were doomed to tartarus were believed \$2.50, John D Bills \$1, R E Melvin \$2.50, N tere of our church, la any case, to administer be baptised. The commission evidently one the true and the false, and it is one of life to be bound over to cternal torment. Thus, N Browne \$1, J M Cothran \$1, V H Dean baptism by immersion." Christ ferbids all his templates the baptism of persons not felly



QUERIES.

Bao. EDITOR:—Is the hand of famous the door into the church, or any part (1)

Arswan.-1. It is not the door or part of the door" into the church, for a

2. In the language of another, we my another with brotheriy love;" "Be com shurch membership; it is simply the hearted welcome the church gives a new comer into the bossebold. It is the chord's "God bless you" for having come-a sort of thing that few churches have ten much of

Bso. Eprrea:-I see that Eld. Char denies that Paul labored with his hand a support himself at any time. What do an think about it, Bro. Graves?

Axswan,-We believe Peul rather than Eld. B. C. Chambliss any day, sad bers a

"After these things Paul departed from Athens and came to Counth, and found a certain Jew named Aquila, born in Posts lately come from Italy, with his wife Practical (because that Claudins had commanded all Jews to depart from Rome), and came unto them. And because he was of the man And he reseoned in the synsgogus cruy Sabbath and persuaded the Jews and the

Addressing the elders of the church at Ephesus, he says:

"I have coveted no mans's silver or sold or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me (Acta xx. 33, 24.) Again:

"Even unto this present hour we both hunger ond thirst, and are naked and are buffeted, and have no certain dwelliag place, and labor, working with our own handa." (1 Cor. iv. 11, 12) Again:

"For ye remember, brethren, cur labors and trevail; for laboring night and day, because we would not be chargeable unto any of you, we presched unto you the cospel of God." (I Thes. ii. 9)

Again:

BRO. EPITOR:-I saw in a late number ef THE BAPTIST that you state that Bro. Jeter church to retain as her pastor, an avowed We are constantly receiving letters it open communionist. I excused both of yes by supposing that you claimed it as an inter ence from Bro J's positions. Am I correct!

Herald has treated us, we can do its editors

"What course would you advise in regard to a Pedobaptist, who believes that immer sion is the most proper mode of baptism, but Would it be in accordance with our church polity to receive him into the Bantist church

"ANSWER .- If be is a Pedobeptist-that #8 believer in infant baptism—we think it would be decidedly unwise to receive him into that he thinks pouring or sprinkling is the substantial reasons for declining to do B The Syaod of Keatusky, by a vote of If an applicant for haptism, in the suppose things, and with a view to their subsequent icetraction. We do not perseive why, if their imperfest knewledge on other sabjest does not axeleds them from haptism, ignorance in regard to baptism itself shi provided they are willing to sebmit to ordinance as Christ enjoined it, and charish no purpo e centrary to his will"-Hards

Mississippi ELDER M. P. LOW

MOTICE.—All money for sulm money for the paper made to THE UNIVERSITY OF

Wa give to this subject a

our space this week. We l

the article of the Beason un

We do not propose to take

controversy with the Beacon sary that we should. Bati to the editors that Eld. Gre in chief of this paper, to allnsion, has had nothiz subject. The editor of this had something to ssy, and after this. And we have it this by sectarias feelings deep interest in the canse of Missistippi, and desire to to rise to the first rank. In a do this, all sects and parties in its sapport; hence, here thing like a balance of da duence in it. This is all the without it a general patron tution need not be exp would not have more than there are more than five im tists as Presbyterians among ple in the State, and they much of the taxes that at versity, yet if the Baptists I the feculty, as the Presbyt would advocate a change. tists have an inferior man nation there. To intimate! not as many educated men, educated men, as any other in the United States, would degree of ignorance that do the editors of the Beacen, il so understand their closing gentlemen are probably as a Baptists are not all that co tarianism in the Universi read some complaints from and have heard more. from others than Baptists, way into both religions and We quote here a few ser able and a very prominent

longs to a religious sect not world calls charity and like in regard to the action sholishing the chair of Eng "A gentleman remarked to ago, that he bad found but of the Presbyterian church the action." Again he say peat that I am the friend o but opposed-utterly opposed version to partisan ends, eoclesiastical. It was est State and is supported by t tian churches being State, have common right tion. I am not unaware the faculty and of the board all sectarian intentions. I liberty is never betrayed ex of liberty; and everybody university has been, in lik large extent, sectarianised

Language as strong as th in a religious paper, from another sect, but we bay more. So it seems that o tists have seen that the uni "sectarianized in the good sectarianism." We are not go out that Baptists alone in about this matter

name of anti-rectarianism.

While we would be glad J. B. G. to be copied by the long that we can scarcel to the readers of the Barcos li ceived erroneous impression to J. B. G., which we have ask the editors to copy this

BRIEF QUES! A SCRIPTURAL CHUECH - (O

We do not ask, who are

agree that all who truly

AFFILIATION,

Christ and obey him are Ch a scriptural church? Is it body, like those churche fostered by the spostles? believe the apostles orga tered to churches that reje berehip; that practiced in baptism, and that governs the popular voice of their ship? We know they do do not believe a Baptist tural organization. Why proclaim to the world to great bigots became thay churches only are scriptur. while they (Pedobaptints) views in regard to their ow Is the same thing virtue and bigotry in a Baptist minister tells yen that he denominations are branches church. If so, where is the iells you that the Baptis great many errors which abandoned; and, of cours to be abandoned. If the the truth, and they should ting the Baptisls to she would there be any Bapt Mathodists find some error teriane too. Suppose irre be induced to forsalts all4 there then be a Presbytaria "brench" left, except the M If all the branches are u

Methodist should preach with they would get all Ca

they not destroy to lord's work—the branch

church? According to

or 'into the church, for a man nds have, hasunia memb

language of another, we me authority of such heautiful pos Be kindly affectioned to it brotherly love;" "Be com Love the brotherhood." Giving fellowship is not comential to bership; it is simply the warm me the church gives a he homehald. It n the singui's you" for heving some -s ext of ehurches have ico much of Paul labored with his hands to self at any time. What do you it, Bro. Grayes?

We believe Paul mthar than hambliss any day, and here it

ays: em things Paul departed from canse to Corinth, and found a surged Aquila, born in Pentre roux Italy, with his wife Pracile Elaudine bnd commanded all ari from Roma), and cama unte bacause he was of the more de with them and wrought, (for pation they were tant-makers). oned in the synagogue every d persuaded the Jews and the deta zviii. 1-4) Ig the elders of the church at

says: reveted no mans's silver or gold

Yes, ye yourselves know that have unnistered unto my ine to them that were with me

hto this present hour we buth thirst, and are naked and are hd have no certain dwelling labor, working with our own Cor. iv. 11, 12)

emeraber, brethren, cur labors for laboring night and day. would not be chargeable unto we preached unto you the gospel Thes. ii. 9)

did we est any man's bread for wrought with labor and trarsil sy, that we might act be chargeuy of you; not because we did e power, but to make onreelves e unto you to follow us." (3

that you state that Bro. Jeter nquirer to recerra a person into wuo openly declares be belief ith immersion. I do not think movingly mirrepresent Bro. Jeter, pared to believe that Bro. Jeter, "loo-e views," would give advice e-existence of Baptist chorches did recommend the Riebmond unionist. I excused both of you that you claimed it as an infer-Ja positions. Am I correct?

-We are not sorry that we are to justify our remark respecting statement, but we regret that a earth, knowing us, could even we had only inferred so serious gainst Eld. J. Growly as the rented us, we can do its editors thoat further comment we suby and anner from the column of

rus would you advise in regard t proper mode of baptism, but time believes that pouring and are also modes of baptism in accordance with our church ive him into the Baptist church

-- If he is a Padabantet-that is & us at baptism—we think it would unwise to receivs him into ch. Ha would be likely prove te of strife. We suppose, hawever stion has reference to one who, tr, adopta Baptist views, except be pouring or sprinkling, in the ever, may be valid. The question, u very rarely arisen, and our far as we know, bave no pality It is an inquiry which can entegorically. It is the duty of to by baptiard, and it is duty of the Christian minister to if he deares it, unless there are in for baptism, in the supposed mut, but mally desirous to know It, and not likely to be auction am strouble, we think he angels. The sommission avidestly combaptism of persons not fully d in divine tratic. It might men all things commit is arrangement supposes that with a view to their enberguent We do not perseive when if t knowledge on other subjects are willing to submit! We the century to his will"-Hardd

Mississippi Department. ELDER M. P. LOWREY, Editor

off werthing.—An income for subscriptions should be sent to fire. Tenwe, at Memphis. I enable to responsible for many for the gamb's until it comes into my hands, but will be responsible the all that I receive. M. P. Lowest.

would not have more than this. Although is most readily seen by higota." able and a very prominent man, who be- after they have been baptized? Then why The Beacon comes forward to defend the longs to a religious sect noted for what the do they hold out the idea to their congrega management of this institution. We welworld calls charity and liberality. He says, tions that Baptists, in their restricted come these gentlemen to a share in this conspect of the quotation from session over which Eld. Miller has presided, m regard to the action of the board in munion, "nnchristianise" all others? Do troversy, and congratulate all who need the Beacon above, is rather sharp, but I will and he has proved himself an excellent presholishing the chair of English Literature: they forget that God is present? But they such help upon having such able defenders, bear it, feeling, as I do, that I am in good siding officer. He has been a close student A gentleman remarked to me, a few days say that Baptists have no right to sit in judg- I am decidedly pleased that gentlemen of so company. The Beacon asks if we would of "Mell on Parliamentary Practice," is sen, that he had found but one man outside ment on the baptism of Presbyteriana Did much liberality of feeling, so much catho- complain if one-third of the faculty were perfectly familiar with every question of but opposed—utterly opposed—to its per. Baptists as much right to sit in judgment on greatly admire the noble courage of the the custom of Baptists to feed at the public have never yet been appealed from. His version to partisan ends, both political and Presbyterian baptism as Presbyterians have Beacon, when, single-banded and alone, crib, as their history abundantly shows. And impartiality, urbanity and bumility have ecclesiastical. It was established for the to sit in judgment on Campbellite baptism? almost, it comes to the defense. The man while I do not wish the university perverted won for Etd. Miller a very high place in the State and is supported by the State. Chris Why is it that Episcopal ministers are not suits me who boldly say: "his say" on a to the interests of Baptists, I know to esteem of his brethren. State, have common rights in the institu-

name of sati-sectarianism." more. So it seems that others than Bap tists have seen that the university has been shout this matter.

university has been, in like manner, to a

large extent, sectarianised in the goodly

ask the editors to copy this little scrap.

BBIEF QUESTIONS.

AFFILIATION, ETC.

ossieve the apostles organized and minis- discard the Bible entirely? tered to churches that rejected infant membership; that practiced immersion only as bantism, and that governed theseselves by the popular voice of their whole membership? We know they do not; then they

view of the church and its branches, would more bitter than even political prejudices; although it may be used for sectarian pur. This liberality is about en a par with that gave \$2500 to the endowment, in suna that we should. But we wish to say that a Christian shall profess to believe that that quarter?

We quote here a few sentences from an not invite them to the Lord's supper until all our people under one civilization."

and pulpit?

THE MACON "BEAUDS" AND THE UNI-

VERSITY CONTROVERSY. great many errors which ought to be prefer the charge. The university is not a without design? And, by the way, what is shandoned; and, of course, all errors ought theological institution, and the writer of the it to sectarianize a school? Is it, as the to be shandoned. If the Mathodists hold article in question admits the ability of the Beacon anpposes, to make it a theological - uruin, and they should succeed in get- faculty, and acquits the management of any institution? Is Mississippi College, or the Baptists to abundon their errors, design to make the university sectarian. Princeton, or St. Joseph's, a sectarian insti-

not the church then present a pretty they smother and ernsh cut that catholicity poses, and for party purposes, or may be so, and for party purposes, or may be so, indifferently managed that it becomes the invariably to clear the dish of plum pudding.

The trunk end all the branches of feeling which religion contemplates. The indifferently managed that it becomes the invariably to clear the dish of plum pudding. gone but one, and it quite young! Let any other denomination correct all that they tion, means to bind.' Its modern meaning ple to whom it balongs have no right to liberality great to himself—to others not raised \$5000. regard errors in all the rest, and we will is 'to divide.' It ents even society up into inquire into its management, but must go much. I will appreciate the liberality of the have a similar result—a church without little circles, and intrudes itself into our "mum," till the dominant party is tired of other party, if only I can see some of the of the citisens round about Center Hill ta branches. Seeing, then, that all the denom educational life, which should be as broad it. Bah! They not only have the right to fruits. One thing more, and I come to my the association, was worthy of all praise. inatisms alike hold that they have the truth, and untrammeled as civilization itself, of look into its management, but it is their "finally." THE UNIVERSITY OF MISSISSIPPI. and that all the rest are in error, where is which it is really the soul. The writer of duty to do so. THE UNIVERSITY OF MISSISSIPPI. and that all the rest are in error, where is which it is really the soul. The writer of duty to do so.

We give to this subject a large portion of the six of declarine it? The correction of the communication referred to, complains here is an extract from the Beacon's artisect to support other sects, we have prevailed, made our last session memorable. we give to this subject a large portion of the facility of onr nnivers of the support of the facility of onr nnivers of the most pleasant meetings of the the article of the Beams and J. B. G.'s reply. into one, and yet that man must be sity are Presbyterians. What of it? Suping itself into all our schools, public and are we now driven to do so. Therefore, we Coldwater Association.

Assaurts. Wa do not propose to take any part of this denounced as a bigot who acknowledges pose that third were Baptists, would the private; it is the most nonsensical out crop- do not urge that the trustees of the nniver. controversy with the Baseon—it is not neces. that be desires it! Does this age demand cry of sectarianism have been uttered from ping of opinions that are the essence of big. sity shall look to the interest of our church. Bao. Lowarr:—A short time since a few

ple in the State, and they pay are times as invite to the communion table all who pro-education. We care not if all the faculty of it out so far in advance of the age. emch of the taxes that supports the unifess to be Christians, and thereby acknowl resulty, yet if the Beptists had one-third of edge those scripturally baptised who they rians why, even in the colleges, confessedly tutions of learning but so many 'nonsensual Beacon.

What means the fifty-four Catholic instination; the writer to preach tutions of learning but so many 'nonsensual Beacon.

J. B. G. the faculty, as the Presbyterisms have, we do not believe are scripturally baptised, and nuder the anspices of some particular out-croppings?" and the forty-eight Baptist University of Mississippi, December, 1872 will present their thoughts on subjects of would advocate a change. Nor would Bap. those scriptural church members who they denomination, where they acquire a reputa, institutions the same, and the same of the tists have an inferior man of their denomi- do not believe are scriptural church mem- tion for talent and thoroughness, our young thirty-two Methodist, and still the same of the THE LATE MEETING OF THE COLD- the ministry are cordially invited to strend. mation there. To intimate that Baptista have been! Is conversion all the prerequisite to men, irrespective of sectavian bias, are twenty-five Presbyterian institutions, etc. not as many educated men, and as thoroughly communion? Who believes that? Do Pres-educated by thousands. Some of our It is a settled question with the leading educated men. ss any other denomination byterians invito all Christians to commune denominations, from the qualifications de minds of this age, that whoever teaches the in the United States, would be to betray a with them? Do thay not regard baptism manded to make them teachers in the young will, to a considerable extent, control Baptist church at Center Hill, DeSoto degree of ignorance that does not attach to and church manufarchip prerequisites to pulpit, will furnish more thoroughly eduthe aditors of the Basers, hence, we will not communicm? Then why do they say: "This cated men than others—men who are foundation of all our denomination sobsole. 20th and 21st days of October, 1872. The so understand their closing remarks. These is the Lord's table, and it is our duty to familiar with the curriculum of our oldest. This may all be very nonsensical, but then, territory covered by this association lies in gentlemen are probably aware, too, that the invitabil the Lord's children, and he who institutions of learning, and many with a holding this view along with such men as DeSoto, Marshall and Panola counties, Baptists are not all that complain of "Sec- practices otherwise springs a question that European experience added, and all this— Doctors McCosh, Wayland, and others, we Mississippi, and one church in Shelby tarianism in the University." We have must be settled in eternity ? Do they not education, experience, and knowledge of might name, ad libitum, we cannot feel very county, Tennessee. There are forty-three read some complaints from other sources, spring the question? Do they not know, too, men and books-must succumb to a narrow and have heard more. These complamts, that when Baptists receive persons as "proper spirit of sectarianism, which is out of place, from others than Baptists, have found their subjects of Christian baptism," and acknowlin bad taste, and subversive of the broad way into both religious and secular papers, edge them to be admity Christians, they do views that should govern the education of

Less that I am the friend of the university, and progrounce it invalid? And have not some things of the same character. I than I want any other to do so. It is not justness of his decisions, that I believe they tisn churches being integral parts of the regarded bigots, although they hold no pul- public question, and says it in his own much of the history of the past to standidly The ministers belonging

tion. I am not unaware that members of tender their pulpits to other denominations, The Beacon's article was sent to me by an not alone, as these gentlemen may very As a body, they will bear a favorable comthe faculty and of the board lustily disclaim under any circumstances; while Baptist unknown friend, to whom I feel thankful easily know, if they will. The Beacon asks, parison with any association in Mississippi, all sectarian intentions. I also know that ministers are regarded intolerable bigots These editors say: "We intend to handle if one-third of the faculty were not Presby- or any adjoining State. If circumstances M.W. Pulliam. liberty is never betrayed except in the name who refuse pulpit affiliation with ministers the subject-matter of that article with the terians, if it is not probable some other sect called for such a work, I would like to give "One Who Wishes to Know,"—I have "space of liberty; and everybody can see that the who preach doctrines for which a Baptist directness it demands." Just so, gentlemen. would have as many? No; why should it you a pen portrait of a number of them; but for a short article now and then." Would be minister would be excluded from both church That is the way to do up all such business be so? Are the treasuries of wisdom locked I shall not attempt it. The patriarch of the glad to hear from you frequently. I like the I like directness, and I like to see people do up with the few? After a while we will association is Eld. James Dennis. He pre- subject of your article which, will appear next What contradictions and inconsistencies the work they lay out before them; and I give a specimen of how our board elects sided as its moderator for a number of years week. Language as strong as this is also found some men involve themselves in for the would have felt that you had done well if professors. These editors say they are dis. He came to this part of the country a minin a religious paper, from a man of still sake of being regarded liberal! Suppose a you had only left off a few hard epithets, gusted with the cry of sectarianism. I ister, from North Carolina, nearly thirty ly a month old, just to hand. No post mark. saother sect. but we have not space for Pedobaptist should persistently preach to and discussed the real question instead. doubt if they are half as much disgusted with years ago. He was one of the pioneer Probably you did not mail it as soon as it was his people that infants should not be bap. How shall I acquit myself of the obligation the cry of it as a great many people are with preachers of the Coldwater Association, and written. It should have reached me the next tized, and that immersion is the only scrip- under which I am brought by your confest the sectarianism itself. Again, we have this; his deep piety, strong native intellect, his day after it was mailed. "sectarianized in the good name of anti- tural baptism. Would not his denomina- sion, that my former article was written sectarianism." We are not willing for it to tion exclude him from both church and with considerable fairness? But is it not go out that Baptists alone are making a fuss pulpit? Then, while be stood alone as an wonderful that any one holding views which Gentlemen, that is very liberal talk, but the years, have accomplished an amount of good excluded heretic, would they invite him you characterize as the very essence of "big the truth is, that people of your sort are very during his long life, which few mortals have While we would be glad for the article of either to their communion or into their pul. otry and intolerance," should write on such J. B. G. to be copied by the Beacon, it is so pits? All know they would not. Then a subject with "considerable fairness?" But long that we can scarcely expect it. But as why do they invite Baptists, who do the so it is, as it seems. Speaking of the charge the resders of the Beacon have probably re- same things? But if the man they exclude of sectarianism brought against the univercaved erroneous impressions from its reply for heresy unites with a Baptist church, and sity, the Beacon holds the following language. to J. B. G., which we have copied, we kindly continues to preach the same things for "It amply shows the most bitter sectarianwhich he was excluded, will they then invite ism on the part of those who prefer the him? They certainly will. Why is it that charge." Now, does it? Upon this new while he stands alone as a heretic, he is ex. principle of evidence no one would dare A SCRIPTURAL CHURCH - COMMUNION - PULLPIT cluded from both communion and pulpit charge crime upon any one, lest by so doing but when he has joined an army of heretics he convict himself of the same! Those who We do not ask, who are Christians? All he is welcomed back to both? Does a desire dread the epithet "bigot," must stand back agree that ail win truly believe in Jesus to court popular favor have any weight and in silence look on, though the univer-Christ and obey him are Christians; but is it here? Is our responsibility as Christians sity is run in the interest of one or two sects. a scriptural church? Is it not an origanized and as Christian teachers, to God or to the Such language - which is the convenient body, like these churches organized and world? If to God, why not make his word resort of those who have nothing betterfostered by the spostles? Do Pedobaptists the standard? If to the world, why not fortunately, has very little force with the thoughtful. They do not deter me from doing what I think right. Denunciation, instead of argument, is the order of the day with many. The Beacon makes a mistake "ascramanism in the university of mississiffl when he says we "acquit the management "We accept as our title to this article the of any design to make the university sectado not believe a Baptist church is a scrip- same wa find in a communication to THE risn." I stated that so far as I had been tural organisation. Why do Pedobaptists Barrist, published at Memphis, Tenn., which able to learn, the Presbyterian professors proclaim to the world that Baptists are a friend bas kindly sent us for perusal here bad not been guilty of that conduct. great bigots because they hold that their This journal is edited by Eld. J. R. Graves I did not say the same of the trustees. I churches only are scriptural organizations, and a corps of assistants. Without prelimi- said I could not speak for them. Since that while they (Pedobapthts) hold the same nary remarks; we intend to handle the writing I have been pushing my investiga views in regard to their own organisations? subject-matter of that article with the direct- tions forward, and slowly gathering the Is the same thing virtue in a Pedobaptist ness it demands, stating, however, that it is materials for a chapter on the management and bigotry in a Baptist? A Methedist writtan with considerable fairness from the of the treatees. But admitting that there minister iclis you that he believes all the standpoint of its author. The charge of is no design on the part of any one (and deposinstants are bruscher of the Christian soctationism has been made against our this may be true), what then? May not the shareb. If so, where is the trunk? But he State University. It simply shows the most university be greatly injured by mismanagetells you that the Baptist "brunch" has a bitter sectarianism on the part of those who ment? May it not possibly be sectarianised

who, upon being asked his opinion of Shak. speare, replied with the utmost confidence, and fifty-one. 'Pshaw, Shakspeare was a fool." Who was

into a Baptist or Presbyterian university, interest of the meeting of our association.

otry and intolerance." Upon one point, at Heaven favoring, we will get along without of the ministers in Coldwater Association the editors that Eld. Grares, the editor- which he does not believe, to desire the consider ways and means to send in affect of this paper, to whom they made snecess of error or be called a bigot? Does chair of metephysics and moral philosophy, of agreeing with the editors of the Beacon. that we cannot cialm, as a right, a pro rata young men to school, who believe they are Main bas bad nothing to say on this Beelsebub demand that Christians shall we believe. He is a Presbyterian of the We agree that there onght not to be any distribution of patronage; but while I say called of God to preach the gospel, and to and to this much frankly, I am almost inclined to support those already at school. After this had something to say, and may say more do not believe it? And does he command teach Calvinism or any other 'ism.' Can three to propound the following question: hope that even the gentlemen of the Beacon, business was disposed of, a most worthy and after this. And we have not been moved to all the world to turn normall who will not any one be so blinded with sectarian prejuthis by sectarian feelings; but we feel a make this false pretention and denounce dice as to say he was elected because he was rianism from entering the university, by with me, when I say that the trustees are can we more efficiently promote the piety deep mierest in the cause of education, love them as bigots? Does he not marshal the a Presbyterian? Nay, further, can any one giving it over into the hands of one or two bound not to pervert the university to the and usefulness of the ministry in our associa-Mirror ppi, and desire to see her university to the sects, or by so dividing the faculty that it interest of any sect, then there will be no quantors in search of bigots? Go into an ebair to which he is assigned? Further will be interest of competent to honor the will be interest of any sect, then there will be no quantors in search of bigots? Go into an ebair to which he is assigned? Further will be interest of competent to control it? do this, all sects and parties should be mited meembly; see that oily-tongued man still, can any one affirm he has his superier Which? sentlemen of the Boson. Let us think of it, and however much some liberal higher plan of holiness, and, consequently, in its support; hence, there should be some-oroughed bask in a corner, pointing here in the Stete for that position? But, as the have an answer. If the Beacon means to say, souis may be disgusted with it, there are of usefulness, is attainable. To promote this like a balance of danominational in- and there with his long bony finger and ex- writer in Tas Barrist does not make the as I suppose it does, that it is the most non- many in the Baptist churches, and out of these, it was proposed to form a ministees' finesce in it. This is all that is asked, and claiming: "There is a bigot! that man is a issue of incompetency, we ask if this third sensical ont-oropping of opinions, etc., for them, who will not stand by in indifference on convention in our association, without it a general putrosage of the insti- bigot!!" Is not that accuser the very of the faculty was not composed of Presby- parents and people in general te have a care and see our noble institution become the to meet on Friday before the fifth Snndays. tntion need not be expested. Baptists prince of bigots? One bas said: "Bigotry teriaus, is it not probable it might be of what religious influences are brought to bear say prey of two seets that have never been The first meeting is appointed for the Frisome other sect? The truth is, we are dis- on the youthful mind during school days, I knows to refuse a bouns. This may all be day before the fifth Sunday in December, would not have more than this. Although is most resdily seen by higots."

| some other sect? The truth is, we are distance the fifth Sunday in December, there are more than five times as many Bap. The world is taught to believe that Bap gasted with this cry of sectarianism; it is pause in wonder—in wonder that the whole very bad, but the Bap gasted with Bethel Church, near Coldwater. tists as Presbyteriaus among the whita peo- tists are great biguts, becomes they do not stiffing to all broad and liberal views of world is mad, and that the Beacon bas found to do to obsage the commen sense of this depot, on Mississippi and Tennessee rallsge. In conclusion, let ma say, the work, road. Eld. T. P. Manning was appointed to

WATER BAPTIST ASSOCIATION. Bao. Lowser: -The last session of the so. Fraternally, above-named association was held with the nonsensical-the Beacon to the contrary, not churches in the association, all of which, withstanding. When I think of this, I am with rare exceptions, are in a growing and reminded of the would-be literary character, bealthy condition. The number of baptisms reported to the late session was two hundred

Eld. E. D. Miller, of Holly Springs, prea fool? Somebody was; but was it Shak- sided as moderator. This is the second a few copies for this purpose. of the Presbyterian church who approves not a Presbyterian General Assembly sit in licity of views, and withal, of so much in- Baptista. Yes. I do not want our denomi- parliamentary law which may arise, and Burket's name is entered and the paper sent of the Presbyterian church was approves the action." Again he says: "I again re judgment on the baptism of Campbellites, telligence should come forward to teach us nation to control the university any more such is the confidence of the body in the next year.

pit affiliation with any other sect, and do not words, if they are a little blunt sometimes, by and see others take it; and, in this I am were generally present at the late session. "We care not if all the faculty of the uni- sound judgment and nnfaitering zeal, by versity were Baptists or Presbyterians." which he has been characterized for so many scarce. Hundreds of thousands of people ever been honored as the instruments in do care, and care so much that it would be doing. His silvered locks, venerable appear. according to agent's books. It there are the death of this institution to convert it ance and wise counsel add greatly to the any misdebits or miscredits found herein,

I care, and that, too, because I want this Nearly all that has been said of our vener- All will please make an effort to forward institution to be the glory of the West; and able father Dennis, might be said with equal as near first of January as possible. I sincerely believe the way to make it such, truth of Eld. C. B. Young, the junior of John G Kendall \$25, Jshn J Hodges \$30, J T Lambert is to secure the patronage of all classes of father Dennis by a few years. Few association, Milton Bacon \$5°, Mary A Bacon \$50, Liewiss Ball our people to it, rather than to make it the tions are blest with two such men. May \$50, B A McDaniel \$50, James Powell \$50, T H Shacking. pet of the few, while the many are alienated their valuable lives and wise counsels be con- lord \$10, 0 C Shaanon \$30. Eld C B Young \$200, H J from it, as we know they will be if the uni. tinued to us for years to come. Of younger Gorden \$50, H I White \$50, W M Gorden \$50, W M versity is to be controlled by one or two ministers we have a host that we are proud Rodgers \$50, M C Rodgers \$50, B L Green \$50, Dr James sects Does the Beacon really believe that of and humbly thankful for. Elds J. W. L Mabry \$30, J L Brews \$50, Kid J H Amaker \$50, M H secta Does the Beacon really believe that of and humbly thankful for. Elda J. W. Jones \$30, Mrs J W Bill \$30, A J Wilkinson \$50, N O Sanour people can ever be brought to support Lipsey, T. P. Montgomery, T. P. Manning, ders \$30, Mrs E M Johnston \$30, Mrs E M Johns

We say, then, no one has a right to inquire the majority of the professors are of one sect or the other. This thing of constituted the format all their errors, would be the set of one sect or the other. This thing of constituted the format all their errors, would be the set of one sect or the other. This thing of constituted the format all their errors, would be the set of one sect or the other. This thing of constituted the format all their errors, would be the set of one sect or the other. This thing of constituted the format all their errors, would be the set of one sect or the other. This thing of constituted the format all their errors, would be the set of one sect or the other. This thing of constituted the format all their errors, would be the set of the professors are of the professors are of the section of a sect or the other. This thing of constituted the format all their errors, would be the section of the professors are of the professors are of the professors are of the professors. If I want is all their errors, would be the section of a sect or the other. This thing of constitution? Everyholy knows that they are all we we would say that the not professor are of the professors are of the professors are of the professors are of the professors. If I want is all their errors, would be the section of a sect or the other. This thing of constitution? Everyholy knows that they are all we would say that the not professors are of the professors are of a seet; and this is deared in our political professors are of a seet; and this is described in our political professors are of the professors are of the professors are of the professors are of ease sect or another. The projection of the professors are of ease sect or another. The projection of the professors are of ease sect or another. The projection of the professors are of ease sect or another. The professo

Family Mending.

This, together with the general Christian Although our denomination has often courtesy and brotheriy love which so largely

> J. B. G. the introductory sermon. Other brethran their own selection. All our brethren in and any others who may feel disposed to do E. D. MILLER Holly Springs, Miss., December 7, 1872

> > TO THE CHURCUES OF THE COLD-WATER BAPTIST ASSOCIATION.

The minutes of the late session of the sessociation have been printed, and sent out to the different churches. Packages were malled to all the churches not represented. and the members of such churches will please inquire for them at their postoffices. If any church fails to receive a package of minutes, I hope some member will inform me of the fact, at Arkabutla, Mississippi and I will send them another, as I reserved

H. WILLIAMS Cierk. Arkabutla, Miss., November 18, 1872.

MISSISSIPPI LETTER-BOX. R. W. Hall, Harrisville,-I have written

DAVID THOMPSON. Ruckersville. — Your letter and \$2 50 received. Thank you.

DR. W. L. SLACE, Pontotoc -- Mrs. Drake's paper, directed to her at Pontotoc, leaves the office regularly. So says our excellent book keeper.

W. L. GIDEAN. Benna Vista .- Letter, of 4th inst., received and papers ordered to S. E. and

MISSISSIPPI STOCKHOLDERS.

The following is a list of the amounts doe by stockholders to the Southern Baptist Publication Society, on January 1, 1873. you will confer a favor by informing agent.

the university as a sectarian school? Already

it has suffered from this cause, and must

of culture, deep piety and glowing zeal.

Speaking of our ministers, we were made.

Speaking of our ministers, we were made. it has suffered from this cause, and must suffer more, if things go on as they have a suffer more, if things go on as they have a been going. On toward the close of the been going. On toward the close of the in a measure driven to our present condition, from the fact that the really first-rate temporary of the fact that the really first-rate the presence of the fact that the really first-rate the presence of Edd I. R. Branham, the temporary of the fact that the really first-rate the presence of Edd I. R. Branham, the temporary related to the famous Bip Van Winkle for the family. No, we do not wish an inferior way into Mississippi.

We had but few visions at our late session; but it is a late of the family of the f but if those denominations, which are either not represented at all, or are but poorly represented, have men every way equal to any, and the choice is between such and the from those sects which are already well reports of the standing committees represented, what, then, gentlemen of the

Jumilu Mending.

THE LINE FENCE. Old farmer Smith came home in a miff From his field the other day, While his sweet little wife, the pride of his life

At her wheel was spinning away. . And ever and anon a gay little song With the buzz of her wheel hept time,

And the wrathful brow is clearing naw, Under the cheerful rhyme. Come, come, little turk ! put away your work And Listen to what I say;

What can I do, but a quarrel brew With the sean across the way? I have built my fence, but he won't commence

Te lay a single rail; His cattle get in and the feed gets thin, I am tempted to make a sale."

"Why John, dear John, how you do go on !

I'm afraid it will be as they say !!" "No, no, little wife, I have learned that strife In a lawyer's hand don't pay.

"He is picking a flaw to drive me to law, I have heard that he eaid he would; And you know long ago the law wronged me so,

I vewed I never should. "Sa what can I do, that I will not rue,

To the man across the way?" . If that's what you want, I can help you baunt The man with a spectre gray.

"Thirty dollars will do to carry you through, And then you have gained a neighbor; It wenld sest yen more to peep in the door Of a ceart, and much more labor.

Just use your good sense-let's build him And shame such thoughts out the fellow.

They built up his part and it sent to his heart Love's dart, where the good lay mellow. That very same night by the candle light,

They opened, with interest, a letter,

Said the man was growing better. CHARLES VO PRINTER IN Household.

BLUKT people often say very sharp things. Ranovz grass stains with water, using no

KEROAKSE will clean black silk beautifully. Use a sponge.

SAN FRANCISCO is quietly depriving England of her tea lanrels. Twenty-three million dollars worth of tea we drank last year came to us through the Golden Gate, and tes traders say the amount will be doubled within two years.

WEAT TO TAXE HOME.—A loving heart and a pleasant countenance are commedities The lightning was produced by the violent which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing bursting. He further says: "I have anafor a man that his wife and children could truly say of him: "He never brought a frown have been well roasted, but I discovered er anhappiness across his threshold."

A LANK giri. who had not for fourteen he inferred that at the depths of the volcano years once left the third story back room in there was a communication between the sea which she lived, was among those who par- and the fire during the terrible convulsions. this city. When carried to the park she during the eruption, he said that the entire saked what the grass and trees were, and cone seemed as though it were sweating fire had to be told the names of the most com- through all its pores. By night these poremon objects. She lay on the grass all day, appeared like points of fire nailed on to the drinking in the air and sunshine, and was back of the mountain; by day they were seen to weep softly every little while from changed into smoke and resembled so many pure joy.—Erchange

A LITTLE boy was on a ship with a company of wiched men. He was a pious praying boy. The sailors wanted to learn him to drink rum and chew tobacco and to swear, but he would not They tried and tried, but in vain. At last one of the sailors said to the at our wharf and were objects of great curi chuck full of Bible.

shoes, is worth \$10.50; made into penknife near here, and among them a small colony Mades, it is worth \$355; made into needles, found homes and cotton-picking in the it is worth \$3285; and made into balance- neighborhood of Marion, Arkansas, some springs for watches is worth \$250,000.

and pounded and rolled and polished, how knowledge of English rapidly; became was its value increased? It might well nave popular, and was called by the country peoquivered and complained under the hard ple John Ormond. He set to work at once. - sary to draw out its fine qualities and fit it twenty-two rounds. The negroes laughed for higher office?

you are subject to in youth and which often plantation could bring as much cotton to more responsible posts and greater useful. Last spring he and six of his fellow-countryness in the world.

place. After their speaker had made a taking an orange from a plate, he asked :

"To what kingdom does this belong?" "To the vegetable kingdom, sire," said a little girl.

The king took a gold coin from his pocket kingdom does this belong?"

then?" asked the king.

he edended. Just then it flashed into her swamp fogs and ohilly mornings. When misd that "God made man in his own picking time came Ah Maun hired four more issage," and looking up with a brightening of his compatriots, and all the year the tan

dire that it has properly alternationals and other transfer in a region of

a court requirement precession and it may seth the file of bright to the the or the file of the court of the

THE LITTLE FISHES.

Two little fabse were swimming one day Said Scaly to Finny, "Oh there's a nice fly! I wish I could enteh him; I'll just go and try." Step! step! "replied Finny, "there's danger,

I fear; I see a leag line, and a man watching there Don't venture, dear Bonly ; be guided by me, Or else you'll be caught as sure as can be." But Scaly was heedless, the fly leoked so nice, That he soon forgot Finny's kindly advice; He snatched at the fly, when as quickly as thought,

Came a jerk! and eh dear! little Scaly was caught!

Now wasn't he foolish? And yet hew I wish Little children were never like that little fish. But when sin entices hew often wee That they yield to tomptation as quickly as he

But they who thus foolishly choose what is wrong, media mad a plant Are sure to repent of their choice before Iang;

For like little Scaly, they find, though teo That a sharp hook is hid in the nice looking bait, __Apples of Gold.

SCIENTIFIC VERGRANCE.-A terrible scienyoung chemist in Venice named Orlando Farnerini. He loved a young lady, bu' she loved another, who was a tailor. Or!ando owed him money and sent word he would In all my rough experience of herm, psy it if the tailor and his betrothed would visit him in his laboratory. The invitation was accepted, and Orlando slyly got them to Cathead, nor beam, nor davit has it none, take part in electrical experiments. He Larboard not starboard, gunwale, stem nor bade them give him their hands, put one pole of a Rumkorf apparatus between the It comes in such a questionable shape. girl's fingers, and the other into the tailor's You cannot even speak it 1 hand and then joined oursants. .. The lovers fell to the ground in convelsive fits, but Farnerini only langhed. After trying in Not a word was there, but three greenbacks vain to disengage themselves from the apparatns, in five minutes they became distorted corpses. Earnerint, with the utmost sang froid, reported the matter to the police

and gave himself up.

THE RECEST EAUPTION OF VESUVIUS .- Be lievers in the idea that electricity is the all pervading influence will be pleased to hear that Professor Palmieri, who watched the eruption of Vesuvius from bis observatory on the mountain, says the electric currents developed in the mountain were very strong. These phenomena are not produced in every emption Prof Palmieri observed that during the last a great quantity of ligatning darted and played about the large cone of smoke and ashes which rose from the crater jets of smoke and ashes, by means of which the electric current is formed previous to lysed the smoke which rises above lava, and that it is soluable in salt water." From this Speaking of the appearance of the mountain whitish-colored holes.

Ah Mann Trinmphast .- The Celestials in Arkansas-Twenty Acres in Cotton-TwentyAcres in Corn.

Two years ago a number of Chinese arrived rest, "We might as well give up. We can. osity. The negroes especially gazed at them not speil that boy, for he is chuck full of with wondering eyes, declaring, "Dem's nig-Bible." Yes, the way to be safe is to be gers, an' a mighty small sort; dey looks as ef swamp fever was bad where dem folks A man of iron worth \$5.50 made into horse | come's from." Some of these men settled nine or ten miles from this city. Among What a drilling the poor bar must undergo them was Ah Maun, who proued to be to reach all that; but hammered and beaten Chinese of education: gathered up some knocks it got; but were they not all neces- The first day his cotton picking amounted to at the small specimen with a pig tail under And so all the drilling and training which his hat In one year not a negro on the seems so hard to you, serve to bring out your the gin-house as Ah Maun. Ah Maun took aner and nobler qualities and fit you for his triumph quietly and kept his popularity. men rented a piece of ground near Marion. A LITTLE GIRL'S AREWER.—The king of Twenty acres they put in corn, and forty in Prussis, while visiting a village in his land cotton. Seven times was the ground was welcomed by the school children of the ploughed over, until it was in complete order for a crop. Every bit of grass was obliterspeech for them, he thanked them. Then ated, every weed exterminated, every fence corner made clean. The five men had an pointed Ah Mann "boss," and Ah Maun allowed no slovenly ways. Early morn and dewey eve saw the six Chinese at their tasks, patient, plodding, unwearied industry that never lost heart, never intermitted, brought a crop of corn and another of cotton that is the admiration of Crittendon county. It is a composed to the control of the country of the control of the contro and holding it up, asked, "And to what never lost heart, never intermitted, brought "To the mineral kingdom," said the little the admiration of Crittendon county. It is visited and gased at as a wonder of skil. "And to what kingdom do I belong, industry and success. Another wonder was that Ah Maun and his men not only knew The little girl colored deeply, for she did no such word as fail, but they knew no such not like to say "the animal kingdom," as he English as "sick;" well they were and well thought she would, less his majesty should they remain through heat and cold, and

with Conn floated off and assist in Long Island sound a Methodist meeting

house, which was first discovered on a heav night by the captain of a Charleston coasting schooner, siding at anchor in the sound, near Bridgeport. It is some seventy years since the captain's "soliloguy" was uttered, but its sublimity and vividness of contrast will be as fresh to many modern readers as if it first saw the light yesterday : Silemn he paced upon that schooner's deck.

And muttered of his hardship I have been Where the wild will of Missisippi's tide Has dashed me on the sawyer; and I've sailed In the thick night, along the wave-washed CORRL Of Labrador; and by pittless fields of ice, in

acres, have scraped my keel o'er coral reefs in Mad-. BERSCHT BOAS.

And often in my lone and midnight watch, Have heard the warning voice of the lee

shore Speaking in breakers, and I've seen The whale and sword-fish fight beneath my

bows. And when they made the deep boil like a pot Have swung into its vortex, and I know To meet such dangers with a sailor's skill tific revenge was recently taken by a And brave such dangers with a sailor's heart But never yet, or where the river mixes with the main,

Or in the chafing anchorage of the bay, Met I with a Methodist meeting-house !

ser stern;

Up git, Josey, and put away for Bridgeport! There where Fairweather Island and the Bony Are safe from such encounters, we'll protest; And yankee legends long shall tell the tale, How that a Charleston schooner was beset, Riding at anchor, by a Methodist meetinghouse!

Suew us the family where good music is cultivated, where the parents and children are accustomed often to mingle their voices together in song, and we will show you one, in almost every instance, where peace, harmony and love prevail, and where the great vices have no abiding place.

Before you ask a favor of any man, consider three things: First. Can you not avoid it? Second. Can the one you apply to grant it? Third. Would you, if your places were reversed, do for your friend what you ask him to do for yourself? It is well to think of this, as it may change the whole question.

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man Heir. Te Prevent ite Failing Wat amg Turning Gray.

A well preserved head of hair, in a person of middle ang, at once bespeaks reflecement, elegance, health and besaff. It may traly be called Women's Crewning Glery, while men are not insensible to its advantages and charms. Few things are morred signating than thin frisally, homb, antamed heir, with head and east covered with dandraff. Vieit a barber and you feel and look like a new man. This 's what LYOE'S KATHALEON will do nit the lime. The charm which ties in well placed Heir, Glossw Curle, Luxuriant Tremes, and a Cleen Head, is not incohing od irresiothic.

And thus the domand for LYSN'S KATHAIRON COR stantly lacrosse, and every day odds new meximumy that it increases, and one years of the following reasons (mose could be given, but these eight to be mitigatery to and.

Besamsa it increases the Grawth and Beamiy of the Mair.

Beeamee it is a Delightful Dreesing.

Beeamee it Eradinates Dandruff.

Beamma it Prevents the Mair from Palling

Ont.

Because it Provumenthe Heir from Turn-ing Gray.

Because it Kaspa the Head Canl and Heals eye, she maid, "To God's kingdom, sire."

The king was deeply moved. A tear stood in hiveye. He placed his hand on the child's head and said most devoutly, "God grant that I may be accounted worthy of that kingdom.

Think did the words of a child move the heart of a king. Little children, lears from this that even your werds may do both good and karm. A part word from a child may wound the heart of a mother; a loving one may make it glad. My little children, let your werds be kind, true and right.

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er to any pre-matical to make er Rev Danney Kall-of the Bultimore M. E. Conterebre South says he has been so much benefitted by its used that he cheeristly recommends it to all his friends and acquinitates.

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eause it.
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I know it is thought, by physicians generally, that a Gamer cannot be cured. They have treated it with the kaife, and it always proved fatal. The most eminent sargeons new combes they the keife is spredy death to the petiest. The physician who applies the kaite to the Canner is not equalated with the diagnosis of the dis-

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CONSTITUTION OF BAPTIST

The church of Christ is his ki diwise and perfect in its plau. iminre it; but it is more—it i wisdom, to interfare with in Popery began. Church offices assumed new powers; new rites i new rules laid down; the ar received, the nngodiy were of will was exalted, God's will Ohange followed change, corrup and at length the Man of Sin w on his throne .- Galatians iv. 10 ians v. 1-13; 2 Thersalonians it. it. 17, 18; Revelstions xlii. 3-1 The question, therefore, is importance: What constitution so his churches? It is in consess views on this subject that B differ in their constitution charches. The points on which them, and their reasons fer so

ellows: L The Baptist churches regularill that all church members pried persons. When Saul "simself to the disciples" at leclined to receive him, because not that he was a disciple." It scortsined this, from hesrial gean the Lord in the way," and boldly at Bamascus," that the to be "with them, coming in an Jerusalem."—Aous ix. 20-28, bers, also, of the first church at small—Romans i. 7; 1 Cornathi

BiBni in Pedebaptist churche are members who are ast receive In the Episcopal and Presby meats, and some of the badise who have secoded from them remained to fall communes with their conversion; and though reseived to full comment tional Pedobaptists require probefore receiving persons to the late full membership, they mostly and uncanverted persons, was members at inferior degree. The Peafessian of Paith, which ipea breabyterians, and of many on a this subject, says that the chi ye themselves members, born one sme Independents differ from any many of them regard bots monverted, when baptised, some degree, with the church of Dr. Wardlaw and Dr. Casanbell. Baptist churches, on the cont

either infants or the suconver visible consection with the thu Acts it. 47; 1 Cor. iil. 16, 17. II. Baptist churches (strie regard it as Christ'e will the received to membership should The New Testament churches c of baptized believers. Peter is on the day of Pentecest, "Be ba of you," and they "were bapt! 38-41; see alse, x. 48. So thurches are, in this respect, " thurches of God," as braz fon and his spostles.—1 There, it. I But in noing so they differ

members those only who give 4

of their conversion; they so me

tism: from the Pedobaptists, another rite for the immersion from all open communication, or Pedobaptists, who admit 1 being baptized at all; instead the aposiles and first church believers should be baptized received to memburship and cam has given to his churches no dia set aside his laws; no legiclative new ones; but was enjoined on t all things whatsoerer' he has con Exviii: 20); and, if ever ten his laws, "to obey God rather

III. Exprist churches regard will that all church members sh ausmbers; that none should be either against their will, or knowledge. God is the Spirit, worship him must do so in a (John 1v. 24); their service in love, faith and obedience.—I the ziv. 23; Rom. xvi. 26. They in estees unto God as those who ar dead.'-Rom. vi. 13. In ever service, they must have "first i -2 Cor. viii. 12-must first give the Lord, and then to the church

God.-2 Cor. viii 5. But this reluntary memberahip compulsion used by many nations and to the fines, imprisonment, I tios, by which membership has it is equally opposed to the init scious refauts by bartism; and

IV. Baptist churches muiute requires holy activity in every members are spoken of in Script which is devoted to God.—I Pe young are o be instructed, (E) the unraity warnel, the feebl bried, the weak supported, (1 14); those who rejoice rejoic who weep, sympathized with; Deceaved, visited.—James i. godly the gospel is to be made it Calatians vi. 10. In some part all the members of Baytist church But the dead members of worldle cannot, nor can the infant member

baptist churches. They can hav

in the matter. V. Baptist churches believe will, that what is spent in his be green with ready will, and the making a collection for the peoperatem, the apostle says: "As II to the churches of Galatia, even the first day of the week let rom by him in stere, as God hath p —1 Cor. xvi. 1, 2.

This injunction shows that i exables him. And the Aposile be first a willing amad, it is acceto that a man hath; "showing mind is needful to make such ai God. Church members are to grace" of rich and liberal givi of Christ .-- 2 Cor. viii. 1-15. H not thus give; and payments by in State churches, are not a Cor. viii. 4.

VL Baptist churches regard will that all his churches should distinct from the world and a the world."—John xv, these only who have been an a prefernion of a the visible distinction between world; but infant membere from this rule, blands the shure ugamer. The baptism of infan ounveried souncele the members thee who are still members of who are still memore at a what seems and the warmer and what one and be we reperted with teach bot the unclean thing; at the warmer of the war

It is clear that every system It is clear that every system the sign of Christianity and of the shunch to those who are cold that trained to those who are cold that trained also obtained the trained of the cold the should be should be spooted. Any are recorded to a spooted any are recorded to the spooted are refered and parents of the should be successful to the spooted accrifices, accompanie a Caristiani sacrifices, accompanie a Caristiani sacrifices, accompanie a Caristiani sacrifices, accompanie a Caristiani sacrifices accompanies.

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and their reasons for so differing, are as

If the Baptist churches regard it as Christ's fill that all church members should be compared to the disciples' at Jerusalem, they judined to receive him, because they "believed ast that he was a disciple." It was not till they assestiated this, from hearing that he had "persone the Lord in the way," and had "preached heldly at Damascus," that they permitted him is he "with them, caming it and going ont, at Jerusalem."—Acus ix. 25-28. All the members also, of the first church are addressed as the same also, of the first church are addressed as the same.—Bomans i. 7; 1 Corinthians i. 2; Ephericas i. 1.

I fillut in Pedobaptiet churches many persons are members whe are not received as converted. In the Episcopal and Presbyterism establish assets and some of the bedies formed by those L The Baptist churches regard it as Christ's

whs have second from them, persons are ressived to full communion without evidence of their conversion; and though the Congrega- Bible and Publishing House. before receiving persons to the Lord's table, and to full membership, they mostly regard i fants and uncanverted persene, whon bantized, a members of inferior degree. The Westminster Yenfessian of Faith, which speaks the views of reshyterians, and of many Congregationalists a this subject, says that the children of members ye thimmings members, been within the church, sme Independents differ from this view, but ps thimselve members, been within the charch, same Independents differ from this view, but any many of them regard both infants and the assorverted, when baptised, as connected in some degree, with the charch of Christ. (See Dr. Wardlaw and Dr. Campbell.)

Baptist churches, on the centrary, receivs at members those only who give credible evidence.

Dr. Wardlaw and Dr. Campbell.)

Baptist churches, on the centrary, receivs as members those only who give credible evidence of their conversion; they do not acknowledge sither infants or the naconverted as having any visible connection with the church of Christ.—Acta ii. 47; 1 Cor. iii. 16, 17.

II. Baptist churches (strictly so called) regard it as Christ's will that all believers received to membership should be first beptized. The New Testament churches consisted wholly of baptized believers. Peter said to believers and they "were baptized."—Acts ii.

A-v-3-vi-18 of you," and they "were baptized."—Acts it. 88-41; see also, x. 48. So that the Baptist thurches are, in this respect, "followers of the murches of God," as hist founded by Christ and his apostles.—1 Thess. ii. 14.

But in doing so they differ from all other shurches; from the Quakers, who reject bap-lism; from the Pedobaptists, who substitute another rite for the immersion of believers, and or Pedobaptists, who admit persons without being baptized at all; instead of requiring, as the apostles and first churches did, that all believers should be baptized before being received to membership and communion. Christ has given to his churches no dispensing power to set aside his laws; no legislative power to make new ones; but was enjoined on them to "observe all things whatsoever" be has commanded (Matt. Exviii: 29); and, if ever tempted to neglect his laws, "to ebey God rather than men."

Acts v: 29. from all open communionists, whether Baptists Acts v: 29.

III. Baptist churches regard it as Christ's AG* NTS WANTED, for an entirely new fill that all church members should be volunture. will that all church members should be voluntary mabers; that none should be made members mther against their will, or without their their against their will, or without their knowledge. God is the Spirit, and those who GOD'S PEOPLE. wership him must do so in spirit, in truth-Warship him must do so in spirit, in truth—
(John iv. 21): their service must be that of
lave, faith and obedience.—I Cor. xiii. I. Rom.
xiv. 23; Rom. xvl. 26. They must "yield themabsolute of the survice of the service, they must have "first a willing mind"

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—2 Cor. viii. 12—c.ust first give themselves to the Lord, and then to the church, by the will of !

God.-2 Cor. viii. 5. But this return rembership is opposed to the compelsion used by many national establishments, and to the fines, in prisonment, or worse penal-ues, by which membership has been enforced; it is equelly opposed to the initiation of unconmes infants by baptism; and to membership

IV. Baptist churches maintain that Christ requires holy activity in every member. Church members are spoken of in Scripture as "lively stnaes," forming part of "a spiritual house," which is devoted to God.—1 Peter ii. 5. The joong are to be instructed, (Ephesians vi. 4); to unruly warned, the feeble minded combried, the weak supported, (1 Thessalonians vo M); those who rejoice rejoiced with; those can weep, sympathized with; those who are bereaved, visited.—James i. 27. To the ungodly the gospel is to be made known, (I Thes-mionisms 1.8); and good done to all men.— delations vi. 10. In some part of these labors all the members of Bartist churches can engage But the dead members of worldle establishments stanot, ner can the infant members of any Pedohaptist churches. They can have no part nor lot m the matter.

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windle distinction between the church and the world in beptism of infants and the world in beptism of infants and the world in whe are still members of the world. But the world and what conservation hash light as well as what conservation hash Carist as and what conservation hash Carist as and what conservation and what conservation hash Carist and What conservation and what conservation hash Carist and What conservation and what conservation hash Carist and Carist Beijal? Whatefore some out from smeng and be ye squarete saith the Lord, and not the majors thing; and I will receive the majors thing; and I will receive

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in 17, 18; Revelations xiii. 3-17.

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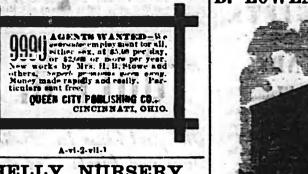
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Wir B. Qualey.—Your paper goes as you evidend it, to Calbo un, Ark., and is paid to Vul. YI Na. 42.

A. B. Crook. Henderson Station, Tenn.-

Martien.

ALGTON-LUCKETT .- By Eld. J. H. Borum, at the residence of the bride's mother, Mrs. Henry, December 15, 872 Mr. THOMAS P. ALSTON and Mrs. C. M. LUCKETT, all of Lander-

Obituary.

Obitancy notion not linearted unless accompanied by responsible names, and within six weeks of occurrence. Over any handred words, ten coats for every eight words. Count the words and send money with obituary if you wish it attended to.

Rabart P. Vanderare. Died, on the 10th of September last, BOBERT P. an infant son of A. G. B. and M. J. Vandevere, aged ten months. "Of such is the kingdom of heaven."

Mrs. Theodasia Ernest Bell Begarted this life, at home, in Cartersville, Georgia, October 10, 1872. She was born in whitfield county, Georgia, May 15, 1855; and rest to the mother and health to the child. Sold was the daughter of A. G. B. and M. J. Vandevere. Joined the Baptist church in 1868: 1872. She was a dutiful child, an affectionate wife, and a consistent Christian. She died, this city. If you come to this city, call at No. 3171 Main street. See advertisement. ealmly resting on faith in the Lord Jesus.

Mrs. Aman Check county, North Carolina, June 5, 1820'; was mar- our ready-made clothes at Williams'. ried in 1848. She was triumphant in faith to the last moment. She desired read the 28d Psalm; and, after prayer, she sail, "Jesus, my Savier, for the prevention and cure of diseases. It is sold at a heavy profit when the market is higher. They how much I love thee. Thou hast not forsaken better than bitters, cordial, buchu or sarsapasteeps in Jesus. J. A. Bibe.

Covington, Tennessee, 1872.

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Reading Matter.

The Labatory and Warehouse of Joseph Enraett & Co., the well-known mann. factures of flavoring extracts, cocosine, etc., were saved azd their business is uninterrupted .- Boston Post, November 16. See advertisement in this issue.

Lonis Lauge can be found at 353 Main street, where he can supply the ladies with cornets of any size, shape and style. He keeps the largest stock and best quality, at lowest prices known to Memphis, and will take pleasure in furnishing anything in the hoopskirt line. He is perfectly responsible, and should your circumstances be such that you could not call, please order, stating where ven saw his advertisement, and our word for it, you will receive as good bargains as if you were pres- NALL ent, and with a promptness satisfactory to all. See advertisement in another column, and get vonreelf a Christmas present immediately. W

We solicit attention to the article of J P Dramgoole in another column, under the heading, "Woman's Rights and Wrongs." W.

Dr. Author Expectation are demulcent, nutrifive halsamis, healing and seathing. It orness the nervous system and areduses pleasant and refreshing elsep. It exhibitantes and relieves glosminess and degression. It is the most valuable Lang Balsam ever offered to sufferers from Pulmonary diseases.

PERSTVILLE, ALA, March 9, 1869. Da. Ww. H. Turr-Dear Sir:-For afteen years I have been afflicted with Asthma. My saffering has been intense. I have been unable to lay down for a week at a time. It seemed as if I would chake. I conghed facessantly, and my wheesing could be heard all ever the hause. I had despaired of ever getting well, but thanks to year myelnable expecterant, my attacks are asklom. I can now rest well at aight. I believe it will make a permanent eure. Truly years, ARIBUR F. McCay.

Dr. Tutte Bur Des contains au Bulgiffer. vl-17 Permanent Loss of the Hair, which is assumed new-days, may be entirely prevaning by the one of Derect's Coccane. It has been used in thousands of cases where the hair was seming out in handsful, and han never falled to assume the cases. failed to arrest its deeny, and to premete a healthy and vicenous growth. It is at the same true narivaled as a dressing for the hair." A magle application will render it soft and glossy for several days.

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The Great Pictorial Anoual. Heatatter's United States Almana for 1873, for distribution, grain, throughout the United States and all civilized countries of the Western Hemisphere, is huw published and ready for delivery, in the English, German, French, Norwelgian, Welsh, Sweedish, Holland, Bohemian weigism. Weish, Sweedish, Holland, Bohemiau and Freed and passes and all he ish to understand the tree philosophy of health should reed and ponder the walnuble suggestions it contains. In addition to an admirable medical treatise on the causes, pravention and cure of a great variety of diseases, it embraces a large amount of intermation interesting to the man mount of information interesting to the mer chant: the mechanic, the miner, the farmer, the planter and professional man; and the calcula-tions have been made for such meridians and latitudes as are most suitable for a correct and

comprehensive national calendar.

The nature, uses and extraordinary sanitary effects of Hoetetter's Stomach Bitters, the staple tonic and alterative of more than half the Christian world, are fully set forth in its pages which are also interspersed with pietorial illustrations, valuable recipes for the household and farm, humorous anecdo es and ether instructive, and amusing reading matter, original established over a quarter of a century ago, having expended mach time, talea', and money, to produce a syllab and durable carpet at a low price, after years of experimenting with the best artisens, have brought out a carpet which they have named and will be known as GIRRIAN TAPRISTRY, hence exact imitation of Solid Bransels, the first thousand pieces of which, in order to introduce them, will be sold for 31% cents per years of experimenting with the best artisens, have brought out a carpet which they have named and will be known as GIRRIAN TAPRISTRY, hence exact imitation of controlled the product of the product o VIEW Many all remittances in Pestolics arders, bank thocks, or in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, to the arder of The Barance for in registered letters, and smusing reading matter, original and selected. Among the Annuals ta appear with the opening of the year, this will be one of the most useful, and easy be had for the asking. The proprietors, Hostetter & Smith, Pittsburg, Pa., oa receipt of a two cent stamp, will forward a copy by mail to any person who cannot procure ene in his neighborhood. The Bitters are roll in every oity, tows and village and are extensively used throughout the entire civilextensively used throughout the entire civilised world.

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What hear we now from Wast to Past. Confounding man befriending breat, Rot Centear Liniment?

What Is it cares our many pains, And limbers op severes: strains. But Centaur Liniment? That kaceks #heamatism out of gear, Rids goat good-bye without a teer, Why! Centarr Liniment.

Cancer the cripple to walk, the lame to losp, Hearts to thank, instead of eyes to weep— Unly, Centany Liniment.

What readers reptiles tooth and sting of bees, Barmisss as the bile of fices, Excepting Centeur Liniment? Assumes the pungs of a broken breast,
Flews the lasted finid—gives alghts of rusts,
Eut Cantagr Linimest?

And when shilk in a sting or het ream senids, What is it seethes, for what can we call, But Centur Liniscent?

When the surerented aid Tilden's arm,
'fwas saved from ampatation by this charse...
Cantear his imees. And whon Barnum's lion, Unele Ben, Broks his lege in that dismal den, Ha recred for Centanz Linimant.

New so the poor heres, have and sore, With crippied knee limps to our door, And begs for Gentany Liniment.

And the doctle sheep on a themsend hills,
Die by the million—the serve worm kills.
(All ayed by Center Linkmat).
We hear it should from West to East,
By speaking men and new and home,
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DURING the prevalence of Small-pox in our city an surrenading tawns, the danger of aniracting the discussionsy be greatly lessened, if not entirely avoided by

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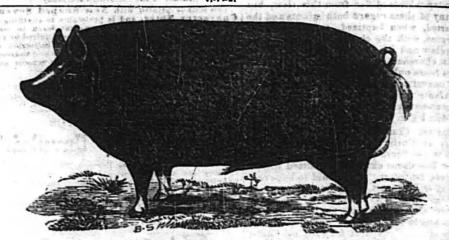
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