Paul said, "I have laid the founda-

tion." The other spostles did the asme.

He preached Christ, and thus laid the

foundation. He could not have laid the

eorner stone until Christ died. My op-

the kingdom"-that Christ bullt his

church; but the Scriptures say the

apostles set it up. He ridicules the ides

through the apostles-by proxy. What

Tonching his criticism on "at hand,

In the case of Judas, he was not in

his oreditors never get it.

Let Mr. Gytake issue with Paul.

that the apostles set it, God did

one does by another he does himself.

THE GREAT HEREAFTER Tis sweet to think, when strug The goal of life to win. That just beyond the shores of time The better years legin to an du

When through the nameless ages I cast my longing eyes, and 1961 Before me, like a boundless at a. The great hareafter lies ...

Along its brimming bosom Perpetual summer amiles. And gathers like a golden robe Argund the emerald isles.

There in the blue long distance. By lulling breezes fanned. I seem to see the flowering groves Of fair old Buelah's land. And far beyond the islands

That gem the waves serene. The image of the cloudless shore Of holy heaven is seen. Unto the great hereafter-Aforetiste dim and dark-I freely now and gladly give

Of life the wandering bark. And in the far-off haven. When shadowy seas are passed. By angel hands its quivering sails Shall all be furled at last.

THE GALLATIN DEBATE.

Held in the city of Galletin, Tem., com Monday, Jenuary 15, 1872, between D. Lipscomi, Campbellite, and Eld. Geo. W. Griffen, Baptist.

Mr. Lipscomb's Second Speech. It behooves me to notice some of the positions the gentleman has advanced, and yet there is not much that demands attention. 1. He denies, if I understand him, the identity of church and kingdom, and calls for proof. I am a little surprised at this. I will quote from Hebrews: "Ye are come unto Mount Zion," etc., and the general assembly and church of the first born which are written in heaven." This refers to all on earth and all in heaven-" the church of the first adultery. horn." Matt. xvi: "Upon this rock I will build my church." Did he found nameds to the fact that the two terms, under the law—the Jewish law when point out this difference. are synonymous. It is true that the from under the law? When did he take on the mission of Jesus Christ, saying: Greek terms Ecclesia and Basilia are it out of the way and give us the privil- "When he began to preach he declared not intertranslated, but they refer to the ege to become some of God and members that the kingdom of heaven is at hand."

He has read from A. Campbell's writings. I am not here to defand Mr. C.

ing the cause of truth and justice. But Call it by proxy, if you will, but he still mar would have been good for you; you hence." God, who in his overruling providence, had hitherto guarded the lives of his he does it himself, and so Christ or God however, that "at hand" never means kingdom, and yet Eld. Lipscomb cooly In May 2, 1648, the Presbyterians had organisation of his Church or Kingdom, as to among them a certain doctor of the etc., I will illustrate my definition. The tion to Acts xxl. 33: Jewish law, of the sect of the Pharisecs. (said to have been the son of good old Simeon, mentioned Luke ii. 25), and oertle Paul, a person of great eminence in but was it open to the nations of the who he was, and what he had done." his profession, and deservedly venerated earth before it was organized? So the And also to Matt. xxvi. 46:

prevniled; the speetles were again called in, and soain commanded not to speak my more in the name of Jessa; yet to save appearances, they were not disupon them; they retired from the presence of the conneil rejoicing the liney

auff all emplified to facil mest

and To in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Best for Your Souls. Jeremia

gogues dispersed throughout the cities of Greece, as well as in Egypt. These last were called Hellenists, or Grecians; and of them it would appear, there were at that time many in Jerusalem, members of the church. (He made no advance in this speech.

Eld Grimn's second Speech on the Pirit

Gentlemen, Moderator and Friends :-I am not disposed to fellow my friend Lipscomb in his ramblings, or to consider baptism, Matt. iii. 17: all the Scriptnre which he has presented as sustaining him, for were I to do so my valuable time would be consumed in showing what you already perceive, viz: ponent says "the God of heaven set up that many texts have not the least bearing upon the point in controversy, and unto the sick of the palsy, Son, thy sins not to make allowance for the infirmities 41, 42. that others are only made to sustain his be forgiven thes. But there were certain of others; to consider everything imposside of the question by perverting their of the Scriber sitting there, and reason sible which we cannot perform; to beplain and obvious meaning. We now ing to their hearts, Why doth this man lieve only what our finite minds can his explanation of John's language, John

iii. 29. 30: groom; but the friend of the bridegroom, ready been established. which standeth and heareth him, rejoiceth the exact place that Jesus occupied greatly because of the bridegroom's A man's money may be "at hand," but voice. This my joy therefore is fulfilled. He must increase, but I must decrease."

I quoted from Paul, no testament is the church, but Christ did." He tells us has citizens withant a State, and if h as a different faith and baptism, from that Peter and no one else set up these redeem them that were under the law." preached differed from that which Christ into it. Luke xvi. 16:

same institution, viewed from different of his church? I answer, when he was! Adding: "If my criticism on at hand is He has referred to Pentecost, bat I have tittle of the law should pass away until are in donbt, are you? Well you may not to the point. all was fulfilled. When was it fulfilled? be, for both Scripture and scholarship, I will call your attention to further Presbyterians to commune with Baptists or examples. I will read the corroborating testimony Not before Christ died, was buried and had you consulted them, would have arguments proving that there was a is of recent date. There was no such the corroborating testimony Not before Christ died, was buried and had you consulted them, would have arguments proving that there was a is of recent date. There was no such the corroboration of the co

nntil Peter opened it at Pentecost. It is at hand that doth betray me."

At this intesting including from Heb. x. 14.) I mistake the list assertion? You will find, my friends, is tingdom fell list lightning from Heb. x. 14.) I mistake the list assertion? You will find, my friends, is tingdom fell list lightning from Heb. x. 14.) I mistake the list assertion? You will find, my friends, is tingdom fell list lightning from Heb. x. 14.) I mistake the list assertion? You will find, my friends, is tingdom fell list lightning from Heb. x. 14.) I mistake the list assertion? You will find, my friends, is the fell find, my friends, including the called a papel daws, or dawn has death. So this assertion? You will find, my friends, including the called a papel daws, or dawn has death. So this assertion? You will find, my friends, including the called a papel daws, or dawn has death. So this assertion? You will find, my friends, including the called a papel daws, or dawn has death. So this assertion? You will find, my friends, including the called a papel daws, or dawn has death. So this assertion? You will find, my friends, including the called a papel daws, or dawn has death. So this assertion? You will find, my friends, including the called a papel daws, or dawn has death. So this assertion? You will find, my friends, including the called a papel daws, or dawn has death. So this assertion? The last is the conolusion of the whole imp, you are not working under the committee? Evidently that Presbyterian mission. The last is the conolusion of the whole imp, you are not working under the committee? Evidently that Presbyterian mission. The last is the conolusion of the whole imp, you are not working under the committee? Evidently that Presbyterian mission. The last is the conolusion of the whole imp, you are not working under the committee? Evidently that Presbyterian mission. The last is the conolusion of the whole imp, you are not working under the committee? Evidently that Presbyterian mission. The last is the conolusion of the conolusion of the conolusion of the conolusion of the conolusion of

after his death (see Rom. I. 3), for the to the remembrance of the apostles of was used in . My opponent says Christ exercised to be the Son of God. Now I will show IV. their synagogues at Jerus dem and its vicinity; while the other Had been suthority in selecting his apostles and that he was proved to be the Son of God:

At that day ye snau ask in my name:

Ist, by his answer to John's question, and I say not unto you that I will pray tament Scriptures had been translated, (the version which we now call the septuagint) and which had been for some through thy name." (He calls for the septuagint) and which had been for some time.) As my time is so near out, I will had been for some time.) As my time is so near out, I will had been that should come, or look time.) As my time is so near out, I will had been for some time.) As my time is so near out, I will had been the Son of God:

At that he was proved to be the Son of God:

Ist, by his answer to John's question, and I say not unto you that I will pray the Father for you.

Art thou he? Luke vii. 19, 20:

"At that day ye snau ask in my name:

Ist, by his answer to John's question, and I say not unto you that I will pray the Father for you.

"Art thou he?" Luke vii. 19, 20:

"And John calling unto him two distributions to the septuagint) and which had been for some through thy name." (He calls for the should come, or look time.) As my time is so near out, I will will pray the for another? When the man were the second that he was proved to be the Son of God:

"At that day ye snau ask in my name:

Art thou he?" Luke vii. 19, 20:

"Art thou he," Luke vii. 19, 20:

"A

come unto him, they said. John Baptist has sent us unto thee, saying, Art thou

2d. By the voice of the lather at his

give sins but God only?"

Mr, L. further argues that as the keys were given to Peter, he only had authority to open the hingdom, and this he did not do until after the death of Christ. He reports me as saying that there. Here he asks, "what was John's joy?" He says in another place, the kingdom that the will of Christ did not assume groom (Christ) hath the bride" (the after Christ's death. I must say my the force of independent authority, and church). He says, "John did not bring friend is a very remarkable man, for he of force while the testator liveth, and the the bride is the church, and then affirms position were correct, we would find woman an adulteress if she married while that Christ brought the church. This is Christ a king without a kingdom, and her husband liveth. My point is this: one of his arguinents to prove that there men going into that which had no existthe laws of Christ were not independent was no church until after the death of ence. He admits the existence of a disbefore his death. If Jews left the law Christ!! He further tells us that John organised kiagdonr! John, Christ, and before Christ's death they were gullty of required a different repentance, as well the apostles gathered materials, and I will read Gal. iv. 5. Christ died "to of Christ. The repentance which John rials, and yet Christ said men pressed

"kingdom of heaven and church of God" here on earth. When did Christ pass ... He (Mr. L.) bases his next argument God is preached, and every man presseth

If Christ is correct we then have men dom (according to Eld. L.) and not into nailed to the cross. (Col. ii. 12, 14.) correct, then the kingdom was not set the kingdom itself. Now be gets off up." Ah, yes! Mr. Lipscomb, If!! your something about the Confederacy and Christ declared that not one jot or criticism on at hand is correct !!! You Abraham Lincoln, which, if funny, is

for their labors, restrained the wrath of may be said to set it np.

present. In order to show him his error, tells that the foundation of the kingdom | the ascendency in the British Parliament. | make or change his laws, and substitute each Touching his passage concerning the and guard him from repeating it when was not yet laid—the apostles must do and passed "such a law against heretics sing for another. To surreader what he had poses of this confederacy. There was kingdom of heaven suffering violence, proclaiming his system, I called his attention that the language of Neal, in his Hisdeclared before Pentecost, that "All tory of the Puritans), as is hardly to be promised. Confederacy, from the days of Abraham i "Then the chief captain came near, power is given unto me in heaven and in paralleled among Protestants." It speci-Lincoln, the Southern Confederacy was and took him, and commanded him to be earth." (Matt. xxviii. 18.) Power here fies "heresies" and "errors." Among 1. All scheims, critics and lexicographes, of any tainly the preceptor of the famous apos. preached and all men pressed into it; bound with two chains; and demanded is the word which answers to the Greek the errors I observe this: "That the note, manifestable declare that the primary (that L'eousia, which means authority, rule, do- baptism of infants is unlawful and void; is, arm; and leading signification of " print" for his prudent counsel in cases of diffikingdom of heaven was not opened "Rise, let us be going; behold, he is Then he had universal power. All the tized again." Upon "conviction" or sensitive that the sensitive that th minion and jurisdiction. (See Acts v. 4.) and that such persons ought to be bap. is to dip or immore, while seems of the very been Then he had universal power. All the tized agam." Upon "conviction" or powere of the universe are his, yet Camp- "confession" of this "error," the person 2. Standard Listorians unminously open that while from the hall of justice, gave his true, John preached the kingdom at the This last passage my friend noticed in bellism tells us that Jesus, at this time, implicated was to "renounce it in the pubadvice that they should let those men end of the law—nmch language is pro- the following language: "In the case had no regal authority, that he must first lie congregation," or "id case of refusal, in the passe alone. He reminded them of the fate of phetical—and in this future events are of Judas, he was not in the exact place be coronated king in heaven before he be committed to prison till he find sure- of the Triaity.—[Stuart, Robinson and Wall. several impostors who had risen up spoken of as present; & g., John said he that Jesus occupied." No one, I pre-could exercise the prerogatives of a king. I ties that he shall not publish or maintain a limit that the Bible does not formulated. saw the New Jerusalem coming down sume, has been simple enough to say that This idle fancy of a fruitful brain is the said error or errors any more." (See admit that the Bible does not furnish one plain ad all come to ruin; and that if this saw the New Jerusalem coming down sume, has been simple enough to say that line said error or errors any more. (See I Judas and Jesus occupied the same place caught up and proclaimed as the gospel. Neal's History of the Puritans, Part HI. wall unnecessary to give themselves any future, but spoken of as present. So we at the same time, but we do assert that Christ was not only a king with regal chapter 10.) There was in that day no must interpret it. I do not understand "at hand" here means present, for the power possessing a kingdom prior to the desire to commune with Baptists. A Baptists. A Baptists. A Baptists. must interpret it. I do not understand "at hand" here means present, for the power possessing a kingdom prior to the desire to commune with Baptists. A Bapwere really of God, all their opposition G. He has John preaching the perfect tense used here as well as in Mark day of Pentecost, but he had delivered tist had no desire to renounce the distinct. 4. All standard historians transmously after i. 15: Behold he is now come that doth all the laws for the government of that ive peculiarities making him a Baptist, that the government of the apostolic churches was kingdom before that time. This is olearly to keep out of prison. He could not, in purely democratic, (that is, vested in thepeople hath brought life and immortality to Now you begin to see, my friends, taught in the concluding words of the his Baptist character, commune with light through the gospel." (2 Tim. i. 10.) what his assertions are worth. He is in great commission. It is here said: Presbyterians. No, as a Baptist, he was Also Heb. ii. 14. 15: "That through doubt as to his criti-cism himself. So we death his minks land and could not, oven (that is, in the hands of the clergy or a few as death he might destroy him that had the pass by the "at hand" argument—at whatsoever I have communided you, and if inclined, be present at a Presbyterian a session, are enti-scrip missed until they had been sconged and power of death, that is, the devil; and least antil he gets rid of his doubts. In I am with you always, even unto the communion. The law, too, must have tyrasalss which so Christian sas lawfully out deliver them, who through fear of dasth! He next calls attention to Matt. xvi. 16: and of the world. Amen." Those who seentemplated imprisonment for life; for tenance, ner should such secietise be, in any were all their lifetime subject to bond- "On this rock I will build my church," teach more or differently from what was it was to continue till "sureties" were way, recognised as scriptural churches, or their and says it was not built when this was commanded prior to this commission are obtained, etc. In the case of real Bapwers connect worthy to suffer shame for when spoken, and according to the best chronot working under it. But you, Eld. tists, sureties could not, of course, be ing from those of the name of Jesus, whilst daily in the he was crucified. Not before. I will nology this was very near his death. I Lipscomb, profess to be executing a law found. Therefore imprisonment for life affects to be executing a law found. Therefore imprisonment for life affects to be executing a law found. Then did he abolish death? When spoken, and according to the best chronot working under it. But you, Bld. tists, sureties, could not, of course, be ing from those of the spoken read Hebrew on the same. (He reads only ask here, Wheas is the proof for of pardon nest published on the day of was provided for.

oIt is a great mistake to set up our own Justification. sthindard of right and wrong; and judge | 3. The Word of Ged the Instrument, and de people accordingly. It is a great mistake he that should come? or look we for our on a; to expect uniformity of opm of serpensary and believes only, (and ion in this world; to look for judgment ballerers and their movement children and an and experience in youth ; to endeavor to on probation,) associated by voluntary occurred reold all dispositions talike; not to yield to obey sad execute all the commandments of "And lo a voice from heaven saying, is impositional trifles; to look for perfection, and ordinances of the Church at Jones officers, and ordinances of the Church at Jones of the Churc This is my helored Son, in whom I am tion in our own actions; to worry ourtion in our own actions; to worry oursalem, and independent of all others, selmontselves and ethers with what can not be
edwing as lawsives in First but Christ, and un-3d. By his forgiving sins, Mark ii. 5, 7: remedied; not to alleviate all that needs mitting to no law he has not enemed. Bead "When Jesus asw their faith, he said alleviation, as far as lies in our power; Rem. t: 7; 1 Cer. t: 2; Bph. t: 1; Col. t: 1-5; Acts H. propose to illustrate this by referring to thus speak blamphemies? who can for grasp; to expect to be able to under stand everything. The greatest of all another, as Pedobaptists erroneously seach be

The Congregationalist reports marked instance of the power of the Holy the same faith and order) can come to the com-Spirit that lately occurred in one of our munion of another only by an act of courtesy, inland Sunday-schools. The singing and not by right, for each church is interest. was no law before Christ died. I said He answers this, saying, "that the bride- was not opened to its denizers until leader was a man of social tendencies, being made the guardian of the purity of the moral and upright, though far from being a Christian. One Sunday the hymn Even Me" was commenced and surg as 6. Christian Beptism is the immersion of a usual, but when the leader came to the baliaver in water by a qualified administrator,

"Pass me not, O gentle Savior, Let me live and cling to thee," his voice quivered, his frame shook, and consecration to his service. One meds only in anguish he cried out, "Pray for me!" incresors, can asswer this design, and the pra-It was a scene of thrilling interest, and earnest rrayers then went up from teach- 16 and xxviii: 17; Mark xvi: 16; John iii: 2, 8; a single congregation? I call your Under what law? Christ was made required. We hope he will not fall to "The law and the prophets were until feeling their now without Gal iii. 26, 27. ers and scholars that he who had so long Acts viii: to the close; Rom, vi: 4, 5; Cel. ii: 12, feeling their power, might now sing with Burying in water of one dead to siz is the the spirit and the understanding. Their only action; since the burial of a dead man in prayers were soon answered, for in the the only "likeness" or representation of death in evening the sceptio confessed Christ open- the world, for it is called the likeness of death. pressing into the materials of the king. ly, and announced his intention to serve him sail ever since has been a faithful

PRESETTERIAN OPEN COM-MUNION.

of the great Baptist historian, Wm. raised from the dead, etc. (See Heb. saved you from such a criticism! Sup- kingdom opened before the death of thing in the reign of Charles I, when, in now far Christ is to be obeyed, and in what pose we call your attention to Mark i. Christ. I have before said that Jesus opposition to "the toleration of Protest- points we may safely discher him. But to It is manifest that matters were now I admit there was a kingdom in exist- 15. Here we find the Greek word Engizo confessed before Pilate that he was kingdom in exist- 15. Here we find the Greek word Engizo confessed before Pilate that he was kingdom in exist- 15. Here we find the Greek word Engizo confessed before Pilate that he was kingdom in exist- 15. Here we find the Greek word Engizo confessed before Pilate that he was kingdom in exist- 15. arrived at the utmost crisis, between the ence, but it was in a preparatory state, in the perfect tense, which represents and he also claimed a kingdom at the Presbyterians exclaimed, that this induland it was in this state it was preached past action as present in relation to the same time, for he says, "My kingdom is gence made the Church of Christ resemformer had given them. The rage of by Christ and his apostles. John was speaker: (See Kuhner's Greek Grammar, not of this world." John xviii. 36:

| ble Noah's ark, and rendered it a reception the Church, not expressly commended or examination. the Sadducess could no longer be re- preparing materials, and so did Christ, page 339.) Then it should be rendered "Jesus answered, My kingdom is not tacle for all unclean beasts." (See Hume's pied, is positively forbidden, since the specification of strained; and the destruction of the and so did the spostles, but the king- inas come, or is now come. Then Jesus of this world: it my kingdom were of History of England, chapter 58.) Bep- one thing is the prohibition of the prohibition of the prohibition of the prohibition of the second of the prohibition of the pr apostles was the first thing that occurred dom was in a disorganized state. When says, The kingdom of God has approached this world, then would my servants fight, tists or Anabaptists, as they were then are all human inventions and traditions, as inbigotry in every age, when men armed was it set up? Peter, or is now come. So you see now, my that I should not be delivered to the called, were classed among the "sectal man as prinkling pouring etc., now prowith power have been engaged in oppos- and no one else, was authorized to do it. | friend, that a little attention to the gram- Jews: but now is my kingdom not from ries." They were not thought worthy of

My Mitted subout belove I assemed the cure termio in C --- one of our bretters at archivila Mississippi.

1. One Lord, one Faith, one Imm that one Lord. See Rom. vi: 4-6; Col. ii: 12 1 Cor. xv: 29; 1 Peter iii; 21. 2. The Grace of God, the only foundation Hope and Paith is Christ, the only medium

5. The "Lord's Supper" is a positive and mmemorative ordinance to be observed only by a Church of Christ as such, (that is, in chur espacity), not as a test of Christian fellowskip second feeling of one communicant toward I said it was not then present, but nigh, "He that hath the bride is the bride proof, or only confirmed what had all any moment may launch nainto eternity. said being a Church act, it becomes, had The resurrection was an additional mistakes is to live only for time, when only to shew forth Christ's death till he conserved to the conserved till be conserved to the conserv dentally, a symbol of Church relationship; a sequently, ealy those churches can participate in this ordinance that agree in faith and proce tice. The member of one church (though of sacred feast, is invested with the authority in discipline those whose relationship ordinarily

> in the name of the Trinity, in representat the burial and resurrection of Christ, and prefession of a death to ein, union with Christ, and fession or paptism cannot be made by children

IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, nnallered has been, the religion of Saptists.

2. Positive laws (as haptime and the ... bjecie of baptism, etc.) are not left to be inferred best The willingness, not to say anxiety, of in all esses require positive and plain commands.

ticed for religious rites, for which no script

6. Principles can neither be conceded nor es

ippi Department

SUMMARY.

PRATER FOR MISSISSIPPI COLLEGE.—We inme medial interest that should enlist the thoughts, prayers and means of the Baptists d. Arkansas and Louisians mor brotherhood of these three States but do store as the result of faithfulness in this department of Christian effort.

En J. B. GAMBRELL has settled at Oxford He will peeach two Surdays in each month te the church there, and will probably give the other two Sundays to other churches near by. His principal object in going there is to receive the earestance the State University offers him in enamplating his

Samus Mozay.—Some of the brethren in paper. This they may do when they prefer it. See direction at the head of our Depart ment: "I caunot be responsible for money for the paper until it comes into my hands but I will be responsible for all that I receive." We are not aware that any money sent us has ever been lost, or that any one it. A few mistakes and delays-ray faobeen promptly corrected when we were notified of them. We make it e rule also to answer every letter containing meney, so that parties sending it may know that it came safely to hand. If any should fail to hear from us in such a case they should

ELD. M. P. LOWEST-Dear Brother :- Please

1. A member of a Bantist church, whose father is a member of the Methodist society and greatly prejudiced against the Bantists. and through the influence of the father, the Baptist brother submits to have his infant brother to the office of deacon and call for them, and left them to themselves. presbytery do right to refuse to lay hands on him se such, especially when said brother communes with the Methodists?

3. Should not the church be called order by the Association for her act in electing him, with a full knowledge of the above A. A. Ragesa

Answer to first query.-" A man that is a heretic, after the first and second admonition, reject." (Titus ni. 10.) Notice, there is to be a first, and also a second admonition. If a man is a Christian, he will repard the right kind of admonitions from his brethren. He should not be shused, our admonished. If not to be a Baptist; if he does not believe in sprinkling infants, he is certainly very forgetful of his obligation to God, to turn aside to please his father, by doing that in the name of the Lord, which the Lord does not require of him. "Whatever is not of

Anner to second query.-We think the him, and to show the church the impropriety clinch the usil driven by the "loyalists," of satting forward, as at officer of the elmrch, one who is not sound in faith and consistent in practice. "Lay hands suddsnly on no sean." (1 Tim. v. 22.)

Anaser to third query.—An association is an advisory counsel, and should advise a church in such a case; and if the church persists in giving encouragement to such irregular both for their education and their conand heretical practice, she should be dropped from the fellowship of the association.

MISURES OF AMOCIATIONS.—We have only received minutes for 1871 of eleven out of the twenty-eight associations in the State, viz : Chickseaw, Coldwater, Pearl River, Yalobusha, Aberdeen, Tishomingo, Mississippi, Mississippi River, Yasoo, Pisgah and Tippah. Brethren, please send them on. We want to make a report of all the missionary work in the State and complete statistics.

UNION SUNDAY-SCHOOLS-We invite the union Sunday-schools to the article of B. W. L. B. in another column, headed "Sectarian Smngrling, or Snakes in the Grass." We happen to know of a union(?) Sundayschool in this part of the "Lord's moral vineyard," in which the children of Baptists were taught the "Shorter Catechism" of the Presbyterian church, and received each of them a present of a nest Bible for learning it

AMERICAN BAPTIST YEAR ROOK, 1871.

Facts and Reflections - Will the Baptists of the South " occupy" till their Lord

God hes assigned to the Marion Board, for the blacks.

then any other, it is their college. Let the others, "to shearve all things whatso- colored family in the South to have ter of the gospel at Haddington."

in 1870, was 4,895,264, probably not less be apparent to all.

South, and so long as they were alarge," 1869. Among the preachers find the following questions and an professedly unsectarian, and patronized give you: the whites cared for them, looked after most prominent in these Associations swers: them, and provided for them, in siekness were several from the North claiming to Minimippi cend the money to us for the and is health; nor did they altogether be educated and sent out here by the negleet their spiritual wants. The gospel North, to dispel the "darkness" surwas preached to them very generally, rounding the blacks of the South. Two and multitudes of them professed conver- of these colored preachers were appointed sion, and became members of churches a Committee on Resolutions. Of the of the various denominations; many of many presented and unanimously adopt them were being taught to read, and ed, here is one, as found on page 5, and paying us for the paper has failed to receive Suaday-schools were being established both of the preachers who offered thest among them; many a miaster and mia- resolutions are now in the Legislature of heve occurred in our list, and they have tress, old and young, were teaching them Mississippi, here in Jackson: the Bible on the Sabbath.

ation of most of the people South, they were not always to be slaves. God. in his sovereignty, determined otherwise. He gave them their freedom. His ways freedom, and as snob, we will pray the are not as our ways, nor his thoughts as Lord to sustain us and this nation in the benefits to us. answer the following queries through THE oar thoughts. Had we recognized his right, and make it an asylum for the poor hand and his providence in their freedom, and our obligations still to care and provide for them, both in temporal as the Republican party, that gave us our and spiritual things, how different it freedom; and we will discountenance (one of many children) sprinkled, or baptized (as they term it) by a Methodist presiding elder. What course should the church pursue toward the Baptist brother?

Would have been with both parties—how us having equal rights before the law; and furthermore, we recommend to all the churches that compose this Association. 2. The church afterward elected said were freed we dropped them-let go of tion, and sister and neighboring churches,

they could make of them, and with all that is opposed to our rights, either by possible speed they rushed in among preaching or speaking; and we, as an them, and in a few weeks had them, almost to a man, secured to them in " Loval League" associations, by which they have become the solemnly sworn enemies of the whites of the South. They knew that the vote of the most ignorant black tist as our organ, and we, as ministers, man was as powerful at the ballot box as that of the most detelligent white man. Hence the zeal with which they hunted he believes in infant sprinkling, he ought them up and bound them together in "Loval League."

While the politicians of the South passed them by on the one side, the various religious denominations of the South passed them by on the other side. This gave the various religious denominations of the North the best opportupresbytery would do right to refuse to ordain nity in the world to slip in unawares and and thus make them doubly secure to the interests of the North, politically

and religiously. According to the American Baptist Year Boak, first and last, the Baptists of the North have done much for them, version to Christianity, all of which is highly commendable in one point of view, but very objectionable in another; commendable so far as separated from politics, and objectionable so far as connected with politics.

According to this "Year Book," the Baptists of the North, with less than 600,000 members, are doing more fer the colored people of the South, in one year than all the Baptists of the South, about special attention of all Baptists who favor 900,000, are doing for both home and foreign missions in two years. This is a zeal worthy of imitation—would that the Baptists of the South had more of it!

Perhaps it would be more satisfactory to some to see some facts on this subject. comes, or will they "surrender" to churches in supporting their pastors. worthy the consideration of our Baptist ELD. M. P. LOWREX-Dear Bro.-The ton, Alexandria, Culpepper, Fredericks- es "Sunday-school men." field assigned, in the providence of God, burg, williamsburg, Richmond, Peters reading the facts alluded to to the Board of Domestio and Indian burg, Portsmouth, Raleigh, New Orleans, and the conclusions which may be drawn Missions, located in Marion, Alabama, is Murfreesboro, Nashville, Albany, and from them, each cas determine for himvery extensive and deeply interesting. Ashland. The teachers of these achools self as to whether the heading fits the

in the South for the education of colored a letter from the lady alluded to, inclos-1st. Into two general classes, schifes preachers, besides the hundreds and ing one of the Sunday-school books. I According to the late canana, the pop- Now the objectionable part of these believed the doctrine contained there- seen and heard, I was not surprised to

Kid. H. P. Jacobs then offered the But, contrary to the belief and expect- following resolution, which was unani-

mously adopted: " Resolved. That we are a down-trodden and oppressed race, but, through the providence of God, we have got our and oppressed of every land; and further, that we, as an Association, will ever pray for the success of that great party known to adopt these resolutions; and further-Northern politicians saw the use that more, we will discountenance any and brief extracts children are taught that Association, appeal to all the people to Baptist Convention held at Savannah, Georgia, in adopting the American Bapwill do all we can to get subscribers for H. P. JACOBS."

to all the churches in the land for adoppeople through the land.

cised over the blacks by colored preachers that in this age of gospel light, such educated in these schools, founded, en- monstrous heresy is set forth as being dowed, and built up by Northern Bap- the teaching of God's Word? Is it ate with T. H. Compere, to some extent, tists. This and similar resolutions have strange that the lady, who sent me the and thus virtually indorse his doctrine of will find that they cannot pray in faith been adopted in most, if not all, the book, should have been uneasy because infant purity and his denial of the doc- without giving something, if the Lord churches, associations and conventions her children had net been baptized, and of the colored people of the South under that she should ask my advice in regard Association? timents, we take it for granted that it is educated, was not at all posted us to have it. Already the Baptists of the had never heard a sermon on Baptist erroneous doctrines which said Compere North "occupy" the large Fortion of doctrine. The Baptist reader can very taught? the Baptists South come in at the eleventh her letter. At the next church meeting hour and "occupy" the rest of this field, after the reception of her letter, when pere, because of his views of the doeor will they surrender it all to others?

ern whites to Northern whites. E. C. EAGER, Dis. Sec. Clinton, Mississippi.

(TO BE CONTINUED.)

SECTARIAN SMUGGLING, OF SNAKES IN THE GRASS.

ad profes B. W. L. B. The alternative presented as the head-In the annual report of the A. B. H. So. ing of this article may sound queer to ciety, in the Year Book 1868, they say: some whose attention is attracted by it. "Fifty ordained ministers have been but the design of the writer is not simply commissioned to labor exclusively for the to excite curiosity. I do not pretend to colored people. Thirty of them were be skilled in the science of nomenclacolored preachers." Of course twenty ture. The purpose of this paper is to of them were white preachers. "We state some facte transpiring under my have aided ninety-seven colored Baptist own observation. These facts I deem We have sustained schools at Washing. brotherhood, especially of those known

Q. How many kinds of sin are there? A. Two.

Q. What are these two kinds? Original and actual.

Q. What is original sin? A. It is that sin in which I was conceived and born.

Q. Doth original sin wholly defile you, and is it sufficient to send you to hell baptismal regeneration, is circulated by the cress. Have you a desire to see this though you had no other sin? A. Yes.

On pages 28 and 29 occurs the follow-Q. How many sacraments are there?

Q. What are these? A. Baptism and the Lord's sapper.

Q. For what end hath Christ appointed these sacraments? A. To seal and apply himself and his

Q. Wherewith were you baptized? With water.

Q. From what sin did you need to be washed in your infancy?

A. From my original sin.

Q. In whose name were you baptized? A. In the name of the Father, Son

and Holy Ghost.

It is seen at a glance that this catechism was prepared for the sprinkled for "snakes in the grass"—concealed "children of the church." In these enemies; or rather let them form Bap- pray for it then? all persons that will go with any party original sin is sufficient to send them to hell of itself, and that this original sin is washed away in baptism. Is not the withhold their aid from all such; and conclusion inevitable that unbaptized This resolution was endorsed by the pernicious heresy be taught in a smaller next two Associations, and commended compass of words? Is not such teachling deadly poison to the mind of a child? tion, and its author and his assistant, Give my child strychnine, and you can pounding a few questions to him through Eld. J. M. P. Williams, now also in the only kill the little body—Jesus will take THE BAPTIST, which we hope he will grace equal to their position. Legislature here in Jackson, warmly care of the soul; but for him to receive answer categorically: commended to all the churches and and believe such teaching as the above, may be the means of his losing both soul explanation that "it is not the doctrine these Northern Societies, and, as they to the matter? I should state here that print their minutes, and offer similar sen- this lady, though intelligent and well just as they, the Northern Baptists, would what Baptists believe. At that time she this field; and now the question is, Will easily imagine the tenor of my reply to the Sunday-school exercises had closed, trine of election ? There are some who yet prefer South. I made a speech in which the corrupt tesching of Brown's Catechism was ex- tist Church, in Panola county, Miss. repeatedly teach from the pulpit "that posed, and in consequence, the book was

The above facts, however, do not constitute my entire experience in connection with Brown's Catechism. In 1868-9. I served the church in C-. There were five denominations in the town, tist and Presbyterian. The Baptists, of the church or not. We make no diswhen I took charge, had no Sundayschool of their own, but some of them do with this school, but having leisure one Sunday morning, I walked over to sec if I could learn anything. During a large supply of the obnazions cate-It embases the District of Columbia and our missionaries have given instructions, and the footsets of the second of the school by one of the school become the in the school become to this or one school be as a school become the wise to the school be or the school become the school become

rejected by the school

children, catechisms were in demand ly many Baptista, pablish in ita catalogue of books the name of such a sectarian pamphlet as the one above mentioned? Even if the society does not print the nected with the institution, many of book, why should such pains be taken to whom are unconverted. These young circulate it? Suppose the book is good in the main, are not the quotations from it, given in this article, sufficient to condemn it by every Baptist? Again, if of God. Some of them, if converted. this book, teaching infant sprinkling and would doubtless become the heralds of the "Union," RILY there not be others from the same seurce containing sentiments equally obnoxious? Does not the whole affair look as if there was a concerted effort on the part of sectarians to they may be converted while here. emuggle their contraband goods under a neutral flag? Do those who hold the truth ever adopt such a questionable course in advancing their sentiments? in the college even now. Pray that this Is not the Pedobaptist policy of masking interest may increase until scores are batteries behind the name of "Sunday-School Union," worthy of Ignatius Loyola

in his palmiest days? The moral of all this is that Baptists should avoid "entangling alliances' with errorists of every kind. I am happy in the belief that most of our South western Baptists are realizing the necessity of Baptist Sunday-schools; though there are yet many who like the "Union books. Let those Baptists who are engaged in union schools be on the alert tist schools, and use only sound Baptist 4. There are more than forty young literature, for this is the only course of safety for our children.

PERSONAL.

Bro. Lowery:-There appeared in furthermere, we, as an Associaties, heart-children, dying in infancy, go to hell on THE BAPTIST of October 7th, Vol. V. ly endorse the action of the Consolidated account of original ain? The extracts No. 6, a "mote of explanation," by also teach that baptism is affusion, and Eld. N. P. Johnston, in regard to his that Christ seals and applies himsalf and being charged with unsoundness in "the his benefits to us in baptism. Could a faith." Now, for the further satisfaction greater number of falsehoods, or more of the many who regard Eld. Johnston as ansound in the dectrines and principles of the Baptist denomination, we, the

undersigned, take the liberty of pro-

1. Eld. Johnston states in his note of This shows the kind of influence exer. and body in hell. Can it be possible he opposes, but the abuse of it." What importance of doing so. By thinking do you mean by the abuse of the doc- about the college, and praying for it, triue, Eld. Johnston?

2. Did you not, when in Texas, affili trine of election as taught by the "articles of faitin" adopted by the Coldwater

3. Did you not follow T. H. Compere and the churches to which he preached said party, having knowledge of the

what a person believed to be right, he is what it may, and practices accordingly it is right to him & !!

6. Did you not, at Peach Creek Church preparatory to suministering the Lord's upper, make use of remarks substantisliv as follows: " It is not our right or privilege to debar any person from combut only two houses of worship—Bap- ing to the Lord's table, be they members tinction, for it is a question for every one to decide for himself whether or not the request of these faithful laborers and he be worthy to partake?" And have you the promptings of your own hearts, and patronized the union school, conducted not taught substantially, the same thing by the Presbyterians. I had nothing to at different places, which is certainly opening the way for all who choose to come to the Lord's table, and is open manner to earnest prayer that God may

communion straight out? We would also state that Eld. Johnthe session of the school, I visited the ston has been away from his church over library. The books used were princi- three years without any church letter. pally those of the American Sunday-His membersaip is. or was, at Honoron School Union, but to my entprise I found Texas. He has said, until recently, that he had written repeatedly to his church one day for Mississippi College. Surely chisms before mentioned. On inquiry, I for a letter, but having received no an-was informed that they had been pro-cured for the school by one of the elders. church was dissolved. We feel that we

Food has assigned to the Marion Board, for the blacks. All of their Bible and the school was an intelligent lady, whose the Baptists South.

The question now is, Will they "occupied a Sunday-school among the school was an intelligent lady, whose parents were zealous Methodists luring the operatives of a cotton factory, sitaated near the town—a very landable and their life-time, but had died when she undertaking. As some of the employes of the factory were Pedobaptists; this sealous Christian, in coanceticm with the school was an intelligent lady, whose the operatives of a cotton factory, sitaated near the town—a very landable andertaking. As some of the employes of the factory were Pedobaptists; this tells us that we ought always to pray Mississippi Louisiana and A had he' DEAR BRETHERN :- The Word of God The inhabitants of this territory are They have six or eight theological schools lived near twenty miles away), I received best to have a union school He soon to pray everywhere, and is all things, tells us that we ought always to pray, procured some of the union books. As by prayer and supplication, with thanks a number of the operatives were young giving to let our requests be made known Into two general elesses, whites preachers, besides the hundreds and black. The command of the Master the sands or may ann sunds schools the hundreds and black. The command of the Master the sands or may ann sunds schools the hundreds and black. The command of the Master the southwestern the book as well as whites; "make the governous acceptance of them, as well as whites; "make the commissioned and sustained latter—I have it now before me—is a disciples of them, as well as of whites; beth of the letter and the book. The Publishing Commany, at Memphis for "manuncatechisms" In due time the package arrived, and mirrobite disciple there was "Brown's Short Catechism," as well as others; "teaching" them, as well as others; "the package wintor the package w meet the wants of the school. From this ever put up one prayer in its behalf? ever he has commanded;" and to such, taught more than 100,000 alidren to The lady had marked several passages same brother I obtained a catalogue of You believe in the efficacy of prayer; their duty and a bright fature swaits this the promise is, "Lo! I am with you to college Greet blessings are doubtless in the end of the smeals."

Included the interior of the large several passages books published by the American Sun-why, then, not pray for the college? The interior of the blacks whicher the Baptists and, Methodists me to examine it. After what I had the bricks and mostar which compose the the bricks and mortar which compose the ulation of the blacks in the United States otherwise commendable efforts may not in-if this was the teaching of the sea Brown's Catechism named in the list walls of its buildings, but the living souls Bible, then she ought to have her ohil of this society's books. I should state, that crowd its halls, and the corporation than 4,000,000 within the territory of I have in my possession the "Minutes" dren baptized, etc. I will give the quo- however, that a foot-note, with the words known as the Board of Trustees. There than 4,000,000 within the territory of three different colored Associations, These millions of colored people wers bound in one pamphlet, and published never noticed the book. On pages 11 tion occurs to my mind, why should the make this college a subject of special born and raised among the whites of the in "New York, by Lange, Hillman & and 12 of this "short oatechism," we American Sunday-School Union, a society prayer. Some of these reasons I will

1. There are at the present time more than one hundred and forty stadents conmen are destined to fill important stations in life. How necessary that they be men accomplished? Then pray for it. These young men are more impressible here than at home; then pray earnestly that

2. There is a very interesting state of religious inquiry among the unconverted brought to a knowledge of Jesus.

3. God has always, in a peculiar manner, blessed his people when they have labored for the salvation of the young men gathered in our colleges. Some of our best ministers were converted in college. Extensive and glorious revivals have been the results of such efforts. Do you desire a revival among the young men in Mississippi College? Why not

ministers here. These need and desire your prayers, that they may increase in the knowledge of God, and become workmen that need not be ashamed.

5. The Board of Trustees should not be forgotten. They are building up an institution, not for the rising generation only, but for thousands yet unborn. How much grace they need to lay their plans wisely! Pray for them.

6. The teachers also need your prayers. Here are seven men burdened with toil and responsibility such as few men know. Pray that they may have wisdom and

7. The college is burdened with a harrassing debt. The people can and will pay this debt when they realize the they will be more likely to realize this. As faith and works go together, they has prospered them, for the relief of the college. If this debt is not paid by the 1st of July next, the Baptists lose the college. We wust have a college, and if when they separated from the kichland we lose this one we shall be compelled Association in Texas, and associate with to establish another. Will it not be easier to save this than to start from the foundation with a new institution? Pray. 4. Did you not, at Hopewell Baptist therefore, that the Lord may open the Church, in DeSoto county, Miss., state hearts and the purses of the people to that you did sympathize with T. H. Compay off this debt of \$10,000. Two good brethren are in the field endeavoring to 5. Did you not, at Peach Creek Bap- raise the amount. Pray that they may

be successful. 8. The faculty of the college most earnestly ask your prayers. At the last regular meeting of the faculty the following resolution was adopted:

Resolved. That the Baptists of Mississippi, Louisiana, and Arkansas be requested to set apart the 3d Sabbath in March next as a day of fasting and prayer in behalf of Mississippi College.

And now, dear brethren, will you heed come together on that day in your churches, or devote the day in some lift this institution from its embarressment, and pour down a rich shower of spiritual blessings upon it? There is power in mited prayer; there is power in nurted effort. Let us pray and work

they are neither haptised nor medained and especially since they claim to be and sensions the action on our part into a reseguition of their claims, and thus confirm their felloward in

4. Nothing can be seers inscheistant than to admit these preachers into our pulpits who hold and teach dostrinss on access tof which we weald exclude both from sur pulpits and charehes any minister of our own deansination. This. wa elaim, is one of the eld landmurks of the

5. Tast a body of immersod believere is the highest coclesisetical authorsty in the world. and the only tribunal for the trial of cases af vier binding force ever those of an Association. Convention, Council, or Preebytary-and no Asecciation er Cenvention can inspoce a moral ch-Heatien spen the constituent parte couspesing

6. That cince each Church of Christ is an indeneudent body, no ene church can expect any other to indurse its sets, only ee for sethey are in strict accerdance with the laws of Christ. If she esclades a member unjustly, any other church can rectore him if it sees fit.

7. Whenever sny church sets in violation ut the directions of her only Lawgiver, as found in the New Testament, she becomes rebellions -her acts null and void; and all other churches, and Associations of churches, and Conventions. should withdraw their fellowship fress her antil sha repeats and rectifies her erder, or they beesses the partahers of her sins.

8. That ne Association, or Convention, Corneil in a "Count of Amest." or has any authority ever the churches, but is simply an dietate to the churches, or to demand support Ast say preject or scheme which it may originate, but may only recommend, advise and nrge to performance of duty in subservience to the great Christian velnatary principle.

9. When any church departs from the faith. or visiatee the order, of the gospel, in the judgment of the Associatios, it can and should with-

19. Baptists are net 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 or 4th. Papacy, whether found in Rame or in the Protestant sects that came out of her.

IL We regard Protestentirm, as well as Baformstion of 1827, as based on the assuraption that the prophecies and declarations of Christ tonching his church are false, thus making Curist an imposter, and the reformers, and not Christ, the saviers and preservers of the church.

1. The onimmersed bodies of Christians are not churches, nor are any privileged companies of them the church; hence all Pedobaptist denominations are only religious societies.

2. That baptism and an official relation to church are prerequisite to a regalar gospel ministry; hence all ordinances administered by an unbaptised and unordsined, although immersed ministry, are null and void.

8. No church has a right to hear a case brought before it in vielstien of the law of Christ. The specification of the order to be observed in the prohibition of any other order.

4. No member should submit to an arraignmant or trial brought and conducted in violatien of the laws of Christ. Esch one is individually responsible to Christ for the faithful observance of his laws.

stitutional minarity is in all cases the Scriptu-

6. An anesastitutional or disorderly majority cunnet exclade a member of an ucknowledged

7. No church should receive the letters of or the members buptised by, u disorderly church. Nor should it admit to its communion the mest bers of such a church, ar in any way countenance or aphold its disurder; it should keep na company with it that it may be ashamed.

BAPTIM POLICY.

principles, whether we gain ur less numbers ur pepalarity.

2. To fulfill our peculiar mission, which is, to ba the witnesses of Christ's truth against avery system of errer, and these who originate advecate these; and above all, by he set to countenance, recognise, sid or shot those who teach error, or to confirm these who are in

8. To employ all the energies of the denomi- not kmow any better." nation for the senversion of sinners and the aphaild ag of Christ's kingdom, through the without complying with one condition operates through the Word." (Mr. Wilmest streetad masas and agencies not incer patible with the West of God.

4. Te secupy every village and sity in warld with a saitably qualified, faithful, oner-

5. To furnish a pastar to avery charab, and heaven, and to mestain them.

6. The commission to evengelies the natishe sion, which commisside us to baptize in hearts, and are saved." having been given to the church through the the name of Christ." He mays, "thereof her. The churches should select, send for and sustain missionaries of the cross.

To the stending and uncompromising advo-

AND BED HELT IN

Arkansas Department.

-Rr. Rav. J. T. Tanvans, Bp. of Strasb

ANOTHER DERATE. A debate of five days' duration, be Christian church, self-called, but better known as Campbellite, came off during Springs county, Arkanasa.

R. M. Thresher affirmed the following propositions, and Williamson denied:

1. Bepentance in conversion precedes faith or trust in Christ.

2. The Scriptnree teach that man, by before the day of Pentecost." nature, is totally deprayed.

3. For sinners to pray, and be prayed for, for the pardon of sins before bap-

discipline; that the sets of a church are of supe- can be pardoned, justified and saved what Mark and Luke mean when they without water baptism.

> 5. The Missionary Baptist Church was set up by Christ before his crncifixion, or the day of Pentecost.

J. J. Williamson affirmed the following propositions, and Thrasher denied:

6. Baptism preceded by faith and re pentance is a condition of pardon. 7. Man may be a Christian, and afterwards so depart from the faith as to be

finally lost.

The merits of this discussion we leave to the judgment and decision of those who heard it. But as some things were developed in the discussion which may be of interest. I give to the readers of THE BAPTIST twelve dilemmas, into which Mr. Williamson threw himself by his teaching and declarations during the disadvisory council; therefore, it has no right to cussion, and leave them for his own explanations:

DILEMMA 1.

Mr. Williamson has asserted during this discussion, that "the law is of no force while the testator liveth;" quoting from the 9th chapter of Hebrews, to prove that baptism, as a law or condition draw its fellawship from her and leave her to of pardon, was not in force till after the herself until she repents. This is no inter- death of Christ; and that, therefore, the prayer and pardon of the thief on the cross, without water baptism, was net case in point in proof of propositions 3d

> Now I ask him to reconcile John i. 12. 13. with his theory of a water birth. which he calls baptism. How did these persons "become the sons of God" before the law of baptism, the means of birth, was in force? He must admit that this law of the kingdom was in force. and if so, that the church, or kingdom of Christ, was set up before Pentecost, or give np his water birth to make the sinner a child of God.

Mr. Williamson says baptism is one of the acts of conversion, and quotes Acts iri. 19 to show that sinners cannot be saved without baptism, against proposition 4th.

If conversion here means baptism, how ware sinners converted and healed by Christ (Mat. xiii. 15) before baptism, one of the acts of conversion, was in force? Here, again, he must yield his church or that Christ was not a king while on earth his baptism.

DILEMMA 3.

Mr. Willismsoa says" we must get into Christ before we are justified, or par-5. Since right only, not might, is right, a con- doned; that to get into Christ we must put on Christ by baptism," and quotes proposition 4th.

Now I ask, if the brethren in Rom. vi. 3, were baptized into Christ in order to make them Christians, in what sense did these same Christians "put on Christ," as Paul exhorts them. Rom. xiii 14? Did Panl mean that they must be baptized again in order to "put on the surdity! But he says, "if Christ had a Lord Jesus Christ?"

1. To be in all things consistent with our his teaching with Gal, iii, 26, and 1 Cor.

DILEMNA 4

Mr. Williamson affirms that "baptism receded by faith and repentance is a condition of pardon," proposition 6th. Again, he says, "Luther, Calvin, Wesley, and all hones Pedobaptists, will be saved without baptism, because they did

New, I ask, if a sinner can be saved of purdon, on account of his ignorance, may he not for the same reason be ex- when this dilemma was publicly read cused from all the conditions? Or, is

DILENCKA 5.

Mr. Williamsen says "the law of par heathen who are destitute of the gospel don was not given till the last commiss have the law of God written on their Precious in thy life giving power; bantism."

baptism John's was what relation it have it? sustained to the church, or kingdom of Again, if God is more favorable to Precious in view of life to come;

disciples were converted before the day to comply with a positive lose, or condi-of Pentecost," and quotes the Savior's ston of purdon (see dilemma 4); and Mr. for his subject the colt sted where two address to Peter, "When thou art con- Williamson save baptism is such a low aguinat proposition Ith.

acts of conversion." (See dilemms 2.) Now, will Mr. Williamson inform us. tween R. M. Thrasher, of the Baptist why did John and Christ baptise before shurch, and J. J. Williamson, of the the day of Pentecost? Was their unniistry a failure? Here Mr. W. denies that any one was converted under the tween Campbellism and Universalism? Christmaa week in Magnet Cove, Hot ministry of either John the Baptist or the Lord Jesus Christ. To reject their work is to reject them.

> DILEMMA 7. Mr. Williamson affirms that "baptism love God before he is baptized."

was not in force as the law of pardon

Christian baptism."

Now Mr. Williamson has failed to tism, is in accordance with the teaching prove that baptism ever was a condition of pardon, either before or after the day 4. Man, according to the Scriptures, of Pentecost. But will be please tell us good conscience precedes in the order of and preached the baptism of repentance origin, can grow," &c., found in "Text for the remission of sins?" (Mark i. 4: Book on Campbellism, by D. B. Ray, pp. Luke iii. 3.)

DILEMMA 8.

Mr. Williamson says "Christ had no quotation church before the day of Pentecost." cause the Holy Spirit was not yet given." quoting John vii. 38; and then adds is dead, being alone."

He also says, in the same connection, if Peter had received the Spirit he the most widely circulated Baptist papers would not have cursed and denied in the land, when the quotation is shown Christ." This was given as an argument to be untrue. against proposition 5th.

unto the church. Was he a dead head publicly, he took Mr. Ray's book, read till the day of Pentecost? Christ received the Holy Spirit without measure at his baptism, which was before the day the quotation," and tried to harmonize it of Pentecost. John vii. 38 refers to the with his own declaration, that "the miraculous gift of the Holy Spirit. Those who believed on Christ "became the He said, however, that he "did not ensens "-for they were "born of God"and "God is a Spirit." (John i. 12, 13.) any further than he followed the Word But how could they be "born of the of God." He also said there were "other Spirit," and not receive the Spirit, "the places in which Mr. Ray's book did not witness" of the Spirit? Remember, fairly represent their (Campbellite) docthese were "born of God" before the trines." day of Pentecost!

But what about Peter? Ah! here Mr. W. denies proposition 7th, which he congregation, during the debate, and he also affirms!!

DILBMNA 9.

Mr. Williamson says "men are born into the world;" (what if there was no world for them to come into?) He says, also, that "men must be born

of water (that is, be baptized) to get into the church, or kingdom of Christ." He also says, that "Christ had no

kingdom before the day of Pentecost." Now if Christ had no kingdom before the day of Pentecost, as John's work was preparatory, into what kingdom were the disciples which Christ made born when they were baptized? (John iv. 1, 2.) DILEMMA 10.

Mr. Williamson says "kings do not begin their reign when they are anointed but when they are crowned:" to prove

Again, he says, "Christ was seated on the right hand of the throne of God and crowned with glory and honor when he ascended to heaven."

Now we know that Christ ascended to heaven several days before Pentecost. Rom. vi. 3, and Gal. vi. 27, as against and though Mr. Williamson admits that Christ began to reign when he was crowned, and that he was crowned when he ascended to heaven, still he denies that this text we can put our faith upon a Christ had a church or kingdom before the day of Pentecost!

What! A king crowned and reigning without a kingdom? A monstrous ab church before Pentecost, it was a dead Will Mr. Williamson please reconcile body." Where was the church of Christ and how was it engaged, during the days that which is most precious. that intervened between the ascension of Christ and the day of Pentecost? I auswer, assembled at Jerusalem, holding prayer meetings and attending to church the hall of memory, recall each dear business, as any one may see by reading the first chapter of Aets.

DILEMMA 11.

Mr. Williamson teaches that "there is no abstract influence of the Holy Spirit in conversion :" that "the Holy Spirit liamson erased the word only, as you see, and thus virtually abandons the Camp one condition more important then an- bellife theory of the operation of the Holy Spirit.)

Mr. Williamson teaches that "the

Will he please tell us how the law is Precious to all my fears displace; fore, Jehn's baptism was set Christian with the fore and suiside bartism? And why it is: Bregious in thy "Reign of Grace."

Precious when temptation's nightern of the control of the cont that God shows more favor to those who Precious when faith is soaring high.

Will he please tell us what kind of have not the Word, than to those who Precious to fill my soul with love;

Christ—and what was its design? | those who have not the gospel than to Precions Savior, lead me home. A. E. E.

those who have it and it wod will save Mr. Williamaon sava "none of Christ's Pedobaptims, who through ignorance fail teaching be true, how can God be "he ability and disposition to do ameh in his besides several others of marked fin who changeth not?" Would it not be Lord's vineyard, but aims! he is tied. Of better to destroy the Bible and let every what nas is the horse while he is fastened body be saved through ignorance? to a limb or post? He might be never What practical difference is there be so fleet, but he can't carry you from of state of Land Director of the state of th

Mr. Williamson says "baptism is not he remains in this condition, he is almost Christian duty; it is the sinner's duty." as useless as the earl in a pig's tail. But Mr. Williamson says "the sinner must where is the minister tied? The text

Mr. W. has declared several times du ring this disenssion, that "he advocates helpless wife and children, and the other He also says "John's baptism was not the Christian system as taught by Mr. is the call of the Master, saying, 'Go

A. Campbell," and radio in the Mr. Williamson says that the quotation, "Faith unfeigned brings a person te remissien, or a good conscience; nature a pure heart : and that is the only say "John did baptize in the wilderness; soil m which love, that plant of celestial 170, 171," and credited to Mr. A. Campbell's Christian System, is not a true lays upon us a great resposibility. This ings now twice each month, the mission-

Will Mr. Williamson pledge himself. He also says, "if Christ had a church in the presence of God and this assembly. before Pentecost, it was a dead body, be- to abandon Mr. Campbell's system when the quotation is proven to be true?

Upon my part, I will pledge myself to "James says the body without the spirit publish the" Text Book on Campbellism by D. B. Ray" as a slander on Mr. A Campbell's Christian System in three of

It is due to Mr. Williamson to state. Now Christ is head over all things that when this 12th dilemma was read the quotation very carefully, and then said "he would admit the correctness of sinner loves God before he is baptized." dorse Mr. Campbell, or any other man.

> These twelve dilemmas were read to Mr. Williamson in the presence of the was called upon to correct his teachings used as horns therein, if he had been misunderstood. This he did. Therefore. in his reply to this article, it only remains for him to extricate himself from these

> dilemmas as best he can. In conclusion, I must say that the discassion throughout was characterized by good order and close attention on the part of the audience, notwithstanding the uncomfortably cold weather: that a kindly spirit was maintained by the disputants toward each other; and that it was a matter of astonishment with some who had been taught to think that dehating is quarreling, how two men, differing so widely in their views of the teaching of the Scriptures, could, debate so earnestly for five days, and not quarrel in public discussions be. "Fertiter in re. suaviter in modo," and this most excellent way of exhibiting truth by contrasting it with error, will grow in favor with the people. R. M. THRASHER.

PRECIOUSNESS OF CHRIST.

umo you, therefore, which believe he is precious.' We often wonder whether we are trnly believers or not. By the aid of sure test and thus try it. We all have our precious things; they consist of recollections of the past, tokens of love from friends, present social relations, etc. Onr precious things are dearest to us. One by one, if constrained to do so, we part with them, reserving for the last

Reader, is Jesus thus precious, unto you? Revive recollections of the past, survey every picture that now hangs in name-father, mother, sister, brother, husband, wife, child, friend, country, home-with all of their endearing relations, and then let Jesus ask von the question, "Lovest thou me more than these?" Now enter into thy heart and get its sare response, that you may decide whether you do truly believe

O for this faith that places Jesus as the most precions in the casket of the heart's jewels! Then we could truly say: Precious Savior! source of life divine-Precious forevermore and thou art mine. Precious at the Father's gift to me; Precious, for nanght else compares with thee Precious to light the darksome hour.

Precious to mard me when I rove.

The following is sh example, we think, worth ways met, got off the following pointed mm for the place. We are incliyour pursuers until he is loosed. So of the minister, who is tied. As long as savs. where two ways met. Now, one of these ways is the pressing demands of preach the gospel.' Right here the poor man is tied. He can neither go to the right hand nor the left. As his heart is pierced with the wail of his suffering family, he essays to go that way: but. anon, the call of the Master, still loader. sounds upon his ear. There he stands like a culprit, not knowing what to do. Now, brethren, who does not sympathize with a man in this situation? It untied. Untie the colt, brethren, and let him go preach the gospel." s-P.

THE SECRETARY ON THE WAR PATH.

In a recent issue of THE BAPTIST, Bro. Mayfield, of Helena, pays his respectsnot in the most complimentary termsto his "Bro. Espy," fer being the fancied author of some articles published in the Arkansas Department, supposed to reflect on the Secretary of the Board of Educaproof conclusive that the Secretary is a wise man-wise above what is written in the present year. Fraternally, this instance. If he has seen anything from his "Bro. Espy" on this subject. in THE BAPTIST, he has seen what no one else has. The feat of killing the wrong man possibly might be a source of regret even to him. We shall lay claim to the paternity of the pieces in question, and defend them so far as it may be necesary. When we are driven to the wa deed, which is somewhere in the future,

of the strength of the opposition.

We did write some articles on the late Convention. In so doing we noted what was praissworthy, as well as some points in which we thought, in our simplicity, improvement was needed. If the Secretary had remembered that it was his connection with the department where reform was most needed, that gave to the article complained of s double significance, it might have saved him the trouble of unearthing his tomshawk. He thinks that our concern about the little done, is greater than need be. This may be so. More has been done, he says, much more, than was ever dene before. We haven't the facts and figures before us just now, but are somewhat in doubt about the correctness of this statement. We are told the annual any. Let the motto of all who engage gatherings were larger in the days of Dr. Hartwell than now. We believe the record will show more done then for missions. An amount nearly sufficient to endow an institution of learning had been raised by subscription. The project was knocked on the head by the war, believe. Possibly they had no Secretary, salaried to the tone of \$200 per annum, to examine a few students or their way to college, requiring, perhaps two hours of his time, and as many more

> in writing letters to them after they begin their studies. He thinks the meeting at Helena a great improvement on the one at Little Rook. How much was that at Monticello shead of the previous meeting? If good was done at Helena, the Secretary is entitled to a part of the credit of it, and no one is readier to bestow it than myself. We would hope, however, that the success of that meeting, if it was a success, owed itself in no sense to the adoption of a certain measure, which, it is fair to presume, but few could be found disposed to place upon the nignest grounds of respectabilitynot to say piety—without some degree of hesitation. Whether this was one of its leading measures, we do not feel authorized to state now. If these are the laurels to which Helena ambitiously lay claim, she will be permitted to enjoy them, no doubt, to her heart's content. pute the claim.

in our heart to blame him for his assess- the pictures with their natural eyes. ment. The market value is always Mobile, January 23, 1872. M. C. M. the knother and seem

what an article will bring, not what it is

verted, strengthen thy brethren," as and "staads unrepealed in Henven's expesition. Said he: "By the colt is agree with him in the same agree with him in th statute book, and is found upon feeord meant the preacher of the gospel. He Baptists in the capital city have one ex-He also says, "baptism is one of the in Mark xvi. 15, 16," I ask, if such is a strong, active young man, with the Governor, another high State official ability and experience. Some one of these might be induced to seems the great reaponaibilities and duties of the offen with which the Ssorstary has been burdened the past two years. In justice to hhn, we think he ought to be relieved at the next meeting. It is positively wrong to require one brother to carry the burden of the Convention, year after year, with little or no prospect of relief. Wa do hope he will not execute his threat till the next meeting.

Deeply sympathizing with our brethar in his arduous labors, we remain, suo reez,

CHURCH ORGANIZED.

A church was organized at Dayal's Bluff, Arkansas, on the third Sunday in December last. The council of recognition were Elds. T. B. Espy and J. M. King. The former was aubsequently ehosen as pastor, and they have meetcolt belongs to the Lord, and he must be ary of the Caroline Association presching one Sunday. Of this church Beacon Saunders, late of Hernando, Miss., and his family are members. An influential lawyer and doctor are also members: and it is hoped that this church, though numerically weak, will become a felt influence at this important point. The Methodists and Presbyterians also have small organizations, and occasional preaching.

It is desired by this church, Bro. Editor, that you give them a call in tion. His article, as a whole, furnishes passing, at your earliest convenience. This we shall expect you to do sometime

T. B. Espy. Little Rock, Ark., Feb. 3, 1872

THE MINISTERS INSTITUTE FOR 1872.

The Board of Managers have appointed the following brethren to lecture on the subjects connected with their names at the Convention to be holden at Austin. Arkansas, next November. The lecturers it will then be time enough to call in are men of ability, and the subjects ara some one to help us—an exigency, in. of vital importance. We therefore solicit a full attendance on the Institute. Eld. M. T. Moran will lecture on "The if the production before us is indicative Plan of Salvation."

Eld. T. B. Espy on "John iii. 5." Eld. W. D. Mayfield on "The Immortality of the Soul." Eld. J. R. Graves on "Decision of

Oharacter.32 J. B. SEARCY, Chairning THE Annual Committee on Sunday-Schools, appointed at the last session of the Arkansas Baptist State Convention.

viz.: A. Yates, Eld. W. M. Lea. Eld. R. M. Thrasher, W. R. Rock and T. A. Heard, are requested to meet at Rackport, on the 2d day of March next, at 11 o'clock A. M. A. YATES, Ch'm.

Dallas county, Ark., Jan. 30, 1872.

COMMENDATION.

DEAR BRO. GRAVES :- At a meeting of the Spring Hill Baptist Church, held July 22d, the following preamble and resolutions were adopted:

WHEREAS, Our worthy brother, Eld. L. M. Stone, an ordained mimster of this church, having been called to the pastorate of churches beyond the bounds of our Association, has withdrawn his membership from us, with the intention of uniting with the Baptist church at Gaiuesville, Alabama;

Be it therefore resolved. That as a sincere and exemplary Christiau, a faithful and devoted minister, our charch and community sustain, by his withdrawal from our midst, not only the loss of a bright and ever-burning Christian light, but also of the invaluable servicee of an efficient ministerial laborer.

Be it resolved, That we most cordially recommend him to the confidence and support of the Baptist denomination in his new field of labor, as a man of nnblemished character, sound morals, deep toned piety, and earnest devotion to tha Master's cause.

Resolved. That a copy of these resolutions be forwarded to THE BAPTIST for publication.

Done by order and in behalf of the Spring Hill Baptist Church, in regular conference, July 22d, 1871.

J. M. LAED, Ch'n of Con. Union Amountion, Pickens Co. Ala.

REVIVAL. A most excellent meeting has been in We know of no one who is likely to disprogress for about three weeks at Marine Street Chnreh (Eld. G. F. Williams. On the salary question the Secretary pastor), with glorious resulte. about thinks a cheaper man could be had, and twenty having already been hantined actually threatens to retire. If he means and many others asking what they must by a cheaper man, one whose estimate do to be saved. Kld. Woodfin, af St. of his labors is not so unreasonable as Francis Street Church, does nearly all that of the Secretary's, he is, no doubt, the preaching. He presents the great correct. If he means that the honors of truths of the gospel with great force, the State Convention are a mere bargain and in the most lucid style. His illustraand sale transaction, then we haven't it tions are apt, and make one abnost san

COLUMN TO BE READ.

act of obedience is, like he law for it; and if so, the law te se answered by baptism. al principle of Christianitysetually pats it sut of the over of this one sprinkled in unbelief to obey mmand to be immersed, and it inunregenerate and men-bolievers into the church—if these societies that sprinhle tenta sould be regarded as charches werking ruin to their seels if they believe they were pagenorated by R.

2. Is Christian haptism a parassidaty—i. c. enjoined upon parents, as was circumcision. to he edministered to their children?

2. Is Christian haptism the personal duty

If a parental daty, like circumcision, it con never be the daty of the child, though He perents were demiliet in theirs—and infant hapthen thus officinally destroys believers' haptism from the earth. But if it is the personal duty of a penitant believer, than it is not a parental duty. FOR CAMPBBLLITES.

hurshes of Christ, or they are false.

2. If true churches, thou the sect originated W Mr. Campbell in 1827 is a sobism, and false, and he and his followers baving been excommunicated from the Baptists have no authority

2. If Baptist Churches are not churches of Christ thes ell Campbellito ministers are anhaptiged and without anthority to baptize.

Mew, Campbellito ministers dony that Baptis Churches are the trae churches of Christ visible. or that the design of their baptism is Scripturel. They are, therefore, all ashaptised and anordained. But suppese they grant that Baptist Charches are the true churches of Christ: Campbellitas then manifestly are schismatics. having been excommunicated as heretics and

Again: If the design of baptism as red by Baptista is Scriptural, then are she haptisms of Campbellitos invalid, and null weld, because they do not practice it. But # the haptisms of Baptists are not Scriptural because of its design, then are all Campbellites mhaptized, because Mr. Campbell and the first

here dilemmas, they rest immaled upon the we connet tell"-and this makes a a three-horned difficulty. [See litbook entitled "Trilemms" for the history ad argament-price 50 conts. S. W. Pub. Co.]

SIMILAB CBREDS. CATHERIC.—"If any men shall say that bapis not essential to salvation, let him be ac-ed. In haptism, not only are car sins re-el, but also the numishment of sins is gray pardoned of God. Baptism opens to ibreagh sia, was shut."-Coun. of Track

mral. Every person confirmed is d ta answer these questions:

"What is your name?"

L "Who gave yea this name?" . "My spensars in baptism; wherein I was s member of Christ, the child of Ged ad as inheriter of the kingdom of heaven."rayer Book Ostochie

ropus. What sae the benefits we receive "And the first of these is the washing away

he guilt of original sin by the application of By haptism we are admitted into the church, cand consequently are made members of Christ, its head."

"I'v haptism we who were by nature the hildren of wrath are made the children of

" In all ages the entward baptism is a means

raised ar born again."

quisits, as far as faith goes, to salvation. The beliaf of this one fact and submission to one institution expressive of it, is all that is

1. "A Christian, as defined, net by Dr. John- with God, "by the blood of Jesus." as, nor any creed-maker, but by one taught from heaven, is one that believes this one fact. and has submitted to one institution, and whose department accords with the morality and virtuo of the great Prophet.

2. "The one fact is expressed in a single Messaltien—that Jesus the Navarene is

by prophecy, miracles, and spiritual sifts.

"The one iastitution is baptism into the name of the Father, and of the Son, and of the Holy

Spirit. Every such person is a disciple in the failset sause of the word, the moment he has believed this one fact, upon the above evidence. and has submitted to the above mentioned insti-

TURAL CHURCHES.

Now, if the bodies to which reference has been made are not Scriptural churches, their The ordination can have no ferce or validity beyond that which is imparted by the

validity beyond that which is imparted by the body when act it is; and if that body is not a Sariptural church, of course its ordination cannot confer Scriptural authority.

La view of these considerations, it follows that Scriptural churches should not recognise; in any way, these anstriptural organisations as Scriptural—either by word or setion, as to the bones themselves ar their officers. The churches of Christian to oppose all departures from the faith as delivered in the New Testament. They may not fraternize with or con-

love to Christ which does not include love to iself to the world by implicit and cheerful ebe. attention of Arkansas; Baptists to it lienes to all his semmands; se granted leve to these columns. Six months after people does not infit

MPORTANT CONSIDERA TIONS NO

tant correction" is an implied denial of sent because not out. It came the last my charge against the American Baptist of January! and now I submit the "cor-Publication Society, that it was "too rections." Instead of "the different seclow in its denominationalism" and that tions of the Church of Christ," we have "it virtually teaches that the various this—like your own—important correctithe moral law, yet there is great use men-invented societies of the day, claim- tion: "different CHRISTIAN DENOMINA- thereof, as well common to all men, as BAPTIST IS TAKEN BY EVERY FAMILY IN Several new writers will appear with ing to be churches, are, equally, 'with | TIONS, Rpiscopalians," etc. Baptist evangelical er Christian churches | Will you explain the difference be or Christian denominations," and that tween the teachings of the 'original and

1. The Baptist Churches are either true can you deny them. The facts are sre used synonymously; all are put apon portant correction" No. 5?

I do now repeat my charge broadly and boldly:

it knows no field belonging to South) Baptist Publication Society is too low and loose in its denominational teachings, and that the logical influence of much of its literature is to open communion. If I do not prove my charge, then I am guilty of gross misrepresents. dorse this book? We trow not? Will tion, and the society has reason to com. Bro. Thresher, a sound Baptist, be satis-

1. My first proof is that which I produced in your presence before the Arkansas State Convention, to be found in a book written by an English Presbyterian. and republished by the American Baptist Publication Society. The Board, or the committee appointed to examine and If Protestants and Campbellites cannot meet that this book was written by a Prestyterian, and therefore, if they regarded the character of the literature put forth by the society as of the least importance they would at least have read the book before using money, begged from the Lord's poor, to put it into circulation.

they did not.

If they read it, then were they wholly incompetent to be intrusted with such a duty; or, if intelligent men, they willing- have been writing for publication almost ly and recklessly betrayed the important daily for the last ten years. trust committed to them.

managers of the American Baptist Pub- | Shorter Catechism, at least, as orthodox, lication Society unworthy the confidence and contain a summary of Christian. of American Baptists.

I call the attention of my readers, not language has meaning. to one sentence, but to several, in a little treaties of 122 pages. Read:

In closing these prefatory pages, the ful to have written it wholly himself, he Let me read you a few of its doctrineshas purposely introduced extracts from various writers belonging to DIFFERENT. SECTIONS of the Church of Christ-If Infasts are guilty of original sin, then proper subjects of baptism; seeing in ents, Baptists, etc., that the anxious infasts are guilty of original sin, then proper subjects of baptism; seeing in ents, Baptists, etc., that the anxious infasts in the ward and subjects of baptism."—Doctrinal quirer may enjoy the benefit of having unon suali follow the general and final saving truth presented to him, in a jungment of august and men, the day wariety of aspects, and may, at the same and hour whereof no mack knoweth, that the heat avidence in the world is all the perfect agreement of Spirit-taught ready for the coming of the Lord. Christians, in THE DIFFERENT ERANCHES Bro. J., do you believe there are any

(Capitals ours.) Here the American Baptist Publication Society teaches, for it is chargeable imprimatur, that the Church of Christ accept the answer? lisved is the testimony of twelve men, confirmed antagonistic branches, and that all these ment? is divided into five or six different and are in perfect agreement with regard to this so? Do the Episcopalians teach conferred in and through the rite of bar-

> On page 92 we have a repetition of this branch theory:

But we have reason to believe that mighty breath of the Divine Spirit is now passing over the earth. The CHURCH of THE LIVING God, scattered throughout the DIFFERENT DENOMINA TIONS, has been feeling its influence: and the result of his gracious presence and quickening power is appearing in greatly increased religious activity and quireth of man?

fore they spenial commune together." Convince me that this seatiment is true. and I will commune with one branch as soon as another, and the man is a ligot who would not and deserves to be dospised on book and la found ounter

Now, this open communion doctrine your American Society published by the thousands for years and praised and God; no mercy but through the modistion of recommended the book at so wfull of Jesus," and "its sentences, germs which works by love and purifies the heart; no truth" nntll Bro. Griffin, of Arkansas. more than one year ago, called the attention of Arkansas Baptista to it in learned from you, for the first time, that the society, at your matance, promised to revise it. But that revised appropriate WAS NOT ISSUED UNTIL A PEW WEEKS G. J. Johnson, District Secretary of the SINCE-long since the recent Arkansas American Baptist Publication Society: | Convention, for I sent for a revised copy DEAE BROTHEE:-Your 5th "impor- of it with other books, and it was not

their immersions are Scriptural and the correction? Is it not that between "tweedledum and tweedledes?" A While you effect to deny the above Christian or evangelical denomination.

allegations, still you do not deny, nor and a Christian or evangelical church patent. Why then class this as an a im. I an equality before the millions who read this book, and Hiw I , may ton many I

What shall we think of men who paptist book, can only be innuenced to substitute "Christian denominations' tor " sections of the Church of Christ?" Can such men be trusted to prepare the interature suited to the demands of this age? Will Arkansas Baptists now infied with this correction? We trow not. But how have they corrected the extract on page 92? It now reads:

The people of the living God, scattered throughout the different denomi nations, have been feeling its influence. | Philadelphia Society: It is less objectionable than the original, but it still foeters the same idea: that one denomination is equal to an other-Catholic, Campbellite (they are with, "God requireth of us faith in Icans different denominations), Episcopalian, Christ, repentance unto life." etc. Now, noon an equal footing with Rant'ste

We now call attention to a couple of paragraphs which Eld. Griffin did not notice:

In the Westminister Assembly's Now they either read this book, or ered by all orthodox people to be an excellent summary of Christian doctrine, you will find the very same truth stated which we have advanced and confirmed the Board of the American Baptist Pubby the above quotations, and which we lication Society, that claiming to speak

Is not this an indorsement of the If they did not read it, then are the Westminister Confession of Faith, of its Christ-taught, doctrine? It does, if

The managers of the American Publi cation Society possibly, may have never read this Catechism; if they have read writer may remark, that although it it they indorse it as orthodox, and would have been both easy and delight- according to the teachings of Christ.

that upon the best evidence in the world, is all time, feel the moral effect of observing all may watch and pray, and be ever!

sequired of Heaven to admission into the OF THE CHURCH OF CHRIST, with regard outward means whereby—i. e., throughto ONE WAY of a sinner's acceptance | which-" Christ | communicateth to us the benefits of redemption?" Does not this smack of sacramentarianism, saving grace, conterred through outward physi- letters read in the Coldwater Associawith the doctrine it puts forth under its cal actions, rites, ceremonies? Do you tion, and it so completely answered to

administered under the New Testa-

Ans.-Under the New Testamen the "one way" of a sinner's acceptance when Christ the substance was exhibited with God, "by the blood of Jesus." Is the same covenant of grace was, and still is to be, administered in the preaching of the word, and the administration of composing the Coldwater Baptist Asso- affort to pay the half due, that the w that remission of sins and regeneration the sacraments of baptism, and the ciation, to convene with the Hopewell is only by faith in the blood of Jesus, or Lord's supper: in which grace and sal- Church on Friday before the third Sabvation are held forth in more fullness, bath in October, "sendeth Christian evidence and efficacy to all nations.

Do you indorse this answer? Is faith once mentioned? But ordinances are: We shall som see what this means, of this book to be instructed touching their doctrinal views.

id Q. what did God at first reveal unto lin our church a wel nan as the rule of his obedience? aif Ans. The rule of obedience revealed to Addm in the estate of innocence, and to all mankind in him, beside a special ten children happily converted to God command, not to eat of the fruit of the

tree of the knowledge of good and evil, was the moral law.

Do you believe this? Does the Board one by the older brethren on Sunds of your American Society, who feel bers take a part in public worship, called of God to disseminate such teachings as these all over the South, really read it? Think of it, a sensible sign used as the seal of the new covenant A sensible sign, as water baptism, employed by God to apply the benefits of the new covenant to recipients! If so, then each Presbyterian minister is a real priest, and he might as well assume the mitre and vestment of Asron. But let members. us read in this catechism, recommended to us and our children by the American

Baptist Publication Society: Q. Is there any use of the moral law to man since the fall?

Ans. Although no man since the fal can attain to righteousness and life by peculiar either to the unregenerate, or THE CHUECH. he regenerate.

Baptism a seal! sealing our ingrafting into Christ! Then no one was or ever but is a liberal and a missionary church, child or grandchild. can be saved without it! Do you in There are a few loose Baptists, the warm dorse this? Do you believe that you friends of the Retigious Herald in the can get Missouri and Arkansas Baptists | South, who are saying, "If you want to to indorse it? But read on:

Ans. The moral law is of use to al

men, to inform them of the holy nature after their attention has been called to and will of God, and of their duty bind. Baptists than this is upon this paper, and be taken note or and pressed to a happy That the American (it is not sectarian the pernicious teachings of this Pedo- ing them to walk accordingly; to con- if this is continued we propose to list a termination at once. vince them of their disability to keep it, and of the sinful pollution of their nature, hearts and lives, to humble them in the sense of their sin and misery, and thereby help them to a clearer sight of the THE BAPTIST and take the Herald than need they have of Christ, and of the per- it offers to Virginia Baptists. We supfection or his obedience.

Christian doctrine your society com-

We leave the catechism and read the every Sabbath. next paragraph in this Presbyterian tract, indorsed and put forth from the

The answer to the question in that | Providence permitting, I will preach Catechism, "What doth God require of at the following places at the time indi- readily gotten up. This Mardi Gras is us that we may escape his wrath and cated. We shall appreciate the kindthis shows that the framers of that symbol of sound doctrine were accurate in nice thing if the brethren at these places, Orleans. In Europe it lasts for several their conceptions, and precise in their statement of the order and position of this great Scriptural truth.

Campbellites all over the Southwest claim that faith procedes repentancelenge our ministers to deny it. Well, for all the Baptists on this continent, have to shake each other's hand, or the rect, and so does battle for them and the false teaching against our ministry and members in the South and West. Do you indorse this? Will your agent in Arkansas indorse it? What will you do about it? It is not corrected, in the new edition. Will you go on circulating this book, or again appeal to headquarters for a second revision? These are the horns of the dilemma.

Your Board either did not at first point) read this book, and after all the protests Q. What shall immediately follow made against it still have net read it, of they have read and do indorse it. In Lauderdale, Thursday, February 29. W. Graves, \$50. The omission Ans. Immediately after the resurrection? ... With Bro. Gordon quirer may enjoy the benefit of having tion squire in general and final to prepare literature for the South-dren of the Home, and at night in the added to the list published makes the saving truth presented to him, in a jungment of augus and man, the day for any nation, kindred, people or tribe of ohurch.

> Wnich is worse, Ritualism-gross and A. M. bald—and infant baptism for salvation, or open communion? J. R. GRAVES.

A MODEL CHURCH AND A MODEL CHURCH LETTER.

We heard not all, but one, of the church our idea of what ail church letters should Q.—How is the covenant of grace be, and it seems to us would be, with PAYMENT OF STOOK! well supported, zealous, working pastors; that we requested a copy for publication, amounts due last January, so that the It is worth reading:

time baying arrived that we should meet you by letter and delegates, for which from this excellent summary of Christ-brethren, J. M. Dean, Jerff. Wallace, D. cord; Bro. Crawford, Dardanelle; Bro. taught doctrine, to which the Baptist L. Buford, George McPeeters, and A. B. Bussey, Monticello, and Bro. A. Yates, Publication Society sends all the readers F. Crawford, to aid you in all your godly Princeton. deliberations. We are in a prosperous In Louisiana, Bro. Burt will collect at condition and our church is growing rapidly. Our number is increased some Q. What is the duty which God research monthly meeting. We organized Mount Lebanon; Bro. Maxey at Homer; wireth of man? ment. They may not fraternize with or connive at heresy. And the obligation thus resting on Ecriptural churches bears also upon
the pernicious teachings that all our
this catechism teaches? Is the Lord's
pastor, and we have chosen him for the Do you believe that there is a sagra- number at this time is one hundred and kies at Shreveport.

school, and it is doing well, We number about thirty-five in our We have two regular prayer meet young men on Wednesday nights, and be working days, or the whole thing fails help to hold up the great banner of Chris

believe this? Do you think they ever by experience and baptism; five by letter; granted two letters of dismission excluded two . died none We send you four dollars for minutes.

> J. W. Lipsey, Moderator, A. B. F. CRAWFORD, Church Clerk. Mark the features! 1. It is a growing church; the members all living, working

Done in conference.

school papers.

no open communions nor union meetings, reader, if you bave not? Send it to a encourage missions, get the people to O. Of what use is the moral law to take the Herald; the influence of THE Pedobaptists utter a fouler slander upon few names. The Herald has its traveling agents in this State, and is offering lower rates to get Tennessee Baptists to drop pose it is doing the same thing in Ken-Is not this an excellent summary of tucky, from the question asked by the Western Recorder. Let every church

> APPOINTMENTS FOR FEBRU. ARY AND MARCH.

and all the brethren "round about" who can come in would fix up nice clubs of new subscribers, and get every old to pointments come in and see us? It may be the only opportunity we shall ever

Shannon, Thursday night, February 5. Subject—The House of God. Okaiona, Friday night, February 16, Subject-Spiritism. Aberdeen, Saturday night, February

17, and Sabbath. West Point, Tuesday, February 20. Starkville, Wednesday, February 21. Columbus, Thursday, February 22. Sharon, Friday, February 23, (at 11 A

a., or at night, as the brethren may ap-

and Sat bath. Friendship Church. Tuesday, Feb. 27

Meridian, Friday night, March 1, and foot up \$1400. Nobly done. Saturday night, and Sabbath at 11 o'clock

lo'clock, A. M.

Quitman, Tuesday, March 5. Shubuta Wednesday March 6. Mobile, Friday, March 8, until March 11. We shall be obliged to the brethren prosperity. in Mobile if they will procure for us an for the round trip. J. R. GRAVES.

The pressing effort now is to collect the Society can commence operations early The Baptist Church of Christ at Hickory | this spring. We believe that the sub-Grove to the members and messengers scribers of stock will make the requisite may commence. The season was

in Arkansas and Louisiana to receive DEARLY BRLOVED BEETHREN: The and receipt for stock, and forward to us, less the expenses: In Fort Smith, Breth. Buckley and Welch; Bro. Lock at Con-

Arcadia and Vienna : Bro. Moreland at

The funds should be so transmitted as-

350 STILL

There are three hundred and fifty annual subscribers still like ting, and the are only twelve days remaining. Now brethren-frieads of THE BAPTIST-old and new guards—these twelve days must As in a church, so in any selegious enterprise, a few do the work and pay the bill. Now you who read this, will you not Our statistics: Received thirty-three cast one vote before the polls close? Be among the few, the working, noble few be for once a friend indeed, and that deed ra. inthe ciab. or one new name, if no more. This is our last appeal to save you fifty cents a year.

SERIALS.

We are promised a series of articles on "The Pastor's Office," by Bro. Landrum, 2. A weekly Sunday-school, in a grow- pastor of the Central Church. Also one ing condition, with library and Sunday. from Bro. Tichenor, of the First Church, on "The Great Apostacy," etc., and a 3. All the males, nearly, take part in series reviewing the positions of Profs. the prayer meetings, singing and prayer. Dagg and Williams on re-baptism, to 4. Though it is not mentioned, wo commence with the first number of the learn from the pastor that a COPY OF THE paper when it has secured the 10,000. the improved paper—but shall we get It is a thorough Baptist church; holds | the number? Will you not get one new

READ IT.

We commend, especially, to our readers the communication of Dr. L T. Tichenor, in our columns of this issue. The DAPTIST is anti-missionary." Never did nonor of our denomination and of our Master's cause demands that this matter

Which is the first church whose name we shall publish as responding? Our columns are open for this purpose, and we shall be happy to record many liberal names and churches.

MARDI GRAS.

On Tuesday last the whole city was mends to us, and which to be considered follow the example set by Hickory Grove, It was the first time it was ever celebraand add one feature more—worship ted in Memphis, and large numbers yielded to the sense of the true appellasion, as in Europe it is piainly called "All fools' day," and exhibited all the fantastic show and frolic that could be is day of great hilarity in some cities, ness it some brother from those of the both in this country and in Europe. It churches off the line of the railroad, is said that ene hundred thousand peowill come for me; and it would be a ple went this year to see it in New days, as in Rome, Venice, etc., and in Milan, by special edict, it is permitted for eight or nine days. It is "Shrove renew. We wish to pay Hro. Lowrey Tuesday" of the Catholics, and is the handsomely this year, and we cannot last day af the "carnival," that is, the that this is the "proper order," and chal- unless Mississippi adds at least 1000 last day before lent, in which Catholics new subscribers this year. Will not the may eat meat. It is understood to be brethren within ten miles of these ap- the same as the "Saturnalia" of the old Pagan Romans, and yet this and Christmas are so earnestly indorsed, here pronounces the Campbellites cor- last. Let them be mass meetings in ants and Baptists. We are not Romanists at this Baptist office.

EDITORIAL BREVITIES.

An Opening.-The young lady who advertised in this paper for a situation, will please address W. B. Seals, Cuthbert, Ga.

CORRECTION.—Bro. W. C. Crane informs us that the following names of stockholders were omitted in the report published in the Texas Baptist Herald. Macon, Saturday night, February 24, | Will Bro. Link please copy them? L. P. Gordon, 1 share (paid); J. M. Williams, three minutes' work at Independence

ELD. C. M. GORDON removes from Enterprise, Monday, March 4, at 11 | Rodney to Hazlehurst, Miss., where he will be addressed. We congratulate the brethren of Hazlehurst in securing so strong a man, and hope to hear of their

BRO. J. TOLAND writes from Washington, Texas, that an effort is now on foot to revivify the church there, and he sends for the Trilemma. That little book has done good service and will, if used freely, do better.

THE CANE. - Imagine our surprise and delight to receive, by express the other day, our cane, left that cold night at willow Pond, Texas! On the tag we read : "Here's vour cane. Remember We authorize the following brethren the Texas peddler. B. Bancroft." Thank you, Mr. b. Your name will ever be associated with this stick and that bleak night, and the " fry " and shared blanket. All the children thank you. We may cross each others' orbits again,

B. Lowenstein.-We did this week what we have not done before in this city -solicited the eard of a dry goods retail house, because from long trading with it by our family; there has ever been found in it the most complete stock, and cheapest goods of any house in this city; ever accommodating and ready to correct the periodic state of those churches. The subscribers paying the periodic state of the subscribers paying the ministers have to meet and antagenize support one? Is haptism one? This is ourselves. Bro. J. W. Lipsey is our pastor, and we have chosen him for the making and ready to correct ministers have to meet and antagenize support one? Is haptism one? This is ourselves. Bro. J. W. Lipsey is our pastor, and we have chosen him for the ministers have to meet and antagenize support one? Is haptism one? This is ourselves. Bro. J. W. Lipsey is our pastor, and we have chosen him for the making and ready to correct ministers have to meet and antagenize support one? Is haptism one? This is open one? Is haptism one? This is ourselves. Bro. J. W. Lipsey is our pastor, and we have chosen him for the making and ready to correct ministers have to meet and antagenize support one? Is haptism one? This is ourselves. Bro. J. W. Lipsey is our pastor, and we have chosen him for the ministers have to meet and antagenize support one? Is haptism one? This is ourselves. Bro. J. W. Lipsey is our pastor, and we have chosen him for the ministers have to meet and antagenize support. Another feature of the subscribers paying in all cases, the expense of sending.

J. R. Graves, Gen. Agent. P. S.—Bro. Burt will meet all the stock through first distance and the case are the were recommodating and ready to correct ministates. We can most cordially commission and the case are were well and cases, the expense of sending.

J. R. Graves, Gen. Agent. P. S.—Bro. Burt will meet all the stock though antagenize and the case are well and cases, the expens you visit the city.

Boy Graves - Our Sunday school Board, for years past, has been as it was of no great magnitude, the Mined has until now been unwilling to stars upon the attention of the denom tation. It was hence that the resuperation of our country, and increased interest in the work of the Board, would ento appeal to our brethren throughout the young ladies taught by religious women, purpose. We are exceedingly anxious that this debt shall be entirely paid be-\$4500. The editors of the Religious one hundred dollars of this amount, provided the whole is raised by the time specified.

If our brethren in Virgima, North Caroliaa, Georgia, Alabama, Mississippi, Texas, Louisiana, Tennessee and Kentucky will contribute \$500 each, the whole will be raised. How easily this can be done if they only have a " mind to work!" Will not three churches in each one of these States raise us one hundred dollars each? And will not four others raise fifty dollars each? and four others raise us twenty-five dollars each? Brethren, do this for the Master's cause. Make this one more sacrifice for Jesus, and he will give it back to you, good measure, pressed down, shaken together, and running over. Your Bro. in Christ. I. T. TICHENER, Pres. S. S. Board.

[THE Western Recorder, under Bro. Worrell, has become one of our staunchest Baptist papers—a real, live, active, and not a passive one. We commend it to all Baptists, and also the following editorial. Our readers will please show it to those who need to see their inconsitancies. We hope the Observer will answer. Why not?-ED.]

THE CHRISTIAN OBSERVER.

This paper, as far as we know, has decided not to answer the simple question. "Do Presbyterians regard an invitation from Baptists to fill their (Baptists') pulpits, as an indorsment of Presbyterian churches as churches of Christ?" Why it declines, is known better to the editors or writer than to us. We should feel profoundly humiliated, if an antagonist should so "crowd" us as to close our lips on so simple a question; yet if the 'Observer, the assailing party, is content with its victory, so are we.

There is one thing, however, on which the Observer is quite specific. The editor or writer would refuse to accept an invitation from Baptists to preach for them. if the invitation was understood to be ten-Bible; m other words, if the invitation the coming power of Europe and of prophecy. was extended to him as a fully qualified tion. But his erdination has no authority, repe, and soon after reach America. nnless it comes from a true church. Hence, by a simple inference, we obtain our neighbor's opinion on the question which he refuses to answer; and we, therefore, feel beld to state that he does consider such invitation from Baptists as a virtual indorsement of the Presbyterian church as a church of Christ. We commend this to the careful consideration of make such impressions upon the minds of penses and pay the interest en the bonds. others, ought we, as Baptists, to give them? It matters not what may be our method of explaining away the difficulty aination; if the parties, invited, understand it as an indorsement of their ecclesiasticisms as true churches, we should regulate our practice by their understanding of it, and not by ours.

350 FOTES LACKING. more exalted and responsible office—THE BAPTIST to a circulation of 10.000.

The polls close in twelve days, and the vote of every friend will be needed to secure the election. Turn out and solicit a few votes in time. Remember, we HUNDRED AND FIFTY.

cepted—and we congratulate the church upon its acquisition says: "Thank God I nm in the harness again and at work to accept the fifte of D. D. because, as he said, he "didn't want to be called the Rev. Ichabod wholly for the Master. Pray for me." ared we will pray for you, and we that you have given your talents Tue Rey of Tunis has paid the Sultan ly to the Master. You sho ce with a supporter, etc.

Sourn.—We will send this paper so long to the wives of aevaral home missionaries in to the wives of several home missionaries in continuance; and the legality of its ex the University, from exercising their istence apparently depends in part, if no right to have the charter, with the never heard of Chicago before Mr. Washburns wholly, upon the body to which it owes the Board of Trustees.

Items.

CATROLICISM IN PHILADELPHIA. That ur readers may see the streagth of Catholics in our great cities, we give the etatistics of delphia are thus given: Total number of priests, 184; priests engaged in ecclesisstical institutions, 16; churches built, 106; churches. in coarse of erection, 5: stations attended, 81; able them gradually to extinguish the chapels, 85; theological students in Seminary debt without making any special appeal of St. Charles Bosromeo, 191; elerical stadents for that purpose. But the continued is American College at Beme, 4; seminaries financial embarrassment of that part of ordained from the diocese, for the year ending the country from which we have drawn September, 1871, 8; clerical students of reliso large a part of our support, together gious orders, 46; eeclesiastical institutions, 2; colleges, 8; religious orders of women, 12; conwith the fact that for months we have rents, 18; religious women, 565; brothers of not had a corresponding secretary who the Christian schools, 40; aesdemies for parocould devote his attention to the collectial achools under the charge of Christian tion of funds, makes it necessary for ns Brothers, 7; scholars, 8000; academies for South for contributions for this special pupils, 1692; parochial schools, 41; orphasi asyluma, 5; orphans, male and female, 805 hospitals, 2; widows' asylum, 1; home for the aged poor, 1; conferences of St. Vincent de fore the meeting of the Convention at Paul, 21; children attending parochial schools, Raleigh. The debt amounts to about about 20,000; Catholic population, about 225,000.

Herald have generously proffered to pay any one on the bymn book question. We were ordered by the denomination to make a hymn book. We have made it, and shall try to ratroduce it. In doing this we have net said, and will not say, one disparaging word against any other book. Parties directly interested some of the new books have written, and caused to be written, articles condemnatory of our books. This is a kind of warfare that we cannot engage in." So says the Northern Baptist Publication Society, and yet it is expending thousands of dollars in pushing all other hymn books out of use and running theirs in. They war with money, that is given to them, against private publishers and in the face of shall exist and continue. The act of cor- of Convention for 1858. private contracts, and its agents abuse those who protest against its policy.

am rich enough and can afford to give away £100 a year. I would not crawl upon the earth without doing a little for truth. I will enjoy the pleasure of what I give by giving it alive, and seeing another enjoy it. When I die, I should be ashamed to leave enough for a monuground." Should not something like the above be the sentiment of every Christian, and especially of every Baptist in the South this year? Do a little for the truth-do a little for the Southern Baptist Publication Society this

arguing for a free pew system, after describing the same, and their associates and sucted united the unanimous approbation of the Board The Convention, in its relations to the of a Presbyterian family, and united and the launching of a lifeboat, said: "Stop, the purposes and objects declared and disposal of the Trustees were the smaller bound to foster the institution, and carry you cannot get in here unless you pay! This seat in the middle of the boat is worth a dollar; this in the bow fifty cents; you may have that onain the stern for a quarter. If you cannot style and title as set forth in the act." ings donated by the citizens of Mount morally, if not legally, a party. pay that, wait for the free lifeboat, the mission chapel! That will be along after awhile."

If they de he should be instructed to co-operate the State of Louisiana and not else- meeting the incidental expenses of the faithfulness to the trust imposed in them, with Bro. Oncken. There is but little difference between the best sort of Disciples and the German Baptists—by the way, the latter do not call themselves Baptists, but getaufte Christendox with the Disciples."

within a few days, an army of 1,700,000 sollarge, for election of officers or other diers. Great improvements have been made in all military matters. They are now trying at dered to them simply on the ground St. Petersburg a mitrailleuse which beats all that they or he is a good man, having the inventions of the same kind, and the infantry ability to expound the doctrines of the are to be armed with the chassepot. This is domicile of said corporation, and any pleteness of the buildings donated by

it. Of course, this position could be that the chalers will, in January, nengtrate maintained only because of some sap through the Caucasian countries into Bussia, posed authority conferred in his ordina- thence spread over the west and south of Eu-

> bought and sold in a frozen state, and can be erty. The title was not made to the management. carried for a long period in a simple bag. and thawed as needed.

THE earnings of the "Suez Universal Canal Company," from January to October, every Baptist, as deserving his most 1871, nine months, were \$1,547,200. They serious attention. If such invitations must amount to over \$3,000,000 to cover ex-

is now in progress, and will be completed in growing out of their want of regular or- about five years. The cost will be \$83,000,00C. THE Mexican government is in a criti-

cal condition, owing to recent successes of the revolutionists. The newspapers are discussing the advisability of an American protectorate. A YUMBER of persons, said to be competent judges, assert that the Constitution of To elect our candidate to honor and a the German Empire confers the right to vote on Convention of Louisiana."

Eyery woman over twenty-one years of age. GREAT BEITAIN has 3,600,000 scholars. and 635,000 west are in her Sunday-schools; and the United States has 4,000,000 scholars, and nearly 100,000 teachers.

ladies, voted at the late election in New York must have before 1st of March, THREF, city. Mrs. Woodhull and Classic, and many scribed for the endowment of said Uni- a compliance with the demands of the sthers of the same ilk.

BRO. C. Shirts, writing from Tuskeegee, by the Friendship Baptist Church, Alabams, the charge of which church he has ac- against Ellis Thornburgh. He was excluded for

A CLEECYNAN named Fiddle, refused

Louisiana Department

The Louisiana Convention and M Lebanon University.

R. B. JACKSON. enjoy the rights and privileges of prop apply certain funds to general uses, ted to fit the buildings for use. In the church for baptism, Bro. O'Quinn aserty holders. The "Louisisna Baptist These questions were referred to Judge minutes of the Convention for 1860 we sisted us in this meeting. You have had State Convention" has no such existence. T. T. Land and Isaiah Garrett, Esq., legal find that a steward hall had been pur- the report of the Big Creek Church. We ceeding six, may be desirous of forming terms of subscription and the charter." cessity, and for this, and in consideration ber were two who were about seventythemselves into a corporation or body politic, for any religious, scientific, lit- which under the law defines the powers, small sum was required." The enclosure "THE society will not quarrel with erary or charitable purpose, and to enjoy the rights, privileges and powers of a body corporate and politic in law, it shall be lawful for such persons to prepare and sign an instrument, either in anthentio form or under private signature, wherein they shall declare and specify the objects of such corporation; the name, style and the report of the Board (1854) of its vention an institution which its own betitle thereof; the place chosen for its action in locating the institution and re- nevolence created, which the munificence domicile; the manner in which such offi- ceiving the titles to the property; which of its individual members has largely cers and managers are to be chosen; the is concisely repeated in the correspond- fostered, and which is peculiarly and emofficer on whom citations may be served, ence of the Convention with the legal phatically its own." What could be and the length of time the corporation gentlemen aforesaid, published in minutes more emphatic than the terms used here poration shall be handed to the District Attorney of the district in which its dom-SAID POPE in a letter to Swift: "I icile is fixed for examination as to its legality; and should he be of opinion that the purposes and objects of the corporation, as specified in said act, are legal, and that none of the provisions therein contained are contrary to law, he shall ment, if there was a wanting friend above endorse his opinion to that effect thereon. The act, together with the opinion of the District Attorney, shall then be recorded in the office of the Parish Recorder, or other officer performing the duties of Parish Recorder, which act when so re-FREE SEATS.-Mr. Talmage, when corded shall constitute the subscribers to contained in the act, and shall have con- sums under fifty dollars subscribed to

[Rev. Stat. Art. Corporations, 677, p. 133.] Lebanon were incomplete. No library, THE Journal and Messenger says: may hereafter be organized, under and "The Disciples are strongly agitating the ex- by virtue of any law of this State, shall pediency of sending a missionary to Germany. establish its domicile at some place within for use, to procuring an apparatus, and suspicion concerning their integrity and

"Every such corporation shall from and after the passage of this act, hold all its to apply any sums thus obtained to the baptised Christians. That ought to be ortho- meetings for the transaction of business general uses of the institution? appertaining to its corporate purpose or Ir is calculated that Russia can raise, capacity, whether of its stockholders at purposes, or of its directors, managers, trustees, or other officers charged with cerned in respect to the relations existing | the extreme to the parties concerned, the direction of its affairs, at the place of between these two bodies, the incomsuch meeting held elsewhere, and any the citizens of Mount Lebanon, the ap-DR. VOELE, of Vienna, in considering business transacted at any meeting else- propriation of funds donated to the to promise, though after a long time, I minister of the gospel, he would reject the consequence of the Persian famine, says where, shall be unlawful and of no effect."

> Convention in its own name, because of the Convention held in 1854.

THE TRUSTERS.

Convention seems to have no legal exist- under no legal subordination to that body the essentials of existence. It has an the Board of Trustees,

evident connection with the Convention; is an instrument of that body. It can-

EXTRACT FROM COBRESPONDENCE.

Mount Lebanon, July 13th, 1857. Convention, at its annual session, 1853, determined to raise, by woluntary subscriptions, a fund of twenty thousand nying form of subscription. They elected eleven trustees, directing them to secure a charter for the University, which was Executive Board of the Convention for Convention in full session, and received Convention. cessors, a body politic and corporate for and Convention. The only funds at the Trustees and the University, is morally the agents, and the interest on the entinuance and succession by the name, dowment as yet incomplete. The build-"Every corporation organized, or which no apparatus. The Trustees applied the sums under fifty dollars, and a portion of the interest accruing from the endowinstitution.

Have the trustees the right, in view of the terms of subscription and charter, moral duties as strictly as those which

B. W. Egan, Cor. Sec. La. B. S. C. This extract is made with a view to show the idea which at that time evidently obtained with all the parties con-Convention for "fitting up the buildings," [Rev. Stat. Art. Corp. 740, 741, p. 144.] and the commendable carefulness of the giving my testimony I here, once for all, The Board of Trustees of Mount Leba- gentlemen composing the Board of Trus- frankly assert that I cannot see how any non University were charged with the tees in every step relating to the prop- minister can preach, and do himself jus-In Siberia, during the winter, milk is duty of receiving the title to the property and to the funds growing out of its tice, without using the Banning's Brace.

When required for use the requisite quantity being without corporate existence the upon the University property and the re- using one for about twenty months, and is chopped off with a hatchet or sheath-knife, Convention could not hold properly; lations alising from its existence, the I would not, under any circumstances, Granger county, Tennessee, to labor as and the Board so reported at the session terms of subscription and the charter of give it up, if another could not be had. the Board of Trustees. Any subscriber Brethren in the ministry, let me beg of to the building or other fund has certain you, if you are young, use the brace, The report made by the Board of rights defined and secured by the terms and save your physical power; it old, Trustees, session 1854, and the charter, of subscription; and in case of violation use the brace, and preserve the remainder THE work of connecting the Black published in same minutes and in the of such terms by the misapplication of of your strength, that you may longer be See and the Caspian See by a navigable esnal minutes of 1858, expressly state that the the funds subscribed, the donors have the able to do battle for the Master's cause. Board of Trustees owes its existence to legal right to procure a forfeiture of the I would further say to females afflicted the Convention. "We, Jasper Gibbs, donation or to enforce its proper applica- with weakness of the back, with other Ben. Egan, and others, chosen as a Board tion. The subscribers, as such, alone troubles incident to females, you may of Trustees by the Baptist State Conven- have the legal power to enforce in a save many hours' suffering, and perhaps tion of Louisiana, for the purpose of es- court of law upon the Board of Trustees a heavy doctor's bill, by using the brace. we have the consolation that what will tablishing a University under the directithe terms of subscription. The Conven But especially, brethren in the ministry, be our loss will be the gain of those tion and patronage of the Baptist State tion is not able to bring an action in one and all, use the brace, and save your among whom Bro. Gilbert may live and court, for it is not a corporate body. selves from an immature old age. The charter was made perpetual, the This brings us to the real ground of the Arcadia, La. Board chosen by the Convention a per- claim that the Board is legally indepenmanent Board, and the power of removal dent of the Convention. Suppose the and filling vacancies in case of members Board should see fit to act against the WOMEN VOTING.—Several women, not of the Board vested in the Convention. express desire of the Convention, where It is also provided that "the fund subis the power anthorized by law to compel cribed for the endowment of said Unia compliance with the demands of the local control of the versity shall be kept sacred as such by Convention? Should the Convention Kind Words, and make the school so The Baptists of the South are warned said Board of Trustees." enter the court with a petition asking What is the legal relation sustained the application of a legal remedy against I shall be much pleased to receive now in session at Clinch River, Virginia, between the Board and the Convention? the Board, it would be told that the thousands of churches and Sunday. The Convention is not a corporate body Louisiana Baptist State Convention is not in law, and is unable to hold property in a corporation and has not corporate rights schools, among which The Barrier circuits own name. Is it able to hold prop-before a court of law. It appears, there-erty through a Board of Trustees? If fore, that the Board of Trustees, although it is not able to hold property thus, the spparently under the legal control of the ence. The Board acknowledges subor disastion to the Convention in all partieut the subscribers to the various funds, raised for the building and support of continuance; and the legality of its extractions are confortable gaiters.

Working days last week.

Working days last week.

This view of the matter does not prevent the subscribers to the various funds, week the two weeks remaining, and it excited the ever-ready compassions of will take good earnest work.

Captain Gray, who took them out and purchased a pair of comfortable gaiters.

THE MORAL RELATION.

The reports of the Trustees, extending not be a Board of Trustees or managers from the annual session of the Conven. done great things for us, whereof we are for the Convention, for ander the law, tion for 1854 through seventeen years, glad. He has gracion only a corporate body can have such a excepting the interruption occasioned by in the four churches of which I am pastor. board. The powers of corporations are the late war, the charter of the Board, I have baptized twenty-nine into the falset forth in the charters under which and the various proceedings in the Con: lowship of the Mt. Lebenon Church, oas they are organized, and it appears plainly vention relative to the trustees and to or two yet waiting for baptism, quite a from this charter that all the power, the funds and property of the University, number were received by letter, and sevrights and privileges of the Board of divest the moral aspect of this matter of eral were restored. Brethren L. Hnnt Trustees of Mount Lebanon University all ambiguity. Says the report of 1854 : N. H. McFadden, P. McCollo, aansted grow out of the action of the Convention "We hold, the property as your agents, us. We held a meeting at Bethel, five of 1853. Yet it has been claimed that subject to your centrol." In the correst miles west of Covington. We have bapthe board is legally independent of the pondence cited, it is shown that the tired six into the fellowship of this charch. Convention. This does not appear from building fund was not the simple dona-THE LEGAL STATUS OF THE CONVENTION, the reports of the Trustees, nor from the tion of land and houses suited to the held a meeting at Mt. Pisgah, Shelby If a society has not a corporate exist charter. In 1857 questions were asked purposes of the University; money do. county, Tennessee, which resulted in five ence it can neither hold property nor concerning the right of the Trustees to nated to the Convention was appropris. baptisms, and one stands approved of the The laws of Louisiana provide that gentlemen of acknowledged ability. chased and improved; and that a Presi- have baptized twenty-seven into the fel-"Whenever any number of persons ex- Their opinion was given "in view of the dent's house had been regarded as a new And, as the charter is the instrument of "the character of the occupant, no two years old. We baptized a lady last duties and rights of the corporation, it is of the college campus, the improvement eighty years eld. I assisted Bro. N. H. to that instrument we must refer the legal and embellishment of the University McFadden in a meeting at Antiooh, question concerning the relations exist- buildings, originally donated to the Coning between the Convention and its creat vention by the subscribers to the build: ture, the Board of Trustces. The action ing fund, involved considerable outlay. of the Convention in creating the Board "It remains for the Trustees to commend cannot be more plainly stated than in to the earnest solicitude of the Convenby the President of the Board, in his annual report, to express the idea prevailing among Baptiste generally, that the Gents: The Louisiana Baptist State University was the property of the Convention? All through the annual published proceedings of the Convention, in dollars for the endowment of a Theo. the various matters pertaining to the inlogical Professorship in Mount Lebanon stitution referred to, the action of the University, and adopted the accompa- Convention, the reports of the various boards and committees, in matters relevant, and in the treasurer's reports, will accordingly done under the provisions be found much calculated to strengthen of the general law for incorporations. the denomination in the belief that the This charter was submitted first to the Trustees were really agents holding the

out, so far as lies in its power, the provisions of the contract to which it is

It is doubtless plain enough that the Trustees are morally bound to act under the direction of the Convention as its ment fund, to fitting up the buildings agents. And as there is not the least there should be full confidence in these are binding merely because of the laws examination of candidate by Eld. R. P. of the State of Louisiana. To assert the Green; prayer by Eld. J. C. Gibson; bare legal relation of the Trustees to the laying on of hands by the Presbyters; Convention, and proceed regardless of the law of God with reference to this matter, will evidently be damaging in and to the cause of our blessed Master.

BANNING'S BRAUE.

DEAR BRO. GRAVES :- In accordance write relative to the "Brace;" and in the greatest lung and body supporter Two legal instruments bear materially now or ever before known. I have been

THE PRESENT is an excellent time for schools and churches to subscribe, for Kind: Words. The coming spring should

names were entered on our books in four

church at LaGrange, Tenn., is deferred Such are the workings of true charity. until the second Sunday in March next, Appeal.

BRA EDITOR - The good Lord has Bro. N. H. McFadden assisted na. We lowship of this church; among the num-Lord's day (fourth Sabbath in November). Tipton county, Tennessee. This meeting resulted in the addition of twelve or fourteen by baptism. To God be all the glory. Here is landmarkism in profession vs. practice, yet the good Lord has blessed my labors. I would that Baptists were true to Christ and themselves. E. P. LUCADO.

Portersville, 1872.

BEO. GEAVES:—I am glad to have good revival news to write to you. The church at Mount Sion has just enjoyed a glorious revival; forty-five professed faith in Christ, twenty-five have been baptized, five stand approved for baptism. Others will come in soon. The church has been greatly revived. Bro. T. J. Lane was with us nearly all the time. The meeting lasted fifteen days. R. C. HOENER. St. Clair, Tenn., Jan. 8, 1872.

ORDINATION.

DEAR BRO. GRAVES:-At a union meeting that convened with the Antioch Church, Gadsden county, on the fifth Sabbath in December, Bro. John E. G. its approval, and subsequently to the property in trust and subordinate to the Campbell was ordained to the gospel ministry. Bro. Campbell is a young man with the Providence Church of Gadsden county in September, after a long and prayerful search and study of the Holy Scriptures. He is a young man of deep piety, and will, under God's blessing, make "a workman that needeth not to be ashamed." Another sentinel on the walls of Zion to guard her purity, defend her truths, and warn her of danger; another to preach the glad tidings of salvation, to win precious souls to Christ.

The ordination was conducted as follows: Sermon by Eld. G. W. Bostick: charge and presentation of Bible by Eld. G. W. Hall; benediction by candidate.

The Lord of the harvest has answered the prayers of his people, and other laborers are being sent into his harvest. Brethren S. C. Revell, S. J. Revell, William Benton, Jasper Richards and Archy McDougall have been licensed to preach the gospel in this part of the Florida G. W. HALL Ocloekonee, Wakulla Co. Fla., Jan. 12, 72.

RESOLUTIONS.

WHEREAS, Eld. T. Gilbert has labored among us pastorally nearly ten months, and is now called to Rutledge Valley, traveling missionary, we feel that we should express our highest esteem for him. His labors, neing so wonderfully blessed, have added about one hundred and fifty to the Baptist ranks in Scott county:

Resolved. That Bro. Gilbert is a faithful and efficient minister of our blessed Savior, and as such we recommend him

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

Resolved. That this church give her earnest sympathies and prayers for the welfare of Bro. Gilbert and his beloved family, wherever God in his providence may cast their lot.

Resolved, That a copy of these resoupon the church books.

much the more attractive to the young. Done by order of the Church of Christ. JAMES GILLENWATER, Ch. Clerk.

YESTERDAY morning two little girls went to the station-house to inquire about ONE HUNDRED AND THIRTY-ONE new the fate of a person who had been ar working days last week. We must ave- ance of the children poorly clad, no THE dedication of the new Baptist for each, and also comfortable stockings.

Mond to reserve him because they "believed at that he was a disciple." It was not till they specialned this, from hearing that he had scentialed this, from hearing that he had seen the Lord in the way," and had "preached addly at Damascus," that they permitted him to be "With them, coming in and going out, at serusalem."—Acts ix: 26-28. All the members, also, of the first church, are addressed as mate.—Bomans i. 7; 1 Corinthians i. 2; Ephermatical and the series of the first church, are addressed as series.—Bomans i. 7; 1 Corinthians i. 2; Ephermatical and the series of the ser

in the Episcopal and Prosbyterian establishments, and some of the bodies formed by those sectived to full commission without evidence of their conversion; and though the Congregational Pedobaptists sequire press of conversion before receiving persons to the Lord's table, and to full membership, they mostly recent are seconded from them, presume are Presbyter ans, and of many Congregationalist many of them regard both infants and the moonverted, when baptized, as connected, is some degree, with the church of Christ—(See br. Wardlaw and Dr. Campbell.)

tist churches, on the centrary, receive as Baptist churches on the centrary, reserve members, those anly who give credilds evidence of their (unretwien; they do not acknowledge ther infants, or the unserverted, as having ien with the cource of Christ A 1 ii: 47: 1 Cer. iii: 16, 17.

Baptist elements (strictly so called) re-it so unrests will, that all bulievers ived to membraship cheuld be first implied. New Instancest gaurehas menuicted whelly entired believers. Peter said to believers on you," and they "were beptised."—Aste ii:

11 me, eles, x: 48. Se that the Beptist great, powerful fellow, was very goodif you have some loved friend to care for,
the species.—1 Thess. ii: 14.

The species of the great, powerful fellow, was very goodif you have some loved friend to care for,
the species of the great founded by Christ
for him. He sprang up with an angry perhaps you have taken a policy which

But in duing so they differ from all other churches: from the Quakers, who reject bep-tion, from the Pedebeptiste, who substitute an-other rate for the immersion of believers, and from all open communicates, whether Bantists, ptised at all; instead of requiring, as the and first churches did, that all ived to compound in and comesunion. Christ new enes; but has enjoined on them to "observe Exviii: 20): and, if ever tampted to acglest

III, Baptist churches regard it as Christ inst their will, or without their John iv: 24); their service must be that of Cor. vili: 12): must first give themselves Lord, and then to the church, by the will of

sociating manifership is apposed to the t is sumally opposed to the initiaties of success infants by beptiam; and to members

W. Bentist shurches meintain that Christ forming part of "a spiritual house ich is devoted to God.—I Peter ii: The young are to be instructed, (Ephesians vi. 4); the unruly warned, the feeble-minded ted the weak supported, (1 Thesealeell com.—Galatians vi: 10. In come part of

Rantiet churches believe it to be Christ's r, who is able, should thus give. When a sing a cullisation for the poor sainte at Jarutha the apostle says "As I have given order my by him in store, as God hath prospered him."

If tagre be first a willing much it is accepted securifing to that a mus bath;" showing that a willing mind is assiful to make small aid scoops God. Church members are to "abus grass" of rich and liberal giving to t of Christ.—I Cor. viii: 1-15. But a semuet thee give; and payments by com-

hurshes regard it as Christ

Home Circle

THE SLEEPY BOY. I know a little boy, And I've often heard it said. That he never was so tired That he wished to go to bed.

Though he scarcely can hold up His drowsy little head. Yet this very foolish boy Chantot bear to go to bed

When the big golden sun Has lain down to sleep When the lambs every one Are lying by the sheep: When underneath its wing
Every chick tracks its head,
Still thus odd little boy Does not like to go to bed.

Primraces and daises Have shut their bright eves: Greeshoppers and crickets Are singing Inliabies; The fire-flies have lighted Their lamps bright and yellow;

The houseless little child Who has no place to sleen: Who on the ground must lie. Or is some doorway creep; O'er whom no clean white sheet

And I'm sure it's dreaming time

For this sleepy little fellow.

No blanket soft, is spread. How happy would he be If he could "go to bed!" But with a pretty nest

All warm and soft and white,

That's waiting for this boy, When it's time tossy "Good-night!" With mamma's loving kiss. And her hand upon his head, How strange a sleepy boy Should not like to go to bed! Elizabeth Sill.

BOB RYAN AND DANDY.

"Never make an enemy, even of dog," said I to Bobby Ryan, as I caught at his raised hand, and tried to prayent him from throwing a stick at our neighbor Howard's great Newfoundland. But my words and effort came too late. Over the fence flew the stick, and whack! on Dandy's nose it fell. Now Dandy, great, powerful fellow, was very goodfor him. He sprang no with an angry growl and bounded over the fence as he had been light as a bird, caught be hushed in silence, and your hands be Bobby Byan by the arm, and held him folded across your breast, never again to orsean without tightly enough to let his teeth be felt.

> "Dandy! Dandy!" I cried, is momen tary alarm, "let go! Don't bite him i" The dog lifted his dark brown, angry eves to mine with a look of intelligence. and I understood what they said: "I urged upon all, whether rich or poor only want to frighten the young rascal."

And Bobby was frightened. Dandy held him for a little while, growling savagely, though there was a good deal make-believe in the growl, and then, tossing the arm away, leaped back over the fence, and laid himself down by his ken-

"You're a very foelish boy. Bobby Rvan," said I, "to pick a quarrel with such a splendid old fellow as that. Suppose von were to fall into the lake some day, and Dandy should happen to be near, and suppose he should remember your bad treatment, and refuse to go in after you?"

"Wouldn't care," replied Bobby, "1

Now it happened, only a week after ward, that Bobby was on the lake m com pany with an older boy, and that, in some way, their boat was upset in deep water, not far from the shore; and it also happened that Mr. Howard and his dog, Dandy, were near by, and saw the two boys struggling in the water.

Quick as thought Dandy sprang into the lake, and swam rapidly towards Bobby; but strange to say, after getting close to the lad, he turned and went towards the larger boy, who was struggling is the water, and keeping his head above the surface with difficulty. Seis ing him, Dandy brought him safely to shore. He then turned and looked to wards Bebby, his young tormentor; he had a good many grudges against him and for some moments seemed hesitating whether to save him or let him drown.

"Quick, Dandy 1" cried bis master. pointing to poor Bobby, who was trying his best to keep afloat. He was not the brave swimmer he had thought himself.

At this the noble dog bounded again into the water, and brought Bobby to land. He did not seem to have mnot heart in his work, however, for he drop ped the boy as soon as he reached the shore, and walked away with a stately,

But Bobby, grateful for his resone, and repenting his former unkindness, made He came very near loosing his life through unkinduction dog, and the

good for?" said a cross old man to a lit- but to have no faith in a mother's word tle bright-eyed urchin, who happened to or any regard to her wishes or comstand in his way. The little fellow, as he mands—to hold out with dogged ous stepped one side, replied very gently: nacy, sure that in the long run lie would have his own way; and when all else failed, to be sulky and cry, and his

"Pa," said a little boy, as he climbed to his father's knee, and looked into face as earnestly as if he understood the importance of the subject, "Pa, is your soul insured?"

"What are you thinking about my son?" replied the agitated father. "Why do you ask that question?"

"Why, Pa, I heard Uncle George sa that you had your bouses insured, an you life insured; but he didn't believe you had thought of your soul, and he was afraid you would lose it : won't you get it insured right away?"

The father leaned his head on his hand, and was silent. He owned broad acres or land that was covered with a bountiful produce, his barus were even now filled with plenty, his buildings were all well covered with insurance; but, as if that would not suffice for the maintenance of his wife and only child in case of his decease, he had the day be fore taken a life policy for a large amount yet not one thought bad he given to his immortal sonl. On that which wasteth away, and becometh part and parcel of its own native dust, he had spared no pains; but for that which was to live on through the long ages of eternity, he had made no provision. "What shall it profit a man if he gain the whole world and lose his own soul?" was a question he cared not to ask. Now, as he sits in silence. his soul is stirred within him, and he mentally exclaims:

"Whas shall I do to be saved?" Wasted years, golden opportunities, unimproved, broken Sabbaths, a nag lected Bible, the warnings of friends, and the voice of God's afflictive providence unanswered; rush to his mind; and he finds no peace until he throws himself into the arms of Jesus.

Dear reader, have you had your soul

If you have houses, you have not neg lected to pay a premium to secure you against their loss by fire. If you have stock in trade, von are wise enough to have it well covered by insurance, and perhaps you have taken a policy which if will only be paid after your voice shall be uplifted. You are wise in making these securities; but have you made sure of that everlasting home offered you by infinite love? Have you secured that policy given by covenant and by oath, and bond or free, in "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come buy wine and milk without money and without price ?"-Chris-

TEACHING AND TRAINING. Wonder is sometimes expressed that persoas grow up to an ungodly or vi cious manhood, notwithstanding they have enjoyed the most excellent instruction. But good teaching is often more

than nullified by bad training. Home counteracts the Sunday-school. Mother's Treasury illustrates this: "Give me some of that," said a peev

sh-looking boy of about seven or eight years of age to his mother, who was seated on the deck of a steamer in which lately happened to be. The mother had some eatibles in her hand.

"Hold your tongue, Peter," replied the mother; "you won't get it." "I want that," again repeated Peter with increased earnestness.

"I tell you," said the mother, looking at him. "you shall not get it; is not that enough for you? Go and play by yourself, and be a good boy."

"But I want that," reiterated Peter, beginning to sulk and look displeased. "What a laddie!" exclaimed his mother. "Have not I told you twenty times never to ask a thing when I say that you are not to have it?"

"I want that," cried Peter, more violently than ever, bursting into tears. "Here!" said the mother, "take

and be quiet. I am sure I never, in all my life, saw such a bad boy." Alas! poor boy, he had more reason, if he only knew it to complain of his mother. This same Peter grows np, probably, to be a selfish and selfwilled young man. His mother sees it, and saffers from it but she wonders how such a temper and disposition could show themselves in her Peter, and consoles herself with the thought, that whatever is the cause of so mysterions a dispensation, from no fault in her could it have come, nor "from want of telling." That day in the steamer, for instance, Peter was provide bly taught many more lessons even than son it days him will not soon be for not to ask things which, on a mother's But while thus taught a number of du-"Ger out of my way-what are you ties, to what was he trained? To what

erceive that there is some differen between teaching and training? The one is Instruction, but the other is Education

THE FIRST PRINTED BOOK. It is a remarkable and most interestin

fast that the very first use to which discovery of printing was applied was the production of the Bible. This was accomplished at Menty, between the years 1450 and 1456. Gottenburg was the inventor of the art, and Faust a goldsmith furnished the necessary funds. Had it been a single page, or an entire sheet, which was then produced, there might have been less occasion to have noticed it; but there was something in the whole character of the affair which, if not unprecedented, rendered it singular in the usual current of human events. This Bible was in two folio volumes, which have been justiy praised for the strength and beauty of the paper, the exactness of the register, and the lastre of the ink. The work contained twelve hundred and eighty-two pages, and being the first ever printed, of course involved a long period of time, and an immense smount of mental and mechanical labor: and vet, for a long time after it had been finished and offered for sale, not a human being, save the artista themselves, knew how it had been accomplished. Of the first printed Bible, eighteen copies are known to be in existence, four of which are printed on vellnm. Two of these are in England. one being in the Grenville collection, one being in the Boyal Library of Berlin. and one in the Royal Library of Paris. of the fourteen remaining copies, ten are n England—there being a copy in the Libraries of Oxford, Edlnburg, and Loudon, and several in the collections of dif- worship of God, and this sansie will be in ferent noblemen. The vellum copy has been sold as high as £1300. James Lenox, Esq., of New York City, has a copy in his library, which was purchased by Mr. Davidson, agent for Messrs. Wiley and Putnam, at auction, in London, in 1848, for the sum of £500 sterling, equal to \$2200, independent of freight or duties. The custom house officers passed it free of duty in consideration of its being a curiosity. It is the only copy few weeks, and upon this side of the Atlantic.

Your every-daily toilet is a part of your character. A girl who looks like "fury" or "sloven" in the morning i not to be trusted, however finely she may look in the evening. No matter how humble your room may be, there are eight things it should contain, namely A mirror, washstand, soap, towel, comb, bair, nail and tooth-brushes. Those are just as essential as your breakfast, before which you should make good use of them, Parents who fail to provide their children with such appliances, not only make a great misteke, but commit a sin of emission. Look tidy in the morning, and after the dinner work is over improve your toilet. Make it a rule of your daily life to "dress np" for the afternoon. Your dress may or need not be anything better than calico; but with a ribbon or flower or some bit of ornament, you can have an air of self-respect and satisfaction that invariably comes with being well-dressed.

A giri with flue sensibilities cannot help feeling embarrassed in a ragged and dirty dress, with her barr nnkempt, should a stranger or a neighbor come in. Moreover, your self respect should demand the decent appareling of your body. You should make it a point to look as well as yon can, even if you know no one see you but yourself.—Household.

BEAR WITH LITTLE ONES.

Children are tronblesome at times, in asking questions, and should be taught not to mterrupt conversation in company Bnt, this resolution being made, we ques tion the policy of withbolding an enswer at any time from the active mind which must find so many nnexplained daily and honriv mysteries. They who have either learned to solve these mysteries, or have become indifferent as to an explanation. are not apt to look compassionately enough upon the eager restlessness on the part of children to penetrate causes and trace effects. By giving due attention to these "troublesome questions a child's trnest education may be carried on. Have a little patiance, than; and sometimes think how welcome to von would be an interpreter, if you were anddenly dropped into some foreign country.

where the language was for the most part nnintelligible to you, and you were bursting with curiosity about every strange object that met your eye.

Iv first is in maiden, but not in annt.

My third is in cloud, but not in air.
My fourth is in beach, but not in pe my fish is in hurry but not in fast. My sixth is in first, but not in last.
My seventh is in prize, but not in ring.
My eighth is in whistle, but not in sing.
My ninth is in drop, but not in sink.

My tenth is in pen, but not in ink.

My last is in calling, but not in name.

My whole was a priest of ancient fame.

Absorbed of our sease It has no blin Bours of Trinavent

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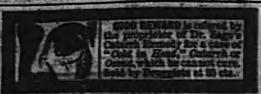
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BOARD OF MANAGERS. ARE. 5. The Board of Managers shall have power to appoint its own meetings; elect its power to appoint its own meetings; elect its own Chairman and Secretary; appoint an Editor of ite papers and publications; Standing and Special Committees; also, its Agents and Colporteurs; fill any meancy which may occur in its ewn body, or in the office of Corresponding Secretary or Treasurer; enact its ewn By-Laun; (Provided classys, They conferm to this Constitution); assign the duties of the Corresponding Secretary: arrestintend all publications of the Society: actabrium Demonitories; and in general Society; cetahnan Depositories; and in general to watch ever the intercets and transact the business of the Seciety. Seven members shall constitute a querum, who shall receive a liberal compensation for the time given to the Society's business.

All kinds of CAST IBON AND HABDENED STEEL PLOWS, DOUDLE AND SINGLE SHOVEL P

TREASURER. ART. 6. The Treasurer shall give bends to such an amount as the Board any appoint; shall be under the direction of the Board; and Mall make an Annual Report to the Society. MEETINGS.

ART. 7. The Society shall meet annually, at such time and place as the Board of Managers may appoint. Special meetings of the Society may be called by the President or Corresponding Secretary, upon application of the Board of Managera.

MLIGIBILITY TO MEMBERSHIP AND OFFICE. Ang. 8. No Officer, Manager, Agent or Cel-perteur of the Society shall be eligible to office. or to a vote in the election of the Board of Managers,. except he be a member in good standing in some regular Baptist Charch, saless such a privilege be specially granted, and annually, by a two-thirds vote of the Board of Managers. ALTERATIONS OF THE CONSTITUTION.

Anz. 9. Alterations of this Constitution proposed at a previous Annual Meeting, or recommended by twe-thirds of the Beard of Managers, may be made at the Annual Meeting by a vote of two-thirds of the members present. OFFICERS FOR 1872.

J. R. Gaaves, Presidents:

Fice-Presidents:

G. W. Griffin, Tenn. J. P. Cook; Mo.

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M HeMarth, H O Herndon, A G Raines, Eld J Dunagin, R Thompson, M F Locke, S M Harriman, W P Magee, Kld W M Tipton, J S Haynes, Mrs AT Chapman, JM Wood, WT Ussery, F G Slay, Miss V Billingsley, N M Monereif, W A Heard, Was Hagille, W G Lancaster, M C Williams, C G Callicott, Thos Seaton, Mrs S B Bansom, JP Panton, JJ Green, JJ Sledge, J J Nash, J T Heplin, B A Beadle, P Stribling, L JJordan, J P Farrer, J S Wood, W H Parmer. B B Owen, Mrs V Rice, J D Burt, L B Fish, A J H Borders, J H Hall, J A Wiley, C J nau, K P Hall, T U Pearsall, E W Dunagan, M Mo-Murty, A G Wood, J B Hawkins, S K Tygret, J A Wiley, N M Carpenter, J G Burges, W Haley, W Celling, W P Johnson, John Bodman, E Murrell, Mrs V S Baird, G W Thighan, M. Jenss, W B Haslezrove, S K Bevels, D H Whitesides, J Finney, Jane McCaleb, P H Whitesides, J Finney, Jane McCaleb, P H Glassian Street, Laborated and retail drugglists. No. 840 Main street, keep a full supply of all articles in their business, and we are confident that better bargains cannot be had in this city, and we know that eleverer and more accommodating gentlemen cannot be. Call on them.

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MEMPHIS, TENNESSEE.

We are in sympathy, not only with the brethren in the ministry, but with the afflicted families, for we have been that road; but this brother's death was unknown to us. Had any one sent obituary we should have chearfully

the writer, into the fellowship of the Bloa Church, was married to Miss Juliet Halliburten, daughter of W. H. Halliburten, DeWitt, Ark. He died of pneumonia after an illness of twelve days, January 26, 1872. He was much devoted to the Sunday school. He dred perfectly resigned to the will of the Master, leaving a fond wife and four children—three sons and one daughter—and an aged father to mourn his loss. Oh Lord, come nigh them, and lighten, by thy presence, their heavy load, remembering that "the Lord gave and the Lord light taken away," and may they be enabled hath taken away," and may they be enabled, by divine grace, to say, "blessed be the name of the Lord."

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