Elder Lipscomb's Seventh and Last Speech

EXTLEMEN MODESATORS :- My friend has, some one else. I have never said "we hours after the 'good confession' has been false. made." I would just say I recognize this But before entering upon the considerato be an evn practiced among us, and tion of the texts upon which he relies to support his affirmation, I feel it due to myout of his own teachings—teaching men to self and to the question before us, to no neglect beptism-and some of my brethren some few of the rambling and confused have not got rid of the old leaven yet. 1 statements of Mr. Lipscomb in his last believe faith brings the faith of a man in speech. I shall do so in the following order: Jesus. But, according to Mr. Lipscomb, the contact with the blood of Christ. I know 1. He says he never said "we come in conthis is a strange sentence, but it is in the tact with the blood of Christ in the water." tism brings an individual into that state in as he does not disavow the teaching of his which the blood of Christ can parcion him brethren respecting the statement made by all the fathers believed faith and baptism to myself. It is very apparent that he denies inseparably connected. Now, do not having said this, for the purpose of blinding turow the blame to us for the delay in bap- the audience to the damaging statement in tizing those confessing, but let the blame that they compel men to pass through the lay at your own door.

with you that every person must come to stronger terms, if possible, but in different baptism relying on the name of Jesus Christ. phraseology.

I do not hold that one is converted until he He affirms in his last speech that "bapuse obeyed—until he has submitted to all tism brings an individual into that state in the canditions laid down.

trouble by connecting remission and the not avail without baptism! giving of the Holy Spirit. These persons 2 He charges me with having mid "one saith leading them on unto obedience. He what I never said. whom received the Holy Spirit

dience to Christ does not degrade Christ at that baptism is THE act in which we conseerate ourselves to God: I hold that baptism ; THE proof—the sest—of our consecration. and when we consecrate ourselves to Jerus. he makes us his children by baptism.

Not by works of righteousness which we renewing of the Holy Ghost.

Baptism is the -answer of a good con-valvation are against him. science," because our conscience commends 4. He charges me with perverting Mr. us for obeying God's commands.

and consecrate themselves to Moses: the never did." is a general law, and so in salvation. I be an evil practice among us and deplore its comb, the Pentecostians, in peing baptized, nify simple remission of sins. If these gen- the latter. know my friend will appear to your sym existence; but," says he, "the evil grows submitted to a rite which was declarative of themen had considered the next verse, they ... Peter in order to guard the Jewish Chrispathies, but I state this: Bantists maintain out of his [my] own teaching a fact which already existed; it declared would have saved themselves from the error that no nerson can come into the kingdom men to neglect baptism and some of my their death to sin, and of course their freedom of making the "washing of regeneration."



BAPTEST MEMPELLS,

MEMPHIS, TENN., SATURDAY, MAY 4, 1872.

GENTLEMEN Manuagers In closing the ome in contact with the blood of Christ in discussion of this proposition, I shall notice the water." My opponent has said one Mr. Lipscomb's proof text as briefly as posthe water." My opponent has said one Mr. Linecomb proof text as arried y as prelation he makes repentance and paptism could not enter heaven without baptism, sible, for I think all unbiased parsons here sustain the same relation to remissions of sins, the is trying to secure the favor of Pedobap already perceived that his position is both tists. He has declared that I said no one illogical and unarriptural and that raine is we repent for. Viz. the remission of sins. could enter the third kingdom without going supported by the clearest Scriptural testi. He also contends that at means "in order through the second kingdom. If he can mony. Our positions are contradictory, to He means to say that baptism with through the accord kingdom. If he can mony. Our positions are thus take Mr. Campbell's language out of its hence if mine is true his must be false. It repentance is for, that is, necessary to the connection, and pervert it, so can be take will be needless, therefore, to give much time remission of sing; thus remission depends to what has already been disproved, and we on baptism in precisely the same sense in connection and so pervert it. He says that only consent to notice them at all upon the which it depends on repentance. "and a conwe cannot believe baptism to be of such im- ground that many persons are not familiar nection is thus established between them of portance, although we so teach, or we would with the law that if one of two contradic not defer baptizing in some cases for several tory opinions be true, the other is necessarily all cases (previous exceptions aside) con-

the same relation to eternal life, or to

exact words of Eld. Lipscorab.—Rep.] Bap. What does this negation of his amount to, water to Christ. But, notwithstanding his I will say to you, my friend, in regard to denial, he is so true to the faith of his fathers your criticism on etti, in Acts ii 38, that I agree that he avows the opinion of his church in

which the blood of Christ can pardon him. My friend says I make Peter contradict This means that the blood of Christ canno himself in the 10th chapter of Acts. Let us avail in the perdon of ains without baptism.

ad already become Christians and received could not enter heaven without baptism." the Spirit after baptism. These Gentiles I will not characterize this statement as it believed by hearing through the Word: this deserves, but simply say no attributes to me

challenges me to show where unpardoned 3. He says I am trying to secure the favor people ever received the Holy Spirit. I of the Pedobaptists. Here he insinnates refer him to Balaam and his ass, both of that I am bidding for the favor of other de-Spirit before haptism is no proof of their bility, and many of the heathen, Pedobapall. Dr. Criffin takes the strange position salvation. Mr. Lipscomb's friends have su-referred to in Acts ii. 38 came to baptism tive of it. (Rom. vi. 4, 5.) perior knowledge of duty to other people; therefore, while God will save the ignorant, he will not save those who are Campbellites, according to Dr. Hopson, unless they go into the water. I will state that men increase the terms of salvation hy hearing Mr. Lipscomb or his prethren presch. Men can be have done, but according to his mercy he saved with less difficulty when they have not received their instruction. Are my conclusions correct? Let Mr. Lipscomb deny Here Fanl declares we cannot be saved by them, with the statements of Messra. Campar own rightenumers, but by the "washing of hell and Lard before him, if he dare. Such regeneration and the renewing of the Holy insinuations clearly indicate a consciousness Ghost." In I Pet. iii. 21, the word trans- of the inconsistencies of his church, and lated "figure," should be translated anti- that all those who rely upon the merits of type, and the antitype is water baptism, Thrist and not npon their own deeds for

Campbell's language. Mr. Lipscomh seema Now I will notice a type. There were really unacquainted with his Brother Campdeliverers: Moses and Christ; both were bell's opinions, and yet he often charges me brought up under circumciaion alike; both with misrepresenting Mr. Campbell. I will came to deliver from oppression. One brings call upon Mr Linscomb to make his charge the people to the Red Sea, and when by good by the proof. If he does not do tlus, God the way is opened they "go forward" he stands before you accusing me of what I

There are two thmes in the above quota- the gospel what circumcision was to the Jew.

be wrong. This, friends, is the only are in danger of perdition while they make connected with baptism for truth; come and stand upon it. Hold fast to the truth, and, at the last day, in the generality, your hearts shall be disconnected, while they are in the bright fields with joy. There in the bright fields of herean shall you receive joy and happing the same without a sorrow, never new many in him. You know the last of the same without a sorrow, never the same with a same without a sorrow, never the same with a same without a sorrow, never the same with a same work of righteousness. (See Matt iii. 15.)

Then, he does not save us by haptism for the same of some same with a sorrow of the same of th

that this passage teaches that baptism is in a nature so permanent that remission is in sequent on baptism, and never precedes it. (See Lard's book, p. 193.) I deny that repentance and baptism sustain

remission of sins. We are baptized into the

brothern there too. It will be pleasant and by your

name of Christ, but we are nowhere commanded to repent in the name of Christ passage in question must be read after this manner: Repent, every one of you, in the name of Jesus Christ, in order to the remission of sins; and be baptized, every one of in the name of Jesus Christ, in order to the remission of sins. This, however, will not accord with what Peter said. Peter did not say "every one of you repent." "Every one" is not the nominative to the verb believe. He explains the passage as though Peter said: Repent ye, and be baptized in the name of Jesus Christ. Mr. Lard has it: "Every one of you repent and be baptized." Acts iii. 12: "Repent and be converted." John i. 7; Heb. ix. 14; Rev. i. 5) The relying on the name of Jesus Christ But here I must remark he admits a truth and every person must come to baptism relying on the name of Christ Jesus." In this he converted until we have submitted to all the conditions laid down." Here he denies the truth which he admitted. In the first place, he makes man rely on Christ; in the second. he makes bim rely on Christ and what he can do. To rely on one is to lean on or rest Then the persons referred to in Acts ii. 38 God, and relied on or trusted in Christ Jesus as one who was both able and willing to power to keep us ont of Christ!!! save them. We will now illustrate the use and design of baptism in the case under by works of righteousness which we have By faith Noah, being warned of God of righteousness which is hy means of faith and consideration by a statement of Mr. Lips done, but according to his mercy he saved things not seen as yet, moved with fear, pre- this righteousness Abraham has before he comb made in this discussion. He said, you us, by the washing of regeneration and the remember, that circumcision was to the Jew renewing of the Holy Ghost. Mr. Lips-became heir of the righteousness which is a seal of faith. (This is not true.) So was comb, and his brethren, make this passage by faith. other leads the people through faith and re
5. He replies to my statement, in which I baptism under the law of faith. Circumcis- give them support by making the phrase Baptism is also a figure of the same thing pentance to baptism where they consecrate said his brethren could certainly not believe ion was a seal of the righteousness of faith "washing of regeneration" mean baptism. This is proved by Rom, vi. 3-5. Our descent themselves to him. When several condi-baptism so important as they claimed or to Abraham, a righteousness which he had Mr. Lard, in order to do this, converts the into the waters of haptism implies our pre-tis to the penitent believer, nuder the law of tions are commanded to secure an object, they would not defer it for several hours, or before circumcision noun "regeneration" into an adjective, thus: vious death to sin. So Christ's descent one can only secure the and desired by even days, when one had made the "good attested or witnessed a fact which existed "Regenerating washing." The word "saved." into the grave implied his previous death for to him a sign of right courses of faith; but complying with ALL the conditions. This confession," by saying: "I recognize this to before the seal. So, according to Mr. Lips- he interprets, as he did Mark xvi 16, to signify; therefore, the former is the likeness of those they immerse have not this righteens.

Have loovener of the New Testament does not

from the guilt of sin. So if baptism is under

own admission, the persons addressed by Peter were par loned before baptism, hence

Griffin's Seventh and Last Speech on Second I now come to his proofs, and I will first will; if unbiased, he will say I am right ekches means to pour out; to shed bloom consider Acts ii, 38. Mr. Lipscomb claims The next proof text to which I invite at Will the gentleman contend that God por ention is Acts xxii. 16, "And, flow, why tar" out baptism when we through Christ? I may wash away thy sing calling on the name of tion mean? You must remember, my the Lord." Mr. Lipscomb insists that this friends, that I am in no war bound to answer Scripture supports his position—that bap this question. Mr. Lipscomb has presented tism is the condition upon which Paul's sine it in proof, and he should explain it, not perwere forgiven. I have some objections to vert it, as has been done by his brethren the temehings of Christ and his spostles, and

possible to account for the fact that in all of him by giving him a new heart, and cleans tion is inadequally unphilosphical and an calion there is not one word about baptism. distinct that they cannot be expressed by the baptised for the remission of his sins. The many passages with marked distinctions. I will the rite of baptism without, repentance and 21-31; iv. 2, 10, 23; v. 1-2; x. 1-10; Gala25, 26; Jer. xxxi. 33, 34; also Heb. viii
3. The system character do that which is
tians, and Eph. ii. 8, 9, could not regard a 10-12; x. 16, 17. These are the two things impossible; that is, to purify the heart of the could be thank Ged that be had baptized so "O, Jerusalem, wash thy mean from wicked before baptism. So it claims to purity the into that state in which the blood of Christ comb proposes to prove by "the washing of God. could avail in the remission of sins. I will regeneration " that baptism is in order to the 4. I have brought to your attention the fac he understood Ananias as Mr. Lipscomb and is 1 Pet. iii. 20, 21:

denies it in the same breath; for he says raised up from the dead by the glory of the Father, even so we also should walk in new-

the likeness of his resurrection.

is the Ekeness of Christ's death and resurrect places made with handa which are the of man. tion. If it is the likeness, it is not the thing figures of the true." Here, the Greek is the 8. This system makes Christ of success. itself nor the condition of entrance into the same. The word cannot have the sense of because it proposes to justify sinuers by state signified. It is then a symbol-Christ antitype in this passage. God gave Moses deeds of law. Gal v. 4: with confidence on one's ability and faith. died, was buried, and rose again. We are the pattern of these boly places on the Christ is become of no effect unto rose. fulness—to depend on or to studin. Relying buried in water, and raised agaio, as a like mount, and he made the holy places like whosever of you are justified by the law; ag on Christ Jesus, then, is trusting in him as ness of what he did. The result of Mr. them. These were, then, patterns of the are miles from grace. God's anointed to save us from our sins. Lipscomb's position is, that the thing is con- heavenly things. They were like figures, i. a. ditioned upon its akeness. Our union with figures of the same things. Like figures is not only not Christian baptism, but attests were deeply convicted for sin, repented toward Christ is conditioned upon a rice. This is the correct translation; antitype is not true, for they say it is under the SITUALISM without disguise. Man holds the Nosh's salvation in the ark is a figure of the

The next proof text is Titus iii. 5-"Not through him. (See Heb. xi. 7.) ion from Mr. Lipscomb which demand it is a sign of the righteousness of faith thing is converted in one which signifies a of a good conscience toward God." which existed before haptism. Therefore I quality. They not only do this, but assume Mr. Campbell says: "Immersion saves claim that, and according to Mr. Lipscomb's that as proved which needs the proof; hence, not by cleansing the body from its fifth, but they reach their conclusion by perverting the conscience from its guilt." (Christianity I doubt not but an honest delust the Scriptures, and in violation of the laws of Restored, page 221.) Peter, however, did fatal as any other, if not more so

this view of this passage, and will state them from Mr. Campbell down to Mr. Lipscomb in the following order:

Therefore, while I attempt to answer, I wish it to be understood that it is, on my part a 2. I have shown you that they miscon-Paul to be baptised in order to the remission gratuitous work. Man needs two things in of his sing, it was also needful for all other order, to salvation. He must have a new that what they call repetitions and believers. But if this be so, it will be im- hears, and be cleansed from sin. God saves simple change of conduct; that their defin Paul's writings on the subject of justifica ling him from sin. These two works are so author of the following Scriptures, Rom. iii. simply refer you to some of these: Ea xxxvi. faith.

found in the fact that repentance is of the moral man. Baptism is a significant are saved by baptism, we are saved by a is baptism or damnation! The man; though universal obligation, and is, therefore, a moral ordinance, and the element in which it is figure. Paul speaks of it as a likeness, yet pure, begotten of God, born of the Spirit, is duty, while baptism is neither. Baptism is performed is also significant. It points to the gentleman is contending for a real salva- eternally lost if not baptised. a positive command, and is obligatory only or symbolicable burial and resurrection of tion by a real act as a condition. The pas- 5. I have shown that those who are not all who heard him to repert; but only such The water is symbolic of the cleaning from Nosh and his family were saved in the ark taking the hame Calistian and heard him to repert; but only such The water is symbolic of the cleaning from Nosh and his family were saved in the ark taking the hame Calistian and heard him to repert; but only such The water is symbolic of the cleaning from Nosh and his family were saved in the ark taking the hame can be a second or the cleaning from nominations. And why this insinuation? as obeyed the first sommand were required sin we realized from the blood of Christ. by water; and as the ark saved them by members of their congregations, and the Again, I refer him to Caiphas who prophe. Simply because I charged that his brethren to be baptized, for only they who gladly received. Then we are washed from sin by the blood water, so baptism eaves us by the resurrection too without baptism. when unpardoned. So you see the taught that God will save infants and idiots the word were boptized. He cannot dispute the of Christ in fact. We wash away our sins in tion of Jesus Christ. The analogy is seen 6. I have shown that their immersion is mere fact of a person's receiving the Holy without baptism on account of irresponsi- correctness of this interpretation; I demand baptism in form. In the one there is the in the fact that Noah's salvation in the ark not Christian baptism, by proving that only that he either accept it or deny its correct- reality, in the other symbol. In the former, was a figure or type. So baptism is a figure those who are dead to sin (death to am being pardoned, as my opponent would have tists and Baptists, without requiring them to ness. Now, Mr. Lipscomb, let us have a something is done for and in us; in the late or type; hence, it is called a "like figure." means freedom from the guilt of sin), are to you believe in the care of Cornelius and his be immersed in order to the remission of direct issue. Now, let us take his admission ter, we do something. What we do springs Mr. Lard contends that this passage ought be buried with Christ by haptism. Those their sins, on account of ignorance! (See that my criticism on elli with the dative is from what is done for us. The symbolic is to read thus: "In which (ark) a few, that is, they immerse are not freed from sin, and I do not deny that faith is the procuring Lard's hook, p. 236, also Christian Baptism, correct; that baptism in the name of Christ conditioned on the moral change wrought in eight souls were saved by water, which also therefore are not dead to sin cause of salvation; but I submit that obe- pp. 557, 558.) How fearful is knowledge is a baptism founded on the acknowledge us, hence baptism points to a state of heart now saves us in its antitype, baptism, which Hence, I declare their repentance. faith when it makes essential one more term of ment of his name, or that the persons or mind called death to sin, and is declaration consists not in putting away fieshly impurity, and baptism to be unscriptural. but a seeking a good conscience in God." 7. I have also shown that they condition

resurrection of Jeeus Christ and salvation

tians, to whom he was writing, against a mistake into which they were liable to fall, tells them "that it is not a putting away the filth mean baptism. In order to their interpretation a word which signifies a substance or of the fiesh; but it is," he asys, "the caseer

us. He tells us God does not save us by certain obligations. We have been buried who is the en ustify or allow the rendering given by Mr. works of righteousness which me have done, with Christ by baptism into death; that, to every one that believeth. I

enswers. "I will." And bentiam is the ages to live a new life. In the act he fenses to have a good constitutes toward G I have now considered in the shall be in roof-text and have found that they a him no suppost whatever. I have also support his system by taking them out of a riest thou? Arise, and be baptized, and be asked what does the washing of regenera scholarly interpretation, and by a total washing of regenera. regard of the true logical methods of invest

1. I have shown you, my friends, that the elder and his brethren are not agreed upon

ve the nature of both repentance evangelical, and what they call faith is simple conviction that what the Bible says He nowhere taught that a man must be same phrase. Hence, they are expressed in is true, and therefore they bring a sinner in.

deed of any hind on the part of man as a of which Paul speaks in Titus iii. 5: The love of sin and to enable it to rejoice with condition of femission of sins. The man washing of regeneration is the cleansing joy unspeakable and full of glory before these who preached as Paul did at Antioch, in from sin; the renewing of the Holy Ghost blood of Christ as applied. The spinish Pisidis (Acte xiii 58, 39); or could say he was is the giving a new heart, for writing teaches that code in the water can attack to be the code in the water can attack to be the code in the water can attack to be the code in the water can attack to be the code in the co did not understand the passage as Mr. Lips- tles being Lews were accustomed to this also teaches that the heart must be parished comb does. If he did, Mr. Lipscomb, how phraseology: "Wash you, make you clean." of its love of sin, and delight in heliment few? I think, six, Paul would, were he here seed." The word "wash" is sometimes ex-to-day, be awared at the statement that he changed for created in a clean heart. These utterly impossible and, contractions as thanked God Bust te had baptized so few all refer to inward washing yet Elder Laps. clear and distinct teachings of the land of the

here state that the writings, the preaching remussion of sins that their system teaches that no man is past and conduct of Paul are all inexplicable if The next and last proof text I shall notice under the water for the purpose of raccounts. life, but for the purpose of enjoying the life Both percent Peter's language, for he changes the nominative and number of the accord verb: and surely there must have been some with an unmittakable distinctness that it is the design in this for he did not so speck in the distinctness that it is the where saved the immersed of the "enjoyment" of what; The like figure whereunto even haptism already possessed; that the man baptased Here both yerbs are in the plural, and have the same nominative. The reason why he body is washed with water. The one is real, good conscience toward God) by the same no hetter has in fact no reinciple. good conscience toward God) by the resur. no better, has in fact no principls that he changed the nominative after the word the other symbolic. The blood of Christ rection of Jesus Christ.

does not possess before baptism; yet he is affects the heart—the water the outward, not Peter calls baptism a figure. Then, if we lost for not enjoying what he possessed?

on pemtent believers. Peter commanded Christ, and our union with him in there, was under the design contains an analogy. Christian in their opinion, become such by

Therefore we are buried with him by bap- (See his book, page 214) man's salvation upon the observances of a The Greek untitypon implies two figures rite, and therefore upon what man can do alike in their signification. Antitype is not a for man, and that they thus place the eter faithful translation, for it signifies not the nat destiny of the souls of men into the ness of life.

For if we have been planted together in type, but that which is typified. This the hands of men. This is rithalism: This available in type, but that which is typified. admits the truth, but he says "we are not the likeness of his death, we shall be also in Greek word does not signify. To make this tem makes every immerser a priest, withassertion good, we will refer to Heb. ix. 24: out whose co-operation God does not, can-It teaches us the meaning of baptism. It "For Christ is not entered into the holy not, according to their gospel, zemit the side

9. I have proved that their immersion law of faith. What circumcision was under the Jewish law, circumcision was to Abra ham, a seal of the righteousuess of faith, or a own showing, their immersion is saids to attest a fact which has no existence. If it faith what circumciaion was to the Jew it is ness therefore they have the sign without the thing signified; hence their immersion.

2 Tim. ill. 18. 2 Pat. 1. 21; ill. 16. Luke xxiv. 64.

He has revealed himself as the Father, and there, and Sharon, a few miles in the counthe Son (or the Word), and the Holy Ghost, try. These church

in his likeness; hence, by nature, there is in Passes are due to Bro. D. E. Mitchell, of evil; and, all are children of wrath, justly ere and renewals. imposed to death, and other miseries, tempo- Mr. Priman Chunch, Union County.—We'

4. The only way of deliverance from this Saturday. They rescinded two articles of God, who murseulousdy took upou him church to be taken on oath; the other re-

5. All .who truly believe and obey the gapel were chosen in Christ "before the may the Lord prosper it! ndstion of the world" by him who see the end from the beginning; and in conse quence, not of their own merit, but of God's by the Holy Spirit, without whose infinance

Hob. f. 4. In. mivi. 10. John iii. 6, 8; i. 12, 13, 1 The Preservation of Saints.

6. Kolking can separate true believers from the love of God; but they will be "kept by the power of God through faith unto salvation." the sure and final proof of their being true bahevers consisting in the conand of their attachment and obedience to Christ till the close of life. 1 Pet. i. v. Jeks z. 27, 28; viii. 31. Col. i. 21, 22-

Heb. iii. 14. Matt. univ. 18. I John ii. 19. The Church.

7. A Church of Christ is an organised A Pastos, who has been raising a little essentialing of persons renewed by the Holy meney for ministerial education, writes: Sairit bantized upan a confession of anion "Money appears to be very scarce. I am with Christ, and sovenanting to witness the inclined to think if action should rise to sith and keep the commandments of their fifty cents or one dollar per pound, that it Divine Head. To his church alone Christ has committed the preservation of his money for benevolent purposes." gaspel in its purity, and the promplession of

7 Pat. S. v. Acts il. 47: viii. 12. Epb. i. 22. The Ordinances.

8. The ordinances of a Christian church are Bantims and the Lord's Supper. Baptism is the impossion of professed believers in Chrast not in order to the remission of ains, but to daciare their death to and freedom from sin; and is a prerequisite to the preaching work. In a private letter he writes: "If less feel that they ought to be supported of the gamel, church membership and com- the college is not saved, it will be because and so they ought; but it will be much more munion at the Lord's table. These ordi- the brethren so confidently believe it will be nances belong to the church, and should only be administered by her officers to those she deems qualified to receive them.

Participation in the Lord's supper should be confined to the membership of each local 'wait and see.'" Right here lies the ground church, ur to those members of other of our fear. So many think it will be saved churcher specifically invited by it—their faith without their assistance, that they decide to and walk being avouched sa correct.

The august, no more than baptism, anay by ministers to those whom they deem qualified st. III. 6. 18: xxviii. 19, 20: xxvi. 26. 38. 1 Cer-

ziv. M. M. Acis viil. IR, St. Mom. vi. 1, 12. Col. ii. 13. 1 Pet. III. 21. Acts II. 37, 42. The Lord's Day.

as the Lord's day, or Christian Sabbath. John xx. 19, 28 1 Cor. xvi. 1, 8. Acts xx. 7. Rev.

The Resurrection of the Righteous 10. There will be a resurrection of th righteous desd prior to the advent of Christ, who, with the living saints, will be changed in a mumeri, and canght up to meet the Lord in the air, to appear with him at his to say that brother knows something of the coming and judgment and punishment of doctrines and doings of his denomination. the persecuting nations.

Dent. xxxIII. S. 1 Thes. iv. 13, 18. Zech. xiv. 5. Thes. i. 3, 13. Jude niv. 8. 1 Cor. zv. 51, 55.

Il. At the esning of Christ he will judge and destroy the nations that have persecu- March 22, and during that time we had rain ted his people, take to himself all dommion and rule and sitting upon the throne of his salts of the meeting were: the church will ruis with his saints over all for one thattiand years.

The Judgment of the Wicked. 12 At the close of the one tho dead will be raised, and, with "th nsigned to the punishme

Ber. 22.7, 13. 2 Pet. III. 7, 10, 11. The Heaven of the Saints. ter this earth shall have been pur

### Mississippi Department.

moved from Louisians to C Miss, and taken char hes have been for some me in respect to Divine essence, what years under the pastoral charge of Bro. leave listinction there may be in some re- Webb. Bro. Tucker has an interesting field in of labor. Sharon is probably the best and this work in the Lord and the seal of his Bout. vi. 4 | most efficient country church in the State | epostleship. He tells there, too, that while Rem. in A. . . We most cordially welcome Bro. Tucker to he was among them, though it was his right 2. Man was created hely; but, by wilful will at once feel at home among the Esptists or fall from that state: because of mississippi, and that he will favor our spiled and becat all kin children readers with frequent communications.

as no holiness; but we are all inclined to Wallerville, for a good list of new anbacrib-

had the pleasure of visiting this church on the and wanted, I was chargeable to no man third Snndey in April, and Saturday before. We were pleased with the manner in which brethren which came from Macedonia sup they attended to their church business on state of guilt and samiconnation, is through their rules of decorum—one requiring the vineriaas suffering of Christ, the Divine Son evidence of persons not members of the sur feel, and whom God hath set forth to goiring brethren to report their reasons for ation through faith in his blood; any failure to attend conference. There "ap loved the world that he gave his was a good attendance of the brethren, and only begetten Son, that whosever believeth they seemed to be interested in the affairs in him should not perish, but have everlast of their church. On Sunday the congregation was very large—could not all be seated Isla i, 14. Lifts i. 25, 36. Acre iv. 12. Ress. iii. 20, in the house, and they seemed to give respectful and earnest attention to the preaching of the word. This is a good church; But in every age since the "beginning of the

ARREVILLE.—Bro. H. L. Finley writes from this place: "We had a very interesting meeting the fifth Sunday in March. As as and grace, they are regenerated was expected, sur editor-in-chief was with us and preached two of his best sermons. nous would ever be influenced to repent which were well received by the large portion of the congregation. Some mocked, and went away effecting to be mad, but you know that class came for that purpose. Prof. Martin came in on us rather unexpectedly, consequently we did not do as much to save the college as we ought to have done. Bro. Graves gave us the privilege of taking an interest in the Publication Society, and thirteen shares were taken. I think our cause is looking up in this sec- Paul's tent-making as a pretext to justify tion. We have service twice a month here, them in gratifying their love of gain. They and a tolerably good Sunday school, with an may thus justify themselves before men, South? Now, we admit, with deep paln, of the portion of Scripture read, or the upward tendency.

would be almost impossible to raise any

LITTLE THINGS.—A graduate of one of our it to all men by mimstars bearing its com most popular colleges, writing us, directed they may make money by it after a while, his letter as follows: "State of Mississippi, they are decelving their brethren. They Ripley, Eld. M. P. Lowrey." All should learn in the faraily, or if not, then in the and devote their whole lives to the cause of common school, how to fold and address a Christ. Doubtless nearly all of them are lettar. If not, then little things that have sincere in this; but in their zealous determibeen passed over up to college days cer nation to devote their lives to preaching tainly should be learned there.

> Paor. Marris still bravely pushes on his saved. I meet some who say they would little that they may preach, than to determine give one hundred dollars rather than see that they will not preach unless they are the effort prove unsuccessful; but as they fully supported. The lamented Manly and believe I will save the college, they will Crawford, and many other distinguished "wait and see," and we fear they will wait and see it pass from our hands.

THARES are due to Bro. E. M. Myrick. Unity Chnrch, Tippah Association, for informatism received through Bro. Parrott, that he will join Bro. Berry's volunteer company to be one of forty to raise \$1000. 9. The first day of the week is be ebserved Bro. Myrick has his twenty-five dollars ready. Whose name shall we enter next? Speak, brothren, the time is short. Who would not rather be one of the number to help save Mississippi College than to have who says "I will not preach unless I can twenty-five dollars out on interest?

A BEOTHER Writes: "I take THE BAPTIST, and do more, I read it." We will venture and that he is not an idler in his chnreh. VICEBBURO.—The following good news little, be it so. "Whether we live, we live from Vicksburg, furnished us by Eld. G. A. unto the Lord; and whether we die, we die Grammer, will be read with interest: "The unto the Lord. Whether we live, therefore, meeting commenced January 14, and closed frequently, and snow on two occasions. Re father, David, in Jerusalem as King and aroused to activity, the principles and prac-—ten by letter and sixty-three by experience and immersion. Many who, a few months Eden, faith as a polar star guiding them o'er the arid waste of life—with delight are toiling in the harvest fields, gleaning sheaves for the garner on high."

SYMPATHETIC PRESCRING, to sinner and d ple, should be plain, brave, bold, yet tende neart is better than denunciation beyon till be with them. Then cometing the same access to the heart which no unfeeling when he shall have delivered up his accompanied by that unction which them be shall have delivered up his accompanied by that unction which them be shall have delivered up his accompanied by that unction which them be shall have delivered up his accompanied by that unction which them be shall have delivered up his accompanied by that unction which them be shall have delivered up his accompanied by that unction which them be shall have delivered up his accompanied by that unction which them be small have delivered up his accompanied by that unction which them be small have delivered up his accompanied by that unction which them be small have delivered up his accompanied by that unction which them be small have delivered up his accompanied by that unction which them be small have delivered up his accompanied by that unction which them the small have delivered up his accompanied by that unction which the main that the form the small have delivered up his accompanied by that unction which the main that the form the small have delivered up his accompanied by that unction which the main that the premises. The subjects of said endowing our college demand affections. With what deep interest children and affections. With what deep interest children and affections. With what deep interest children and affections. With what deep interest children the stories of grandfathers and this accompanied by that unction which the main the constant communion with definition of the whole subject to the subjects of a good moral will enlist their belief that the Convention and obtained the constant communion with definition of the whole subject to the subject to the stories of grandfathers and this, accompanied by that unction which the main the constant communion with definition of the whole subject to the subject to the convention of the whole subject to the subject to the convention of the whole subject to the subject to the convention of the whol

PAUL MAKING TENTS.

After these things Paul departed from Athens, and came to Cerinth; and found

a certain Jew named Aquila, born in Pontus, lately come frem Italy, with his

inued there a year and six months Eld. W. H. Tucker, who has recently reing to the people, and finally established a shurch there. A part of the time he labored with his own hands, as we have seen, and a part of the time he was supported by his brothren in other parts. A few years after leaving them he wrote them his first epistle, in which he reminds them that they were our State and to mer solumn. We hope he to claim a support from them, he had not done so. (See 1 Car. ix.) And in the alayanth chapter of his ascend epistle he reminds them again that he had preached to them the gospal of God freely, and tells them how he did it: "I robbed other churches, taking wages of them, to do you sarvice. And when I was present with you, for that which was lacking to me the plied." And he bossts that he has thus labored in all the regions of Achaia, which was a province, of which Corinth was the capital. The sum of the whole matter is, he helped himself some by the labor of his own hands. In this we learn a lesson profit able to ministers. It is clearly taught that ministers of the gospel ought to be supported that they may give themselves "continually to prayer and to the ministry of the word, whelly to these things, that they may not be entangled with the affairs of this life." gospel" there have been good, true and efficient ministers who were not thus entiraly supported. Under such circum stances true ministers have not refused his heart the love of souls and a burning seal for the cause of Christ will preach. If he can't preach much, he will preach a little

preach. The minister who has in and if he can't preach well, he will preach the best he can. If a minister, as a matter of necessity, turns his hand occasionally to some secular employment, that he may be enabled to preach, he does right. Paul set him the example. But Paul did not make tents for the sake of worldly gain. It is to be feared that ministers sometimes quote but how will the matter stand before him whe knoweth the heart? But our principal object in writing on this subject is to warn our young ministers of two extremes. Many young ministers who are in school read this paper; a large number of them are recelving assistance in securing their education from their brethren. If the object of these young ministers, in securing an education, is that profess that they are determined to preach. they should not be too certain that they will never "make tents." They will doubt creditable to them to do something else a ministers of the gospel who have gone to their reward, employed much of their valuable time in teaching. We think if a minister of the gospel is compelled to turn away from devoting his whole time to the ministry or other interests directly connected with the cause of Christ, his best employ ment is in the schools; he can do much good teaching and preaching. While the man who professes to be called of God to the great work of the gospel ministry condemns himself, and brings a reproach upon his calling by turning voluntarily to worldly employment for the sake of gain, that one make a living by preaching" is equally culpable. It is to be feared that both lack the true spirit that animated the apostle Paul. The true minister who commits his way unto God and walks by faith will glorify God, and if he does it by making tents a

MISSISSIPPI BAPTIST STATE CONVEN-

or die, we are the Lord'a'

TION. In less than one month this body meets tices of the 'sect everywhere spoken Bear in mind, it is to meet Thursday before against, hetter understood and appreciated, the first Lord's day in June. Shall we have the first Lord's day in June. Shall we have such discipline as they are. Parents force a full attendance? This is an important reluctant children to the common school meeting: let all go who can possibly do so. igo, knew naught of sins forgiven-now The two great interests of the Convention with peace as a constant great in the chamber of their hearts, hope take a bright winged — ph, pointing to the fields of Eden, faith as policy and the presence and wise connect of the brethren. Other matters of great imthe brethren. Other matters of great im- their pleasure to attend. If you succeed portance will be before the body. The sub- you must enter upon the work every Sabbati ject of transferring the Home to the Masons | with life and spirit; you must feel that you will be considered. We are sorry that the are working for Jesus, and enter upon your explanation of the Board's action, their de- duties with a prayerful, cheerful spirit. fense, and our own remarks on the subject Children love music, and will be interested were so long kept from our readers. It was in learning to sing the many beautiful not our fault. But there is due time for the hymns prepared for children. In your bitter one. The spirit of love, which, while prayerful consideration of the whole subject. lessons you should interest them by plain

would like to see a large number of lay throw your whole soul into the work, and, "HEAR, AND YOUR SOUL SHALL LIVE. brethren there too. It will be pleseant and by your smiles, your songs and your Rible profitable for them to strand, as well as for Blestrations, show the children that your that aged woman heard, stepping into the ministers. We need the presence and soul is in the work, and they too will become Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had counsel of the lay brethren in all our associations and came unto them. And because he was of the same cyaft, he remaised with them and wrought; for be their occupation they were tent-makers—Acts aviil, 1-3.

Cozinth was a heathen city, and Paul conhearts brotherly love and the love of souls affections. Let them feel, that you love drinks in the words, and her soul lies, in our Convention. We need the Lord with them, that you want to make them happy Despair, fisse, doubt, were gone. Peace, us. Let all pray earnestly for his holy and good, and you wield a powerful in hope, joy, filled her heart.

> Bro. Lowsey:-You will please answer through THE BAPTIST, at your earliest conenlance, the following question: When and where do Baptists teach that the

kingdom of Christ was set up? I and you will my it was programite; had when we it completed and fully examined? Very Boonville, Miss., April 11, 1872.

Arswar.—We are only responsible for our own views on this subject. We believe the kingdom of Christ was fully established when rendered the lesson irksome and uninterest he chose his twelve disciples, and "they left ing. Try again; yes, try again. Erase from TO THE FRIENDS OF MISSISSIPP all and followed him." We have then and year banner "I am't," and inscribe upon it there the King and his subjects, hence a "With God's blessian I will succeed." Study kingdom. As proof that Christ was so and pray for snoceas, and gird on the armor knowledged to be king before his cruelfixion, of God; peopers yourself for the work, and see Luke xix. 37, 38; John xii. 13-15. As labor in faith for its accomplishment and proof that he professed to be a king before you will sacosed. Some churches say we his crucifixion, see Luke xxiii. 2, 3; John have no one that esa conduct a Sunday xviii. 36, 37. The New Testament abounds school. This is a sad mistake; "where that other churches halped Paal some, and with passages showing that the kingdom was there is a will there is a way," and if yen will in existence before Jesus was cruelfied.

TIT FOR TAT. In the Macedonian and Record for March we notice an article. headed "The Whites the Whites! of the Great Southern Centers! Then follows an extract from the letter of a gifted Northern brother in the South, who, among other things, says: "We hear much about the South's ruin, financially speaking; but oh, my brother, its moral ruin is far greater." Then the editors say: "His views are ours." Very well. With this view of the condition of "the great Southern centers" and the whole South, who can blame the Home Missian Society and all the Christians of the highly favored North, if they withdraw their efforts from homefrom the great Northern centers, and come and try to save us? Why should they not lose sight of the isms and hereeies of their own land? Why not forget the ten thousend forms of vice, the dying churches, the neglected millions and the multiplied thousands of their own population who scarcely ever heard of the Baptists, in order that they may illuminate the dark centers of the that our Southern centers are not what the should be, and all over our land we have vast numbers of great sinners; while none of our people are as good as they ought to be. Bat is our hope in these "gifted Northern brethren?" Is this the only chance for us? They will have to go up and possess their own region before some of us will be able to see it. "Young man, go up into the mountains to the town of Ripton, and set that town and all the region around in a blase of light. then we in the dark valley will see the light and send for thee; but if thou dwellest along in the native darkness of Ripton and

the darkness around thee still increaseth. we in the valley shall not see how thou canst bring the light to us." We verily believe that there are thousands upon thousands of good Christians up North, but not half as many as there ought to be We also believe that there thousands of good Baptist Christians up there, and we rejoice in all this; but there should be hundreds there to where there is one. We would not object to a neighbor who might tell us of the bad habits of our family, but we should insist upon his putting his own house in order before he reproached ours. "Thou that sayest another shalt not steal, dost thou steal?" Think of a man whose field is overgrown with weeds and grass, going reproschfully to stake off that of his neighbor or see him leaving his own farm while it is wasting for work, in order to lend an unpidden hand to ethers who are in no worse condition, announcing to them at the same

cause they are so mean and lazy! "We value friendship, but could wish To have it in a smaller dish: For while we yet have life and breath, We beg not to be loved to death! -R. in Christian Index.

time that he interposes his assistance be-

HAVE YOU A SUNDAY-SCHOOL IN YOUR CHURCHT

Dear brethren, I sek you the above question with the earnest desire that you may be able to answer in the affirmative. If you have one I hope you will endeavor to give it a new and vital interest, and make it so attractive that all the children near the school cannot stay away; that they will desire to be present every Salibath to hear more of Jesus, of the way of salvation. Remember it is not a day school, and under but children cannot be forced to the Sunday school; and you must make your school so interesting that you will enlist the feelings and affections of the children, and make it

several times to have Sunday-schools, and with a crown laid up in heaves. That little they have always fallen through. That may child, buwed at his mather's knee, beard. be true; but is there not a come, and does and then his soul began to live. He grew not that cause he at gour own deer? You have up a burning and a shining light. Thounot atndied and prayed over your lesson and sands, millions have beard. Not one of for your class; you have entered upon the these millions have persisted. duty shaggish, and lifeless, end prayerless, and thereby discouraged the children and ever.—American Messenger. take hold of the work with a will, determined, with God's blessing to succeed, you will not fail. Come, brethren; let us have a good Sunday school in every church, and point all the children to the Lamb of God, that taketh away the ein of the world.

LONG TIME AGO. OR LEAVES FROM THE MEMORY OF AN AGED MINISTER.

EABLY IMPRESSIONS.

The first thing that I now recollect, was at family prayer. My father and mother were both praying people, and my father daily gathered his children and family together and offered prayer and praise to God. At one of these seasons of prayer my father and mother arose, stood up and sung the hymn, "The day is past and gone," then bowed at the mercy seat in prayer. I was very young-my father died while I was quite young-but from that time to the present memory often paints vividly in my mind that famuly scene. My father, with his tall form, standing behind a chair, my mother standing also near him and singing the hymn above referred to. I recollect nothing prayer, but the singing and the first line of that hymn have never faded from my memory. It was the very first emotion of my infant mind that was deeply engraved upon the tablet of my heart; it was the first time I ever reslized that I had praying pa- Clinton, Miss., April 12, 1872. rents, or had any recollection of passing days, or that "the nights of death is near." Sometime after that I remember seeing my father raised up in bed, and saw him take a pen in his pale hand and ngn his will, and as I lay on a sick bed I saw the neighbors bear his coffin to the grave. Except these reminiscences, all, yes, all of that dear father's looks and actions have faded from my mind. But while memory lasts, I shall never he sung that favorite hymn. And in more mature years others told me of the anxious desires my father expressed for my salvation, and that, if it was God's will, I should be a preacher.

This incident has always impressed my mind with the importance of family prayer, and of singing a verse or two of some fs vorite hymn, when the family can sing Oh, that all our brethren could feel the importance of femily prayer and family religion. Again, it forcibly illustrates how early the minds of children may be impressed with divine truth. Nearly everything else was lost in the forgetfulness of childhood, but here an impression was made that death only can erase. How important early train-THE ORPHAN'S HOME-A SUGGESTION

Perhaps the most important matter that will come before the Convention at Meridian. is the proposed transfer of the Home to the Masonic fraternity. The Masons are neither rejected by the Convention, as it should be. But let the brethren be in no haste to arraign the motives of the Board of Trustees in submitting it; nor should we be disheartened because the board thought that there existed a necessity for such action. It should be can only be sustained by a liberal and regular support. It costs about twelve thousand dollars a year to sustain the home at Lauderdale—an average of one thousand dollars per month-so says the superintendent who is a Baptist, sound and true, but not a Mason. Necessary expenses must be met; but we have seen that it requires much labor, good management and many personal nose. And the Home is now in debt. Something more than the resolations of the Conrention is necessary. Bro. Trimble pronoces to raise one hundred thousand dollars for the heme-I suppose for an endowment fund. This seems to me the only way of amt. dence, sixteen miles west of Elyton, Jellertaining the institution, and I would rejoi see it carried out; but it will take time act promptly and sots materially on this question. I suggest that every church in the "his form and look in memory's glass ba

" Will you hear? Shall your soul live?" poke of the blood that cleanacth from sin realis to her the story of the crass. She Daspair, fear, doubt, were gone. Pesca.

That African shiaf whose name was If you want to kill your Sunday school, go to it prayerless and lifeless; threw into it no life and spirit and it will soon languish and die. Perhaps you say, we have tried bloodthirsty shiaf a meek follower of James, Will you hear? Shall your soul live for

COLLEGE.

Awake! awake! dear friends, awake! To you a loud. long call is made; Will you whose interests are at stake, Stand idly by and see them laid In ruins scattered round? A cry is heard, 'tis a piteous cry Of children o'er a cherished mother-When death's depicted in the eye. They love her as they love no other. In earth's broad domain found.

Our Alma Mater, burdened now. Fetters beneath a ponderous load. The giant debt rides on her prow, And hastes her on the downward road. Against her inclination. Shall this dear institution, where Is found the pearl we so much need,

Go from us? Oh! let not despair Creep in, for hearts will surely bleed Without a restoration. Shall sons of noble sires see

Her gorgeous ensigns furled, And be denied those blessings she Has fully given to the world, Of truth, talent, knowledge? Without some aid, and that right soon, Her halls must be deserted: And the brave old oaks, a requiem tune Will sing, "The glory has departed Of Mississippi College." Then, friends of Jesus! come and rescue

This dear object while you may: For, remember, if you do, A glorious harvest will repay The sacrifice you make. A harvest great—a glorious yield, Is to the faithful servant given;

Will show its fruit in heaven. Then to your duty wake! "H.,

United effort in this field

TRANSFER OF THE ORPHANS' NONE WHEREAS, there will be no meeting of the Yalobusha Baptist Association before the meeting of the Mississippi Baptist State Convention, and this Executive Board is their authorized representative between their associational meetings; and, WHEREAS, this Board has learned that at a called meeting of the Board of Trustees of the Missisforget the appearance of that dear father as sippi Orphans' Home, in which seven (just a quorum), out of a Board of twenty-five Trustees, passed a resolution to transfer the Orphans' Home to the Grand Lodge of Mississippi, subject to the approval of the Baptist State Convention; and, WHEREAS, WE believe that we express the manimous opinion of our association; therefore,

> Resolved, That we believe the Convention or Trustees have no moral right to transfer the Mississippi Orphans' Home to the Graad Lodge or to any other body, and that its transfer would bring a lasting reproach upon our denomination.

Resolved. That the delegates to the Baptist State Convention from this Association be requested to vote against the sald trans-

Resolved, That while we oppose the transfer, we duly appreciate the liberality of the Masonic fraternity, the Odd Fellows and a generous public in aiding us to sustain the Orphans' Home.

Resolved, That, whereas, the Trustees of more able or more willing to support it than the Orphans' Home reported to the Baptist we are, and the proposal will doubtless be State Convention that the Mississippi Orphans' Home was a success, that we tander to the Trustees our grateful acknowledgements for their toils and self-denying labors in making the Orphans' Home a success.

Resolved, That the Mississippi Orphans Home commends itself to every Mississip remembered that an institution of this kind pian as well as others, and that our efforts should not be relaxed as long as there are poor and helpless orphans who need our aid our sympathy and support.

H. R. HAYWARD, Mod. W. S. BYLAED, Sec. Ex. Board.

Austin Hood was born in the State of Georgia; came to Alabema at the age of appeals to secure fimds adequate to the pur- twelve years; jeined the Baptist church at thirteen, and for forty-eight years did he work scalously in the Master's vineyard. His delight was in the law of his Lord After a leng life, devoted to the cause of Christ, he died March 7, 1872, at his res son county, Ala, aged sixty-one years and to two months. Our worthy brother left to do it, and meantime the churches ought to mouru his loss a wife and four children,

> "As the sanser's tide receding
> Ebbed again into the sky,
> Passed the faint hae from his features, And the lustre from his ego; As if up the rosy surger
>
> Of that shining river's flow,
>
> Went his spirit to the angel
>
> Who had claimed it long ago
>
> A Baotume

Is no church but a body of im-

are no Scriptural ministers but those been duly authorized by a Scriptural

one whom we conside

admit these preschers into our pulpits who hold would exclude both from our pulpits and churches any minister of our own denomination. This, we claim, is one of the old landmarks of the

highest ecclesiastical anthonis to the world discipline; that the acts of a church an of seneior binding force over those of an Association Convention, Council, or Presbytery-and no Association or Convention can impose a moral obligation upon the constituent parts companies

6. That since each Church of Christ is an inispendent body, no one church can expect any other to indorse its acts, only so far as they are in strict concremnce with the laws of Christ. If

7. waenever any church acts in violation of the directions of her only Lawgiver, as found in the New Testagent, she becomes rehellions har sets sall sad void; and all other churches. and Associations of churches, and Conventions. sheeld withdraw their fellowship from her until can see this exceeding love of God to the made the throne of Pins tremble. It is a ens repeats and restifies her order, or they be-! some the partakers of her sins.

8. That me Association, or Convention, or On seil, is a "Coart of Appeal," or has any authority over the sharehee, but is simply as sivisory council; therefore, it has no right to iiotate ta the churches, or to domand support for say preject er scheme which it may originate, but may only recommend, advise and arge to performessa of daty in unbeerstance to the great Cusietian valuatary poinciple.

fmenas with her internal regulation.

stant spain that came out of her.

\$1827, as besed un the sarrauption purposting and declarations of Christ his shurch are falso, thus making

6. As unconstitutions les distributly majority

7. Ne church should receive the letters of e he members heatized by, a disorderly ohr ers of sock a sharch, or in any way or innen er sphald its disorder; it should knop n mpany with it that it may be ashamed.

### BAPTISE POLICY.

Charity which, I intend to ha understor is equal to brotherly love, and without to the ministerial office, it is equal. brothesly love, being the ruling power at that it is improper for us to invite principle, there can be no true piety, no giories, the grandeurs of Christ crucified are read an account of the she szelmice a member sujastly, any other but when seen they are powerful enough to between some Protestant minister and

the truth." (1 Cor. xiii. 6.) truth." Charity requires us to avoid giving horrid blasphemers of Rome is, to get the 9. ween any church departs from the faith | offence; it requires us to think favorably of people to read. The Pope and his well paid or violates the erder, of the gospel, in the judg- other's acte; but if they are acts of iniquity fathings and hirelings well know that their ment of the Assessition, it can and should with. | we may not think favorably. "Rejoiceth foundation is i her and leave her to not in iniquity." The truth, the gospel, the ance, but of a willful and incurable kind. erself until she repents. This is no inter- plan of salvation must not be trampled upon Let us, then, as Patrick Henry said, agi in order to avoid hurting the feelings of tate! agitate!! agitate!!! the "Tammany p. Reptiste era set Protestaats. Since they man. We must have respect unto God's ring," the "Grant ring," the "Clayton ring," word. To have charity we must rejoice in and another little ring, on that side of the near, they are new, and have been, the the truth. We must love God more than Mississippi opposite the east side, which dates of the pelaniples and practices of man. Charity does not require us to save rings very much like there might be some-Paper, whether found in Rome or la the Prot. | the honor of martine disharper find to it the

> T. B. ESET. The Memphis and Little Rock railroad,

BRINELEY. 2. That baptime and an efficial relation to a new and growing place, sixty-five miles them a lot to build on. What they will do tonishing. The associate editor, 4. We member should submit to an arraign. we cannot say. Eld. Robert, one of the titutional misority is in all cases the Scripta. to the house of a Georgian, a member of the terms church. Of this church.

ELD. J. M. COX. anaot exclude a mamber of an acknowledged who died recently, was the pastor. (Some resolutions in relation to this sad event were adopted by the church, and will be sent farch. He was a warm bearted, effective produce similar effects: scher, bapinen a great many, and was

all, by no act to is the richest I ever saw. It lies between span those who Cash river and bayou DeView, rising from tri ose who are initials to eight feet above high water mark, and is almost perfectly level. We saw a field fifteen years old, that makes a bale of coston. in an argies of the denomination of sinners and the per scre. Indeed, it exents to he no trouble to make; the difficulty is in gathering what and agencies not incoming made. We are no prophet, if the time of God. bound to bring railroads and every convenience, and to surtain them.

If the commission is avangalize the nations are some five in a short time. But what about the health? If singles are signs of health, they have it. You ask a man there how many singles because the analysis her untarrity or representative to a health subset, and for the amount about solest, and for the serious, we do not see why it should not be as healthy as any swamp in the State. They shake some of course, but if a farmer can get his crop "pitched," he feels pretty nate. That is, he will have cotton and greenwhatever else he may be lack!

them when we know genuine godliness. If, therefore, charity and investigating committees and wranglines are ordained, and brotherly love --- equal, much to each, and Like a man he "owns up." The particulars ally since they claim to be and construe without it on true Christian hope can be are about as follows: 'A man well known to claims, and thus confirm their followers in the workings of brothesig love, cannot fail morning conficulty making his way along one to interest any and all who may follow me 4. Nothing can be more inconsistent than to through some of the manifestations of this brace in his hand and a Southern Paslmist charity. Paul, who had a large experience, under his arm. When just in front of Mr. defines thus: "Charity suffereth long and is S's house his attention was attracted for a kind;" i. e., for a long time charity can and moment, and in that brief space his side, will endure, manifesting kind feeling to one albow, hands, brace. Paslmist two story, etc., opposing or holding contrary views. Charity lays the ax at the rect of aspresse selfish- portion of the real estate, and each and all ness; supreme selfishness is the tree which succeede I in getting a stare. How many bears all the fruits of the flesh, subverting witnesses of this apostacy and theft there are ser er and choking out all the plants of grace. he does not know; he can testify that he Unless selfishness is conquered by love or heard voices while he was "picking himself charity, there is no hope of the ultimate ap," but see ne man. The hat and brace salvation of the sinner. Now I propose to he succeeded is recovering, but the Pealmist argue that the gospel is the ax laid at the which was "bran new," to this good hour, is root of the trees-Jesus and him crucified numbered among "the things that were." being the center and life of the gospel. If a man is disposed to besst of his honesty, Jesus on the cross has no charms, no beauty let him go to Devall's Bluff when it is rainto attract the selfish man. The beauties, the ing, or just after a rais. On this trip we with

> I will venture the assertion that the abound-been af Rome. We had heard this superstiing love of God, as it comes welling up to tion exposed in a very masterly way by the spiritual eyes of any sinner, whose eyes Braves; and it seems that Gavazai of his understanding being opened that he struck it a blow in sight of the Vatican that mer, that it will produce the same kind of fact that this discussion was entered into love in his heart; so that his selfishness will with the approval of the Pope. It appears be brought into anbjection and placed under the Pope was disgusted with the miserable the control of charity and will have enough shifts of his tools, and prohibited all discusbrotherly love to prove he is a child of God. sions with their opponents in the future. As By this shall all men know that ye are my a matter of policy this is well; as a matter disciples, if you love one another." Charity of fact it proves this pretension of Popery rejoiceth not in iniquity, but rejoiceth in to be a monstrous fraud. Ignorance and priest-craft go hand in hand. All that is Mark the language: "Rejoiceth in the necessary to undermine the corruptions and what to call this latter. All owe their provention of the light of the truth shining on

Little Bock, April 10, 1872.

the body mountain. The neglect of the day no us in regular order, when it has been administered to us by the authority of and proper furniture for the Christian's been administered to us by the authority of and proper furniture for the Christian's been administered to us by the authority of and proper furniture for the Christian's been administered to us by the authority of and sound an alarm means and only proper furniture for the Christian's been administered to us by the authority of and sound an alarm means and sound an alarm means are applied to the majesty of God; and being an in God, and, in his own time. It displays an in God, and, in his own time. It displays and honorable to the universe and honorable to the universe through the time were among us, in not an equation, for so there were among them. But I speak of our times his causen people must pass through one other thought worthy of all considers accomplished, for it is through much tribute accomplished, for it is through much tribute and honorable to the universe and honorable to the universe through the time for its from the watchman to rise from the churches, why are they sailing under the Baptist flag? If we believe they are above. May he speedily bring the glorious day when his people shall see eye to eye, and speak the same thing. For this, in the name of our Lord Jesus Christ, we do pray.

A set of the watchman to rise from the believe they are such churches, that Jesus has sustained his people shall see eye to eye, and speak the same thing. For this, in the name of our Lord Jesus Christ, we do pray.

A set of the same through the displayment the time were among them. But I speak the time has been all false systems. It say be the time with these his chosen people must pass through one other thought the through the time has been on the rinner's part. Christ any solicitation on the rinner's part. Christ any solicitation that there are though the same has consent people must pass through one other thought that there are though the same has conse

od which gives him at of his nearers."

WONDROUS LOVE. fit-0, grace of faith! low can it be who hast discerning love. that gift to me! hearts thou saight'et have had ent than mine! souls more worthy far

ree touch of thine! ani't love a wretch like me ne God thon art. to my intellect. ine to my heart.-Fuber

HUG THEM TO DEATH. or words of like import, it is the lips of an old professor of Pedobaptist-in conversation o desired to learn of him the true fi on of baptize. The aged man that subject the Baptists had d upon the mind of his friend

inquiring after or trying system. and like the king's forced connection

We cannot always control our thoughts, made to bow to the distance of a morarchy in though Tom Scott has laid hands on it, is their manenvies behind the screen. It is although we are not always obliged to tell some form or other. A single man, or a set Carist an imposter, and the reformers, and not into better or safer than some other reads of just as necessary in one case as a summer of the conduct of of man, take it upon themselves to stand; The language of the thief on the conduct of the con Carist an imposter, and the reference, and the reference of the church which we have heard. This is, in a measure, and not better or safer than some other reads of the church which we have heard. This is, in a measure, but it is the way read of travelers in a certain country, who, gentlemanly and urbane Letson, with whom we have readen frequently since we came to a prayer. We indice that the commandance of the church was, "Lord, requiring her to yield obetience to him or them, when government rings can be sustained, as well lie dewn under a cool, inviting shade, and him only in all things. His commandments as those who are clear; his permit a bird of that country to fan them are plain, his footprints are clear; his commandance with many who stands.

The other day he carried as the same and the conduct of man, take it upon themselves to stand. The language of the thief on the many between Christ and his bride, requiring her to yield obetience to him or them, when commands her to hear him and him only in all things. His commandments as those who are clear; his appearance of the church was, "Lord, requiring her to yield obetience to him or them, when the commands her to hear him and his bride, requiring her to yield obetience to him or them, when the commands her to hear him and his bride, requiring her to yield obetience to him or them. The language of the thief on the many was, "Lord, requiring her to yield obetience to him or them."

The same results are the conduct of the church was, "Lord, requiring her to yield obetience to him or them."

The language of the thief or the way, "Lord, requiring her to yield obetience to him or them."

The language of the church was, "Lord, requiring her to yield obetience to him or them."

The language of the thief or the way, "Lord, requiring her to yield obetience to hi act sharehes, aar are any privileged campanise Arkaness. The other day he carried us speciality, just who, when their pills fail, re with its wings into sweet slumber, while at churches are to look to his Word, and be earnestness to the man who stands upon the sort to the waters of Hot Springs to effect a the same time it will, with very slight pain, governed by it. Advice, admonitions, in threshold of death, though he is a thick 2. That implican and an emoial relation to a growing place, staying and a growing place, staying an emoial relation to a growing place of the growing place and staying place a journey. The bird, you know, cannot intend of experience will always be well considered him. The thief felt that his soul was maslistry; heave all ordinances administrated by an year and half old, with thirteen business interest among the Baptists of our city. A much cannot be said for Pedobaptists, for Christ all are equal, as to any authority to the events of one moment of time. That Imbaptised and quardained, although immersed houses, three hotels and two hundred and preliminatory, are null and void.

In the move to establish a school of very high hugging efforts it will be a death blow to all head or law-giver but Christ; they have I. We church has a right to hear a care orought is not adorned, as yet, with any house of order for the whole South is a brilliant con- opposition by us to the soul-destroying nothing to part with by compromise; by his peculiar to the crude views of the third before it la visitation of the law of Christ. The worship. There are a few Baptists, and some ception. We believe our great brotherhood heresies held and taught by them, just as laws they are vested with anthority to purge the expression, "To-day shalt thou be with ideation of the order to be observed is the gentleman has been kind enough to donate will secured it with an enthusiasm truly as certainly as an effect follows its cause. Out error and errorists. What will our words avail while we take them There are some who contend that we may remembered him then, without waiting till ha A. No member should submit to an arraiga. | we cannot say. Inc. housers, one of the missionaries of the Mount Vernon Association of the laws of Christ. Each cas is indicated in violation, we learned, is preaching there occating in the last Sunday in March here, preach they teach baptismal regeneration and ing in the marriage for the Union Church hierarchical forms of church government? ion of the laws of Christ. Each cas is indition, we learned, is preaching there occaing in the worning for the Union Church | hierarchical forms of church government?

The sionally. A ride of nine miles over a some and in the eyening for our church. We He who does not believe that these are vital what muddy road, brought us in the vicinity were swap and did not get to hear him, but heresies might, with reason, complain of the 5. Since right only, net might, is right, a con- of Ash Grove Church, Monroe county, and his were spoken of in very high language of Paul in reference to the Judsizing teachers in his letter to the Galatians. Able writers tell us that the two witnesses that were to prophesy for twelve hundred God speed to such teachers. Moreover, if now, re-enthroned King of Kings, and Lord CAUSES OF DECLINE IN RELIGION. | and sixty years have not yet been slain, and this claim for affiliation be right, it will of Lords, much more readily answer the it would be difficult to point back to any follow that we may affiliate with Roman earnest prayer of the truly pentient? Christ I take pleasure in presenting the readers three and a half years that even faintly repup to THE BAPTIST for publication.) This of THE BAPTIST WITH extracts from a letter resent such an event; nor have the things common to them and to us. From this con- mindful of his deprayed soul. Having of brother lived at DesArc, and has labored written by Eld. Wm. T. Rrantley, of the happened which were to transpire at the clusion we can only escape by taking it upon assumed the nature of man, ain excepted cong in the region of country lying between Georgia Association, just fifty years ago, hour of their restoration to life. There will ourselves to decide what amount of heresy he is fully prepared to extend to him every the White and St. Francis. He was baried showing the cause of decline in religion, and be great rejoicing at the time of their death, will, and what amount will not, exclude needed sympathy that the circ near Cotton Plant, the second Lord's day in in this instance it is clear that similar causes but, thank God, it will be of short duration. from affiliation. If the two witnesses are baptism and the In vain will men deny that they give aid not an a justified spirit of an algel, but as a "We would not be of the number of Lord's supper, let us see to it that we have to what they believe to be heresy while morally polluted man a guilty enlarit, with much beloves by inose for whom he labored. those who take pleasure in giving false no hand in silencing them, which we certainly affiliating with those who teach it. Actions wieked passions; and in arranging a plant of the speak louder than words; indeed, words are for his redemption suits it is every partical. rise numbers or young brother. Coleman, just from Climton, assisting us. They unanimously invited me in fighting them; we would as little desire to be found known unbelieves, and of such as earnot believe. Speak louder than words; indeed, words are not many show their skill and courage those who belong to organizations composed but idle wind when our practice stands for them the balance of the year, and of such as earnot believe. They unanimously invited me in fighting them; we would as little desire to lievers, and of such as earnot believe. They unanimously invited me in fighting them; we would as little desire to lievers, and of such as earnot believe. They unanimously invited me in fighting them; we would as little desire to lievers, and of such as earnot believe. They unanimously invited me in fighting them; we would as little desire to lievers, and of such as earnot believe. He remembers the sinner's weakthe true who belong to organizations composed but idle wind when our practice stands against them. If we hold the trath we shall be unfaithful to God, and to men, and to ness—a wretch, poweriess, helpless and ing, and who are not roused by the Present movements demand of us the decist awful tokens of God to cry aloud and ion of a most important question, and we not. When good and wholesome doces are preached—when orninances are nor from others. The Lord Jesus Christ has when the Word of God has free now on earth just such a people as were and is glorified—when many converts | those of the apostolic churches, and has had recusness crowd the gates of Zion, just such a people on earth during all the in Lealth and vigor everywhere per intervening ages, or else prophecy has failed, be body, the friends of Christ must for the kingdom was not to be left to other but the reverse of this occasions people, but was to stand forever; and the gard dejection. When too many question is this: do we conscientiously not from the ways of God and a believe that the churches of our denomination of this later world have become the kingdom of our God straint, and has erected for his banefit the world have become the kingdom of our God straint, and has erected for his banefit the world have become the kingdom of our God and a believe that the churches of our denomination of this later world have become the kingdom of our God and a believe that the churches of our denomination of this later world have become the kingdom of our God and a believe that the churches of our denomination of this later world have become the kingdom of our God and a later world have become the kingdom of our God and a later world have become the kingdom of our God and a later world have become the kingdom of our God and a later world have become the kingdom of our God and a later world have become the kingdom of our God and a later world have become the kingdom of our God and a later world have become the kingdom of our God and a later world have become the kingdom of our God and a later world have become the kingdom of our God and a later world have become the kingdom of our God and a later world have become the kingdom of our God and a later world have become the kingdom of our God and the later world have become the kingdom of our God and the later world have become the kingdom of our God and the later world have become the kingdom of our God and the later world have become the kingdom of our God and the later world have become the later world have been a and dejection. When too many question is this: do we conscientionally love to him and to them when we present what we believe that the churches of our denomination are, in all essentials as to constitution and form of church government, such as were the churches planted by the apostles over the lips of Antishret. Our hope and and devised form the lips of Antishret. Our hope and and devised form the lips of Antishret. Our hope and and devised form the lips of Antishret. Our hope and and devised form the lips of Antishret.

spel church 2 11 will not do to talk That we may make this about an approximation to a gospel church; an approximation to a thing is not that thing. A somel church must stand square and erast upon gospel truth, and I hold that our churches do so stand.

The continues it is to preach their forward dispersectly or I know that some will exclaim, presumpout of the continues of the con

pleader or divine orator, who the thought. Why, there are even weak me forward to display his own kneed Esptists who shake a little at it, and enuity, but to lay before his ery out high churchis — casy, dear man here and arguments by which henthren; the claim is not to plorify Bapoppersuade them to come over to tists, for if they had been left to follow their and arguments are the Scripturned things upside down ages ago. We make the claim for the Captain of our salvation which he intends to lodge who like kept us, I believe, in the right path Second. Others at by the pemeentians through which he has the amounts agree led wa. He has his kingdom in the world amount required), a (not of the world), composed of churches often give less than the esganisad according to the gospel. He has thus, two causes of failure in left on record plain instructions to this end, enterprises operate together and Any other view of the ambject is a reflection insure a want of succession; it is obassing the Third If the your pastor's salary, a of Glory with neglecting an important mat greater evils ensue; ter, and leaving it to fallible men to arradic is lessened thereby. Again, he has reliable succeeding to their own notions. Seeme such view must be held by those who limit (ha nany instances) that about men recognize the organisations of asseral diff are per cent is to revent denominations as evangelical or the next place his a gospel churches. What an idea of the has dealt upon the kingdom of Christ-made up of organiza now falls short tions contradictory and conflicting as to vital and, alas! he has to been a strange prayer made by the Savior, deemer. What his people should be one, as he and the attend a little indicate one consequences of the consequences.

manifest that a large number will be said of us, but when, I ask, was it a Christian bear both of these odious we so judge from present indi may not expect to escape the charge of word should be as good as his bond. may be expected that some illiberality and want of love to others, man men, to my mind, seem to my: "I care not who are troubled with chilly row hoursellies, sic., while we remain true so much for the failure of religious enterill consent to be squeezed to our Savior, until by the force of truth, prises, nor yet for injuries done my pastor, unions (so-called), pulpit affiliable shall conquer a peace for us. Woe to his family, or reputation. I can evenly bear other mongrel contrivances Baptists in that day when they shall comd to open the way to loose promise one gospel truth to get the good ever, I may make full weather with those the Lord's table. The hug- opinion of men. The goanel is a perfect who are without." Alas, for such low views a altogether without effect, system of trains interwoven by infinite of Christian rectitude accounted for by the fact | wisdom, and paleied be the tongue and "Brethren, will you give your note to the Iways some in the churches, nerveless be the hand of him who shall b attempt to destroy, or in anywise mar the

A number have yielded to No organization which, in doctrine and when the accounts be and as they let go their form of church government, departs in shall be called up air teachings of the gospel, things essential from the model given in the would save you, gentle return squeeze, not New Testament can be an evangelical or about this matter I perhaps, as it might be gospel church. Truth and erms cannot and promi age of past history could coalesce, nor can error in this case be innotorgotten. But, alas i cent. In all those or

suck out their life blood and end their structions, etc., by ministers and brethren when he cries for mercy to be extended to

practice for gospel truths heresies which, if ead sarroundings of the cross, when his preached and practiced by a Raptist preacher, was suffering the panes of death, and his

ourselves if we fail on any and all suitable | undone, utterly unable to shun the dole

occasions to declare it. If the world is to be conquered to Christ, Christ kindly remembers to offer the eff it must be accomplished by the Word and of his own blood, by which he may Spirit of God; all meresy, all false systems fied and the seal of must perish before the proclamation can be from his helpless sould. Christ is ere made, in truth, that the kingdoms of this ful to throw around the sinner moral re

truths! Baptists believe that the Scriptures Hence, you see that besides doing your do plainly teach every essential, both as to pastor a pecuniary injury alone, you have dectrine and form of church government, been instrumental in causing him to fail to see in vital matters. That would have place, would the cause of our dear Reis and the way to treat them state are one if he did not give laws which, if obeyed, would secure such a shall notice, you also lay yourself liable to present movements, however, I know that hard things are said of us and honesty and downsight falsehood. Can ts are strongly in favor of the otherwise? That we do differ from all epithets? And yet do they not belong to they are practicing upon it others is a manifest truth, and the differences to him who can pay other debts and yet are essential—they are such as involve the leave unpaid his Christian obligations? I vitality of the Christian religion. We may cannot but hold that a Christian man's

me is baradise," shows conclusively that he cannot be denied that they preach and times remembers the sinner. If smid the would occasion his expulsion from member- soul bearing the sins of the world, he could ship. Where do we find authority to bid answer the prayer of the thief, will he not his depravity demand, and deals with his end to which ne is rapidly carried, but

ve all can see that infant b There is no law for it; and if so, the la not be known by them; nor can infan velition, love or faith; ner have the am, then, not only is de principle of Chris y puts it out of th main to their souls if they believe they we

1. Is Christian be

to boad wiginiared to their shildren? 2. Is Christian baptism the personal duty of

I The Reptist Churches are either hes of Christ, or they are false.

T. If was churches, then the sect originated ad he and his followers having been excomleated from the Bantists have no authority

2. If Esptist Churches are not churches of helet, then all Campbellite ministers are unand without authority to baptice.

Now. Camphellite minutere deny that Baptis are the true shurches of Christ visible or that the deelgn of their bastism is Scriptural They are, therefore, all unbaptiesed and uner ed. But suppose they grant that Baptis rches are the true ekurches of Christ: lites then manifestly are schiemetics ing been excommunicated as heretics and

ain: If the seage of baptism as ad by Baptists is Scriptural, then are bantisms of Campbellitse invalid, and null achers had no other.

" a three-horned difficulty. [See litcok entitled "Trileema" for the history ment-price 60 cents. S. W. Pub. Co. SIMILAR CREEDS.

Carmonic - "If any man shall say that bap serios sot only are our sine re ardoned of God. Baptism speas to of us the gate of heaven, which be sent air, was sunt — Cours. of Trees

What is yeer name?"

"Whe gave you this name?" sinkurs in baptism; wherein I was d an inheritor of the kingdem of heaven."-

- What are the benefits we receive dand the drat of these is the washing away

the guilt of original sin by the application of "By beptism we are admitted into the church and consequently are made members of Christ.

By haptiam we who were by nature the ildren of wrath are made the children of

water, then, as a means, we are regea-

The control of signal sin, then they we proper subjects of baptism; seeing in the crimer was a saved unlass this he washed away by baptism?—Dectrical that the control of the tast, and that upon the best of ence in the world, is all that is a control of the fact of the tast of the control of the sequired of Hreven to admission into the

1. "A Christian, as defined, not by Dr. John aan, ner any creed-maker, but by one taught fram heaven, is one that believes this one fact, and hea submitted to one lastitution, and whose secords with the mirality and

THE RELATION OF BAPTISTS TO UNSCRIP.

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ience to all his commands; no genuine love is people that does not influence a may do good to them as he has ability and opporting.

J. R. Graves.

A STATES PAGE PAPER!

elesinoi, Arkansas and Louisiana.

The Barrer is now the only Baptist paper published in the above four States That its general teechings correctly represent the views of by far the larger majority of the 200,000 Baptists of these four grant States will be disputed by no one. It is a nitent believer, then it is not a parental duty, tion our friends promptly responded, and sippi have approved of our earnest protest na from the States represented by pages in and chartered to be a Baptist institution? this paper: "Can we not have more room, To intimate that we have persecuted or so as to call out more of our able writers, railed at Masonry, is wholly gratuitous. W. and have space for more State and local W. Halev, at least, will not claim that it is

ntmost ease. This is our plan, and we sub- Lodge of the State of Mississippi. Theremit it for the consideration of every mem- fore our reference to it as a non-Christian ber as well as every minister in the four institution was neither to persecute nor to States: We can publish a paper of sixteen rail at it. We alluded to it as strictly selnages—the size of the Christian Union, of fish, not in the odious or sinful signification New York-which will give four pages- of the word, but as every similar institution newspaper in itself-for each State is and were organized to be, i. c., devoted Each State, through its State Convention wholly to its own interests and those of its own or General Association, can appoint an members. No Masonic Lodge was ever chareditor to edit its paper (four pages); or, tered, we opine, to feed the widows and d because they go not practice it. But if thought better, leave its columns to be clothe and educate the orphans of Odd paptisms of Bastists are not Societural filled by voluntary writers, all over the Fellows or non-Masons, but of the Macoause of its design, then are all Campbellites State, ministers and members, as Louisiana sonic household. We have always underfaction to the churches. Tennessee, com- were bestowed upon the brethren of the prising, as it does, three distinct States in Mystic Tie and their families. We have one, East, Middle and West, could have a asked several Mazons, and each has expressed page and an editor for each division. A the same opinion, i. c., that none but the reasonable compensation should be allowed orphans of Mesons could be constitutionally

> statedly for their departments. by taking an ordinary newspaper and cui ing four such papers together.

> list is doubled.

This may look at first glance as difficult or impossible of accomplishment, but it is neither impossible nor difficult if the minis ters of these States, or only one active brother it be granted that fully one-half, or perhaps in each church in the States, could be in- two-thirds, of the orphans in the Home are fluenced to undertake an earnest canvass the orphans of deceased Masons, would they and resolve to get the paper taken by every have done more than their reasonable duty family of his church, and many of the con- had they year by year contributed oue half gregation. Let any one who thinks it im- or two thirds of the whole cost of support possible, work out this little sum: If 4000 new ing the Home? Considering the large prosubscribers can be added in four months, portion of Masonic orphans in the Home, how many months will it require to add have the Masons of Mississippi done more 11,000? Then suppose we could induce than their reasonable duty in contributing three or four times as many to work for it to their support? If so, we join with every as worked for the 4000!

tionment: Tennessee, 3000; Mississippi, 3000; Arkansas, 2000; Louisiana, 2000; all other States, 1000-11,000.

Such a paper, edited by the strongest pens of the denomination, would be indeed a power in the Southwest; and who will say that such a paper is not demanded by the exigences of the age in which we live? So arranged, the local interests of each State and division could be fully and ably represented by the home editor and his contributors. Such a paper would be a bold step to the very front of religious journalism.

Now wa ask each minister in the four States mentioned to think of this propositim and decide if it should not be accepted and the 11,000 subscribers at once raised, and such a paper secured by the commencement of the next volume-September, proxima. you have a mind to do it, you can do it as well within the next four months as the next four A club of five will entitle the minister to one copy gratis, and be considered a vote in the affirmative for a minister. If you approve write us so soon as you get one subscriber, and tell us what you think of it One new subscriber will be considered a rote for a member, but if he or she procures five it will spille the sender to a opy one year gratia. We should be pleased to have this proposition capvassed by every district association that meets this year in

the bounds of these four States and an ex-

pression of sentiment given. We have now spoken, and wait for our brethren to speak.

published at our doors, and that can be made to represent fully their local interests, and a tates? THINK DECIDE AND ACT! There was

W. W. Haley, in the Mississippi Depart ment last week, by putting his own con struction upon our language, would fain fix upon us the odium, in the estimation of all Masons, of persecuting and railing against Masonry.

We have nothing more to say here in fense of the statements and suggestions of our Way marks that have waked up every neighborhood in the whole State of Mississippi where dwells a Baptist or a Mason. Those statements, in substance, had been published before, and were given us verbally eratifying fact that it does now, as it did by a Baptist and as good a Mason as the hefore the war, rank all descentinational papers State can bosst, and there has been no subin the sound in point of arculation A few stantial denial of them. We beg every one months ago, when this paper had but a few who reads this, to suppose for one moment over 7000 enberibers, we proposed if its that a majority of the acting Board had been friends would add 3000 new patrons, we Old School Presbyterians, and they had would bring it out in a new dress and moved and voted to offer the Home to the smaller type, which would add fully one- Presbyterian General Assembly instead of fourth more reading matter, and reduce the the Masonic Grand Lodge, on the same conprice from \$3.00 to \$2.50. To this proposi- ditions, would not every Baptist in Missisthe list has reached nearly 12000, and "still against it, and have seen as clear as noonthey come" Think of it, over 4000 sub day that the Board of Trustees had no right scribers added in a lew months, and with whatever to make such a proposition, and but little effort! This unexpected success that in the selection of the next Board only has convinced our friends what they can do those should be appointed who were the by a little "trying." The question comes to friends of the Ilome, as it was originated

a Christian institution, or an institution of We answer one and all, Yes; with the Christians, nor will the Master of the Grand to those in each State who would write supported from the treasury of the Order and that none but such would be gathered Such a paper would need to be stitched into the Home should it ever pass into the and trimmed in the office, and would be in hands of the Masons. We therefore used a most admirable shape for binding at the the term selfish, devoted wholly to ones end of the year for the library. Any one own interest. We could have end "exclu may form an exact idea of its size and shape sive," i. c., not comprehending all alike in its enefactions. This is the simple fact, nor ting it -x-inches, and of its size by sew-does ft militate in the least against the institution itself. It is like a mutual aid or life How MANY SPESCRIBBES WOULD JUSTIFY THE insurance company upon the cooperative EXPENSE OF SUCE A PAPSE? We will pledge principle; it was originated to benefit its own ourself to issue it the day our subscription members and their families when in need, and thousands and tens of thousands of sufferers have been relieved by it.

It is true that this Home has received generous contributions from Masons, but let friend of the Home in giving them praise; This would be about the proper appor- if they have done less, they will not expect

be able to put a proper construction upon what we have written in the interests of the Home, as not against Masonry. Rochelle, Miss., April 29, 1872.

THE OLD SOUTHERN PSALMIST. Elds. Thresher and Johnson are seeking to excuse the beams in the Baptist hymn modify them for anything, Bro. Earle has said. This number can be reached on or before drawn to Christ.

We commend these views to him, in love; and we do fael it to be his duty to contine his efforts.

In Resttleboro, ern Psalmist, which once bore, but now no to the simple preaching or the truth, the whole longer, the names of J. M. Pendleton and truth, and nothing but the truth. the editor of this paper, as compilers. We wish to say a word or two, not in defense of one line in that book if it contains a false sentiment or dootrine. That book was compiled for the South mestern Publishing House some niteen years or more ago. The work was done in the midst of pressing labors. and though it was, in some respects, far in advance of the hymn-books then in use, it was done too hastily. All the baptismal There are two of them just contain each a stanza which should be blotted out. We know not how they escaped notice, when other hymns usually published were rejected on account of the false doctrine. If we ould be careful to preach the truth we rtainly ought to sing it. These stanzas e found in a hymn by S. F. Smith:

"O, may we die to sin Benuath the mysue flood, That is no place to die to sin. ? And when we rise may we begin

THE NEW HYEN BOOK.

There is a general interest waking up all ig New pen of a son of the late Dr. Curtis, of South Write us, brethren, what you think Carolina We will Mert the hymn;

BRO TEASDALE: Since Dr. Rimpon's. Baltimore, have I been refreshed by hearing R ing, and my dear father aften quoted it to me. onld you do me the favor to have it republished? I herewith inclose it, copied from Dr. dippon's selection, No. 1007. Fraternally Tyler, March 21, 1872 and and state a cold

Unclean anolesn and full of sia your ma From first to last, oh, Lord I've been Deceitful in my heart; Guilt presses down my burdened soul, But Jesses can the warm control;

And bid all fear depart. When first I heard his word of grace,

Ungratefully I hid my face

Ungratefully delayed; in

At leng h his voice more powerful same,

'Tis I, he cried, I, still the same,

Then need at not be afraid.

My heart was obsuged, in that same hour My soul confessed his mighly nower; Out flowed the bring tear; I listened still to hear his suice, Tis I, thou need'st not fear.

Unworthy of thy isve, I eriad Precly I love, he soon replied; On me thy faith be staid; On me for everything depend, i'm Jesus, still the alanae's friend,

Thou need'st not be afraid.

Bao, GRAVES:-I send the abave by request Dr. Curtis, son of old Dr. Curtis, of South arolina. It is a good, Christian hymn. Inser I had latended to beg you lang ago, either to

leave out of your Psalmist or change the seati-ment of that hyma of Wesley, which begins: Stay, thou insulted Spirit, stay, Though I have dons thes such despite. What is it to do despite to the Holy Spirit?

s simply "to resist with malles." Doss s Paristian ever do despite to the Holy Spirit? simply "to resist with malice." If he does, than he can fall from grace, not only, but commit the unpardonable ain also. Neither you nor I believe any such nonsense; ys, may I net say, almost blasphemy. Thes let us stop singing that sentiment. The hymn in the main is good eaough, and these lines might be altered as follows, and be acceptable, perhaps, vis.:

Stay, thou insulted Spirit, stay, Though I have quenched thy gracious light Cast net a sinner quite away, Nor take thine everlasting flight.

There is. I observe, a typographical error in by no means conclusive and without doubt, the last line of the third stanzs. It reads and that if there is no other basis for it than

I shall not see thy people rest. Of course it should be "people's rest." If I had time I should like to examine the whole book before the revision is completed. I think it execodingly important to sing wuth only. Yours Thos. C. TEASDALE.

fraternally, Tnos. C. . Tyler, Texas, March 27, 1872.

ELD. BABLE.

The editor of the Western Recorder, after according to Mr. Earle, all that could be said in his favor, frankly utters the following,

which we most heartily indorse.

He prostructs for until meetings, and his frequent references to the subject, we regard as very unfortunate and unnecessary. It is ear desire to advocate the whole truth in love. We are aware that Bro. Earle firmly declares that he dees not sink his denomination these union meetings; but he has never said the Holy Spirit to ministerial work? That's anything, that we have heard, to convince us the man our alien immersion and open of the truthfuluese of this assertion. We hope he may see fit to change his plans in this partioular, or (if he is in the right) that we may be brought to see it as he does. We wish the truth and nothing else; and we are willing, if we understand our heart, to follow it whithersoever it leads.

Suppose, for instauce, that, under his preaching in one of these union meetings, there should be a large number of conversions; could Bro Earle, in such a meeting, teach the young conmerced? If he should to this his union meetings would seen suiside; but If he does not do it, can he feel that he has taught the whale

members of other deseminations so understand friend of the Home in giving them praise; if they have done less, they will not expect it.

We trust that when our Bro. Haley has cooled down a little, he and some others will be able to put a proper construction upon what we have written in the interests of but if he does not intend to make such impresbut if he does not intend to make such impression on the minds of Pedosptists, then he should, in all future efforts, preach the simple truth—the whole truth, and say nothing about other denominations. We are too will grounded in theological and denominational views, to

NEW "CHURCHES."

An association of ministers and churches was, organized at Berea, Ky., in September, on the following basis: "Believing that the dirision of the church of Christ into sects which, by creed or practice, exclude from membership parsons acknowledged to be true Christians, is schismatic, unscriptural, and detrimental to the cause of Christ, Ropolved. That we will seek to promote the orranization of such churches as will admit to membership all applicants who will give sat-"At Columbus, Ga., is a sect bearing the complicated name of "Theophilanthr The creed is simple: "The world is country, and to do good my religion;" that we do not see why these new devotees pocosmopolitanists," which would have been more impressive and sonorous. One portion time is of the belief of the Theo Phi's we somewhat Send \$1.50 this y

The fields specially and it a former profit beilg measured. The neglect of the field market in the field and the f

Church of the Disciples, upon the basis of evangelical truth."

REPOTALISE AND ITS FOUNDATIONS ---- He (Arnold of Brescia) was seemingly orthogonal in all his higher creed, though doubts were choked down the emotions of his great mtimated of his soundness on itrage-worship. on relics, on safant bentiest, and the Eucharist ent to hear and last address, but one who was there said it seemed as if a gloom was nower. These are words of Dean Milman in Matin Christianity. They allude to one or the rew men found in Europe in the twelch century, in the face of an spostate, persecuting church, maintained committee Christianity, and, in defiance of trant, defended the cause of popula liberty. As a tribute to Arnold of Brescis they are simply just; as written by a Tedo buntist and a Churchman, they imply an extraordinary admission. ""Infant baptism" they cher with image worship, with the siloration of relice and with the mass; and they name it as one of the "strong foundstions of saccedotal power." The words are true, the sentiment just; but they are a sissippi College, which pleass forward. It may condemnation of a minut baptism as severe as ever dropped from the pen or tongue of them. a member of the Baptist church. true, the sentiment just, but they are a the most rigid Baptist

Tun National Baptist states that the "Ban tist Home Mission Society has seven Freed men Institutes in the South, with twenty-one ters, wake up to the joy and blessedness of teachers, three hundred and twenty-one this old sister. The Lord will hallow such pupils, and \$130,000 invested in school an offering property." And for what purpose was these schools founded in the South? To control the entire colored population, politically, through these ministers educated in these colleges, and are they not doing it? Have we not, and are we not seeing the results of this subtle policy? What man can be should be, regarded as the true friend of the South who will, for money or without money, aid and abet the North in its attempts (will they be vain?) to force negro equality upon us and our children? It is a war of races that is being fomented and ripened in these negro Northern colleges which the Religious Herald is aiding the

A Concussion.—Heary Ward Beecher speaks as follows: "I concede and I assert, first, that infant baptism is nowhere commasded in the New Testament, Secondly. I affirm that the cases where it is implied, as in the baptism of whole households, are that, it is not safe to found it on the practice of the apostles in the baptism of Christian families. Therefore I give up that which has been injudiciously used as an argument for infant baptism. And, thirdly, I assert that the doctrine as a Christian ordinance is a substitute for the eircumcision of the Jews, and is a doctrine that is utterly un-

BEECHER'S CALL TO THE MINISTRY .- " If you find these five requisites—aptitude for ajoral mess, power of adaptation to men, susceptibility to unseen things, good sense, good health-you nave a loud call to the ministry. But does not Mr. Beacher ignore the char acteristic of the call, the direct invitation of pulpit friends teach is authorized to preach a church and, of course, commune them.

sidered one of the Old Guard, but if there to help themselves. They must prosper. are 1000 or 500 that will now engage to put A meeting of fine interest has been going THE BAPTIST to 20,000, I will be one of that on at Clinton, Miss. Letters from there my number." Thus writes Bro. A. Yates, the that quite a number of the college students old President of the Arkansas State Con. have been among the converts, and smong vention. We will enroll our venerable them Eddie Burns, a son of the beloved late brother on the roll of the Old Guard. Will paster of the First Baptist Church of Memnot every Arkansas Baptist minister con- phis. Net less in Paradise than here, are tribute five new subscribers on the 15:000? they glad when on earth their children are

drick, D. D., has been added to the list of ter, and many of the associates of our youth revisers in the Anglo-American revision of have been baptised. In this town, resi the Sacred Scriptures. He has accepted the ago, the Congregationalists did their utmost appointment, and American Baptists are now to prevent the Baptists from even getting represented by three of the most scholarly foot of ground on which to build a church and conscientions men in the list of revisers Dr. Copant in the department of the and they went he, and the hand of the Lord Old Testament, and Drs. Hackett and Ken. was with mem, and is yet. They have had pitiok in the Department of the New Tests. almost unparalleled prosperity.

A convention of colored men is to meet at New Orleans on the 10th of April. Its an- cause at Maridian, Mines In God's I rrange mounced object is to promote the union of ment there is no reason why a church, any the negro race in the North and South for church, shall not enjoy a constant and propommeroial and political purposes

me; our pastor, Bro. Halonast, is working will never charge it upon the Series. Let for one. says Robert W. Smith, of Texas; and this is the testimony of every mi or old man who has tried them

SHALL WE DEOP YOUR PARKET

the make while own good long group of these of these of these of the group and the same of the group and the same of the same

Dr. L. T. Tichenor has gone. The and city, and is to be henceforth ral State College of Alabama. His be so warm, his sympathies so true, and his love for the church to which it was his ntention to devote his life, that it makin bitterness of spirit he withdrew from us and heart. We regretted we could not be pres on every one. It is not yet known who will be called to fill this vecency. With the memory of the Ismented Burns, and the clear, broad intellect and piety of Tichenor no scarcely enty the man who shell a tempt it.

CLINTON COLLEGE.

We have received and sent to Clinton ton dollars, from a source and in a way that put to the blesh many Baptists in prosperity and wealth. Why could not two hundred in Mississippado this same thing? We copy the letter. She will be certainly blessed. " Dask BROTHER:—I make thus free to send you a ten dollar note for the benefit of the

spectfully, "April 10, 1872." No post office given. Brethren and

A HOME IN FLORIDA.

I will sell my home in Florida at very low figures. It is at Live Oak, where there are daily and constant trains to everywhere Sixteen acres of good land, clay subsoil, which often crops out, all of which is in a solid lot, with over six hundred feet front on Walker street, only one block from the College, and is all under a good rail feace. with four acres cleared. It is the highest and best lot in town, and has on is adjoining the garden, a living spring pond fifty to one hundred feet across: very deep, pure, sweet water perpetually. A house two stories high, with seven rooms, and wide porch all around on level with first floor, which is surrounded by orange, banana, pineapple, peach, plum, cherry, weeping willow, oak, chins and other trees. Also all the best known varieties of figs, bearing full Scuppernong grapes, oleanders, jessamine, ross in variety, honeysuckle, woodbine, icebine, other climbing flowers, etc., all in fine growfeet deep, the other less, with solid clay walls, no curbing only at top of soil, and water equal to any-soft as rain water.

Live Oak is a wild, new place, but has schools, churches, good society, and cannot be excelled in healthfulness or accessibility Price \$1000. Title perfect. Apply to me s this office, or to J. C. Greelev, Jacksonville,

This place offers superior advantages for spinity, fruit, regentioner, nursery or vineyard. and any family or person wishing to go South will do well to apply to me. W. W. KEEP, Associate Editor.

BHYIVALS.

For three weeks a very successful revival has been going forward in the Chelsea Baptist Church. The street cars on Main street what ne regards as the gospel, and to captize now run within a few feet of their church whom he pleases, organize the baptized into door, and their congregations are nightly crowded Their pastor, Eld. Mitchell (re-"REV. GREEN CLAY SHITH, an ex-Federal cently Professor Mitchell, of the public General, proposes a National Convention of schools), is exhibiting an earnest and work-Baptist Ministers, to promote a better un- ing talent, that, with his highly cultivated, derstanding between our people in all parts active intellect, makes him very efficient. of the country, and to secure a more hearty About twenty have been added to the church, co-operation in the work of eyangelizing the and apparently the thing is but just started world." We have had quite enough of his little church has some model feature. National Conventions to harmonize the and probably nothing will impade its growth Again: Do, net his union efforts with other North and the South; and we knew, alas! and development. They are an ardent but too well what is meant by bringing the working, and, evidently, a praying people South to a better understanding with the They love and are nobly sustaining their young pastor. We are told they have ever 15,000.- I believe I was never con- refused missionary aid, and are determined

In Exattleboro, Vs., there has been a con-

We are glad to know that Rev. A. C. Ken. stant and powerful reviral going on all win A few outsiders built them a great big sharty.

We are gratified to learn the revival news firm Bra. Whitfield's letter respecting ressive revival interest, and if they do not, "My agaon is worth more than gold to there is somathing wrong at home; they not the whole church militant rej ngels, the Lord.

THERE are several hundred hat must be dropped unless renewed To live snew to Gou.

This stams teaches the grossest baptismal which shock the mind of a child cannot be to every Exptist minister whose address we have in the four States, and solicit an answer to this question. Will it not be better more premotive of unity of vices and for thus to concentrate the patronage of the depumination in Tennessee, Massistippi, and address the patronage of the depumination in Tennessee, Massistippi, and address the patronage of the depumination in Tennessee, Massistippi, and address the patronage of the depumination in Tennessee, Massistippi, and address the patronage of the succession.

To live snew to Gou.

This stams teaches the grossest baptismal which shock the mind of a child cannot be true specified annual to general and the succession. Will it not be better to be retained without scrutiny. We frankly domit these oversights, nor will we lay the blame on our associate; but the hot discussions that have taken place since add the use more premotive of unity of vices and blame on our associate; but the hot discussions that have taken place since add the use more premotive of unity of vices and for the vice will not convent himself with a more premotive of unity of vices and the use more premotive of unity of vices and the patronage of the vice will not convent himself with a more premotive of unity of vices and blame on our associate; but the hot discussions that have taken place since add the use more vice will be one that we will not only the vice of unity of vices and and the vice of unity of vices and and vice of the figure by vice will be used to extend the number of vices and will will be used to vice will be used to vice. Your state of vices will be used to vice will be used to vice will be used to vice. Your state is out this week or will.

Will you look at the figure vice. Your state of vices of the number of vices and vice will never to vic And yours is out this week or next; look tyour agree now. The 5 means the velline, and the 26 or 57 means the number van it was or will be the paper is soluted by the figures by your column v. It 31. Do not let your paper is only see to it now, when you have more name? 4 50 means your time was out tollars than you will have in Jame, July volume 4, No. 50. Whatever figure raugust.

First reservood planes, with all modern

tance to guard against iptural and parnicious poetry

It is not difficult to understand why the to carelessly fall into this habit. Our Sunday-school collections have a great plene, intended as hymne, which shound in error. Some of these are wedded to popular times, and the mind of the singer m mich a case is not liable to regard the words very service ... Deaths with most people, a hymn m.a standard collection has a sort of orthodox authority, which exclude every thought that would question its precept or doctrine. And so expressions are employed by Christians in singing, that would not be need by them understandingly for any consideration. That it is the duty of every superintendent and teacher m our Sunday-schools, and, indeed, of every Christian to see to this and "purge out the old laaven" is a fact beyond any question. And it is surely not too much to expect that when their attention is once directed to the subect. hymns of this nature will no longer echo in our Sunday-schools, where work for Jesus is the grand principle of action.

Before introducing examples of hymns of this class, allow me to ask, Do you believe in the invocation of angels, soliciting aid from or praying to them? Of course, not. It is unscriptural and dishonoring to the Lord. This is the answer to be expected from all except Baptists. And yet, why are the fol-

"O, come, sagel band: Come, and srannd me stand. O, bear ms away sn your snowy wings To my immortal home."

—Bradbury's Golden Trio, p. 178.

Is not this an unmistakable prayer to the "Our Father who art in heaven." to whom all our prayers should be addressed? With having many a time thoughtlessly sung those words, but he has certainly sung them for the last time.

Having, in a moment of reflection, discovered the insidious error expressed in this the same kind, and, on investigation, I have found many equally objectionable, as for instance in the same book, page 188:

Then, came, happy angels, On love's pinioas, come, With music, sweet music, To welcome us home. golden harps in hand

welcome the children to this beautiful land." Invocation of angels again! How painfully similar is this to the prayer in Revelation: "Even so, come, Lord Jesus!" Here, however addressed not to Deity, but to angels, who, if they were able to hear such petitions, would surely veil their faces and go back to heaven, feeling that dishonor was done their Creator, to whose behest alone they are subject. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" They are sent forth, and to the sender (the Lord) we should offer our petition if we wish their interposition on our behalf.

"Let me go," Bradbury's Golden Trio, page 55: "Bear me ever angel piaioas!

In another hymn, in this book, children are tanght to sing that angels will tune their harps in heaven-a sentiment certainly of doubtful anthority. Another hymn states that the angels will echo the new song of the redeemed. The Bible teaches that saints will sing a new song that ao man can sing save themselves—the song of redemption, in which angels have never participated, for Christ died only for sinners. How often, too, do we teach our children to sing-

"I wish I were an angel?"

Why such a wish? Sinners never can be in Christ, angels. They, when washed in Jesus' blood. are saints, and are so designated in heaven. (Rev. xix. 8.) And through the Lord's wondroup love, they will occupy a higher position than the angels. It is surely desirable to have children accurately instructed in these things, and hence, loose, unscriptural idear, however poetic they seem, should be laid aside. There is a grander view of true tist church in this locality, in December last poetry in gospel truths than can be selected I being crippled by a falling tree, he was from mere human sources.

other class of hymns (so-called) that may

"Sweet hour of prayer! sweet heur of prayer,

With all the bright thoughts woven into this song, it waster all merely an ode to a sweet hour of praver. A fire-worshiper's ode to the sun nught sist contain much truth. but still it would be an ode to the sun. So with the song. Can a direct address to a mental object like this be construed into an act of praise or prayer to the Lord? It conventions, in the States. Therefore, they or suited to Christian worship? It would of Sunday-school workers. The asse inspiring song, but so is the Romish song to endeavor to procure the organization of aux-"Mary, the Star of the Sea," an object cer. Hisry conventions, and establish some "Mary, the Star of the Sea," an object car, than stress of the Sea," an object car, than stress of the Sea," an object car, than stress of the Sea, "an object car, than stress of the Sea," an object car, than stress of the Sea, "an object car, than stress of the Sea," an object car, than stress of the Sea, "an object car, than stress of the Sea," an object car, than stress of the Sea, "an object car, than stress of the Sea," an object car, than stress of the Sea, "an object car, than stress of the Sea," an object car, than stress of the Sea, "an object car, than stress of the Sea," an object car, than stress of the Sea, "an object car, than stress of the Sea," an object car, than stress of the Sea, "an object car, than stress of the Sea," and the Sea, "an object car, than stress of the Sea, "an object car, the Sea,

Contract and the property and

eally such songs have no beauty compared

Nearer, my God, to Thee, nearer to Thee, E'en though it be a cross that raiseth me." How does that glorious petition to God

What a contrast! The contrast between rue heart language to the proper object o aise, and sickly sentiment requesting at hour of prayer to bear away on its ungs (?) our petitions! It would seem high time for many of us to consider our ways with regard to what we place before our Simday-echool children to sing on the Lord's

Having that briefly directed attention to a few of the many songs thoughtlessly sung in the Sunday-school and prayer-meeting, I wish to direct the mind to the Scriptural tests of sacred songs: "I will sing with the spirit: I will mag with the understanding also." (1 Cor xiv. 151 Whatsobver, there fore, is not consistent with the teachings of God's spirit, and not in accordance with our comprehension, is to be rejected. P. L. M

West Point, Miss. which found us in Mobile thus pleasantly reminded na of our former visit, twelve years ago, to that city:

You will parden ma for restricting you of the man you reported in my office next day attrayour sermon at the hall (where you held your descriptive powers at their hight in picturing a pure, hely and good Quean Bride in sentras. with Roman Cathalie harlotry as the Bride, the Lamb's wife), who said to yan; "I thank you, sir, for that sermon. I have lived thirty-five cars as a communicant of Reme; but, sir, I have communed my last time with her priests."

That effort, my loved brother, is still remembered there. Now, I trust yen will be wel-

### SOMETHING WE APPRECIATE.

The following letter has been forwarded to us by Bro. Cook, Vice-President for Missouri, and we are heartily thankful for it If this is the spirit of those subscribing to angel band? And is it not dishonoring to the Publication Society, we are as sure of success as we can be of anything. God will hear the cries of his elect. If all who have profound regret the writer acknowledges subscribed feel as Bro. Ellis does, what a volume of prayer is going up for the success of our cherished enterprise! Lord, give us success! We will be pardoned for publishing the letter entire, and we hop, as each one pays his annual installmer that he hymn, it was very natural to expect more of will accompany it with his pray, rs. Let the the banks of the Ohio at Cairo, saying that the Lord build the house:

PIKE COUNTY, Mo. Jan. 30, 1872. DEAS Bao. J. F. Cook :- Inclosed you will find twenty-five dollars, the half of my subscription to the Publication Secrety, Memphis, Tenn., J. R. Graves, President. Bro. Graves that we should be subject to the powers that directs me to sand the money to you, at Ia- be; but we doubt the correctness of his inter-Grange. Our prayers so with our money, that of the Southern States. It is something that we have needed for many years. God BLESS WILLIAM G. ELLIS.

HISTORY OF WEST TENNESSEE BAP.

Bao. Ggaves :- I write this for the purpose of inviting the attention of our brethren in West Tenaessee to the importance of having a history of West Tennessee Baptists prepared for the press and published. This subject is very importan'. It is due fram us to the pioneer ministers and other brethren who have preceded, and through whose labors, prayers and sacrifices the cause of Christ has been planted and reared in our midst. It is due to The same sentiment occurs in the hymn, the present that such be done, and it is due to future Baptists from us. I hope that our miniatering brethren will invite Bro. J. H. Borum, of Durhamville, to enter upon this work of collecting and preparing material for the history. A number of peasons could be assigned why he should undertake the work. He has been elerk of Big Hatchie Association and of West Tennessee Baptist Convention near thirty years each. This, together with his extensive acquaintance, are strong reasons why he should undertake the work.

What say you, Bro. Borum? What say other brethren? May the Lord Jesus abundantly bless all the efforts of his people to promote his cause here and elsewhere. Truly your brother J. M. CHAMBERS.

Saulsbury, Tenu., March 2, 1872. We say, Yes; by all means. What do you say, West Tennessee Baptists? Speak and that authority can only be expressed out-ED BARTIST.

A WORD FROM BAST TERMESSEE.

BRO. GRAVES:-Prof. S. Roberts, a very learned Methodist preacher, joined the Rapimmersed by Eld. J. T. Howard. He prom-There are many hymns that might be cited, ised me he would write out his reasons for but, guided by the preceding, it will be easy severing his connection with the Methodist for those interested in offering snitable songs society soon. Soon after his baptism he was of praise to the Lord to avoid noing what is licensed to preach, and in a discourse at our clearly objectionable. There is, however, an church he gave some of those reasons. He is a very able linguist. Should he not send well be care ully examined before we employ his reason; to me soon, I will give you a few them as sacred sough. As a specimen, I points that he made when I heard himselect the well-known favorite—"Sweet hour one on revision one on baptism, one on the of prayer"-in many respects a thrilling government of the Methodist society, and one on Catholician and its identity before and after the reformation, though under dif- the remaining tenth would forever fall to be ferent comomens. Yours in Conist, Z Rosr.

Sulphur Springs, Rhes County, Tenn.

States will find that they can accomplish very little until they form a convention, or praise to the Lord, is it a hymn, held at the most convenient time and place,

Items

Cuorns, -The Western Recorder suys: "Why is it that there is, as a general rule, such lusttention, such levity and such had believior noting of the amenities of life are, not untly, the rudest people when sealed in hem. We are coming to view this system of serving God by proxy as a politive nuisance; othing can be lone to preserve orum in them, we think the cause of ne of rel gion, would be mlabolition. Some to the rule, but of onr observation between. If we must have choir and an organ, for n, for consistency sake, first refuse to sing who never kack, our Lord. ond, let plain, familiar congregational tane stad and all Christians be encourage to rise and sing. Third, by no means suffer the organist to play the whole tune through before singing: the masters of music say that it is in very had taste. Fourth, play the last few notes of the time and not a new tune er a discord for an interlude. Fifth, a choir la only to lead. not to conduct the praise of the sanctuary.

THE Religious Herald quotes from the Presbyterian Banner (Pittsburg) as follows: "A movement in the right direction has been begun in Lexington, Ky: Our own thurch in that place. and the church in connection with the Southern Presbyterian church, have been helding united services. Three Sabbaths ago these two Presbyterian churches, Methodists and Baptists held a united communion service, and last Sabbath week Rev. Mr. Birch, pastor of the church, in connection with our General Assemchurch in Keatucky." Can this be so? Carolina, advocates, as we do, the duly exclusion, for "a little leaven leavens the whole

THE Exquener and Chronicle says: "We learn from the Central Baptist that the Sheriff of Alexander county, Ill., 'broke up a baptism on water was too cold, and if the minister persisted, he would prosecute him for murder. The Central says, 'No doubt the minister deaisted, in obedience to the saying of the apostle The minister was a coward, or he would have bearded the lion in his den' by calmly going all men;" he "begat a son in his image and has no law which makes its Sheriffs thermometers. The fact of a Sheriff stopping the ordinance

readers of Shakespeare." forbids it. "Is it possible." said David, "that preference to the word of God?" And yet this immersed Dr. Fisher, in his work on baptism. maintains that Baptists are unbaptized,

CATHOLIC.

THE Catholic World New York, says: "While the State has rights, she has them only in virtue and by permission of the superior authority. through the church—that is, through the organic law infallibly announced and unchangeably asserted, regardless of temporal conse querces." Will every minister, and member. oo, cur cars out and asve it and use it? The American Romish church teaches that we have no rights, civil or religious, except such as the Catholic church sees fit to give us; and that subjugate our country and enslave our children.

any benefit to Protestantisms;" The trail of the which is born of the flash is flesh," and serpent is over them and Once let young can never be anything else. "The carnal erverts, they are beguiled to look en the and do not recognise it with the clear eve of

THE CARNEL NATURE.

the fiesh and sin; "in the flesh the motions, can he know them, for they are spiritually or passions, of sins work in our members to bring forth fruit white death." Many facts

that has occurred since the disruption of our grandeur, yet command our wondering gaze; who, blinded by the god of this world, Has we see, too, slimy rocks rising from poison. refuses to see the beacon that would light commenced? We suppose the church in North some things, which disgust and drive us blazes, dashes his frail bark in pieces even Carolina centinues to retain Dr. Wm. Hooper, away; yet the grand and beautiful moun-just in sight of the haven. It places na in though he openly advocates open communion tain, with its pleasant valleys, the iceberg complete dependence on the grace of God lions, the proud Napoleon, "head of the and works that I have done, let me recogarmy," or the veriest beggar that ever dis nize the tempter, approaching me as he graced the criminal docket; whether it be a approached the Savior through Peter, and pleasure of royalty, or the merest Gesebel that tramps the streets, or makes the town hideous with her midnight revels, they are all "by nature the children of wrath." Adam was created in God's image

THEIR EFFORTS TO DO COOD! Your brother in on with the ordinance. The State of Illinois likeness," in his fallen image. The first born son of the fallen Adam was a murderer: the principle of sin began early in the hisof baptism because the water was too cold must lory of the race to bear its legitimate fruit seem very 'funny' to hundreds of Baptists The history of the peoples meationed in the who have seen the ice cut in order that they Scriptures is a record of little else but orime might be baptized. That Sheriff was a legiti. it cannot be said that they merely imitated mate descendant of one Dogberry, known to Adam, for there is but one actual transgression recorded against him. He sinned, HUMAN ACTUOAITY.—A writer in the Teras committed an actual transgression (parap Baptist Herald repeats a statement made to lama) by which sin (amartia) entered into him by two eminent Baptist min'sters, as to a the world, becoming the future mother o conversation between Rev. O. Fisher, D. D. innumerable transgressions (paraplamata) in (Methodist), and his brother, Rev. David Fisher his descendants. When the race grew in (Baptist). David said to the Doctor, "Bro. numbers, transgressions multiplied, "men Orcenith, don't you regard immersion as bap- sought out many inventions;" and soon tism at all?" The Doctor said he did not "God saw that the wickedness of man wat Then," said David, his brother, " why do you great in the earth, and that every imaginanot obey the Lord's commandment and be bap- tion of the thoughts of his heart was only tized, as you have only been immersed?" The evil continually," and that "all flesh had Doctor replied that he would, but the discipline corrupted his way upon the earth," and he said: "The end of all flesh is come before have a brother who will follow that con- me; for the earth is filled with violence temptible thing; 'the Methodist discipline,' in through them; and behold I will destroy them from the earth." If we trace the Bible history down to the Savior's time we will find that man's ways, whether Israelite, and therefore Methodists ought not to commune Assyrian or Philistine, were full of wickedness, and we are brought to ask with Job "What is man, that he should be clean and he that is born of a woman, that he should be righteous? Who can bring clean thing out of an nuclean? Not one? David says, "The Lord looked down from eaven upon the children of men, to see if there were any that did ninderstand, and seek God. They are all gene aside, they are al together become filthy; there is none that doeth good, no, not one." And he leavee us in no doubt concerning the source whence this sinfulness is derived. "In an when she gets the power she will determine my mother did conceive me;" "the wicked them for us-determine both the government are estranged from the womb; they go and the church for America! Byery dollar we astray as soon as they are born speaking contribute to them through their fairs, in lies." Issiah declares all to be unclean and building meeting-houses for them and in sup- "all our righteousness to be filthy rags." porting their schools we are aiding them to And Jeremiah emplatically tells us that "the heart is descitful above all things, and ROMISH SCHOOLS .- Says one of our American desperately winked." The New Testament Boman, Catholic bishops: "Nine-tenths of teaching is clear enough: "The carnal mind those Protestant youths who come to us we is enmity against God:" "to be carnally shall convert to our faith." Not only this, but minded is death; " "in my flesh dwelleth he might have added, with equal truth; hat no good thing;" it is "a body of death;"

the law of sin" is in the flesh. "That mind is not subject to the law of God nor indeed can be; "it is death. We naturally expect evil waters to flow from a corrupt fountain, and generally they become more nd more putrid the farther they run, the wider they spread out below; their source. and we find, without surprise, the fruits of

die." Carnal man is "dead in trespsases and mat accept The Bartist as our III Sins, 111 Made stells, of Grid, attangive and incapable of righteomness. A dead body can neither hear, see, feel nor move; it can no more change site; pature than "the Ethiopian can change his skin, or the leopard his spots." A dead body seon \_\_\_omes putrid and offensive; we need not be anrprised then to find that the unregenerate or carnal man is exceedingly offensive to God, bas no possible here in himself of whining the favor of God. The deside live no understanding, and we find that the "satural man receives not the tange of the Spirit of God. There is a mysterious connection between for they are foolishness unto him; naither discerned.'

The carnal nature then is inherited from connected with the doctrine of the depravity Adam; it is blind to the beauty and perfecof hunten nature are as mysterious as those tions of God; deaf to his voice, is at enmity relating to the dectribes of sovereign grace, against him, is uttorly incapable of placing and attempts to solve them lead the mind itself in a relation of acceptance with him into a maze of obscurity. The mind should is offensive to him and condemned to leath be habituated to receiving humbly and without hope; it is always the same is conreverently the truth as a fact, just as it is sistent with itself in its imagications and revealed in the Scriptures whether it is works. The doctrine is repugnant to the palatable to the feelings or comprehended selfish nature of man. Without the docby the understanding, whether it condemn trine grace is not grace, and human works are meritorious, "human righteousness not Human nature has a black picture in the filthy rags." The total depravity of man, of Word of God; and whatever may be its the carnal nature, is consistent with the doe- places that we might fix the time. We appearance to us in deeds of charity, noble- trine of sovereign grace, and it is a doctrine visit yen sees after the Convention, and antiness, and the like, God is "no respecter of which we need to keep continually in sight. persons, and hath concluded all men alike The deceitfulness of the heart is continually under sin." Human nature resembles the making excuses of human nature, ar thing earth in its relief forms. We are attracted for a compromise of the doctrine of regento admire the sublimity of mountain scenery eration, and persuading us to keep out of in beautiful contrast with the fruitful valley, sight the truth which most concerns the both lovely to the eye, and yielding material sinner, and drives him wholly from selfish much by requires and mails, we have less and fruit indispensable to the comfort and hopes to the only Savior of men. The doo wisdom band to nearest postoffes that lowing words in the well known pepular hymn—"The Land of Benlah"—sung so often and so earnestly by believers in Christ?

Comed. May ear blessed Jesus own you, and thurch, in connection with our General Assembly, and Rev. Mr. Dinwiddie, pastor of the many our beautiful Queen City be blessed in a faithful annouacement of God's word.

Comed. May ear blessed Jesus own you, and thurch, in connection with our General Assembly, and Rev. Mr. Dinwiddie, pastor of the man; we find, too, iceberga tower trine presents to us a picture of attention with our General Assembly, and Rev. Mr. Dinwiddie, pastor of the man; we find, too, iceberga tower faithful annouacement of God's word.

Comed. May ear blessed Jesus own you, and thurch, in connection with our General Assembly, and Rev. Mr. Dinwiddie, pastor of the man; we find, too, iceberga tower faithful annouacement of God's word. church, in connection with our General Assem- and fruit indispensable to the comfort and hopes to the only Savior of men. The doo measy orders. Your postmaster will tell your postmaster will be a post pulpits. This is the first instance of the kind which repel us by the frigidity of their our sympathies for the unfortunate mariner the defection in our Southern churches already ous marshes inhabited by creeping, loath- him to safety, and, following the wreeker second Church (Richmond) retains Eld. Cham
tain. with its pleasant valleys, the iceberg complete dependence on the grace of God; and the fen, the solid rock and the treachsecond Church (Richmond) retains Eld. Cham
erous quicksand are composed of the same our work in his vineyard. It teaches us will cost \$9 per dozes. We have no phasebless as a member, though Eld. Jordan, of South constituent elements; all are alike of the that there is but one voice that is able to graphs; don't take well. earth, earthly. And so it is with the carnal call the dead to life, that can make "new man, whether he be an Alexander or an creatures in Christ Jesus." When the ignorant Patagonian, the king in his gorge- lattery of a deceitful heart, whether my one mouth. Da you canvass me ous palace receiving the adulation of mil- own or my neighbor's, tells me of virtues queen, pampered with all the pomp and let me feel that of mine own self I can do nothing, but with the Lord of gtory working book husiness - Goodwyn & Ce. They in me to will and to do, I can do all things. | write you.

BAPTISM ... THE DESIGN.

It is not to regenerate the soul. 1. Bechange of the heart-a being "senewed in ward ceremony performed upon the body. 2. Because the thief upon the cross, without | R. E. White, Mississippi.—We pity Bra a church, without a preacher, and with Jesus paper weuld aid him. Write to Bro. only, was saved, while Simon, of Samaria, with an evaugelist and two apostles and baptism, was in "the gall of hitterness," "the bonds of iniquity," and had "neither part nor lot" with Christ:

It is not always an outward sign of inward grace, because it is sometimes applied where there is no grace, as in the case of Simon old brother, friend of ear youth. Magus; and there is very often grace in the heart where there is no baptism, as in the case of the thief, and of all who are truly sheering

prepared to receive baptism. It is not the seal nor a seal of the new covenant. The eighth courses of ilebrows and the Epistle to the Ephesians will show this. The prepared heart receives the goal, see your Most, and have written for Bro. Park's

the Holy spirit seals, and a holy life "being Harmonica. Thanks. King in Zion, commands baptism. It is his great change and of faith in the Lord Jesus W. A. J. Cham, Lenisians.—We Christ. "Know ye not that so many of ns tered your name. Work for the list. as were baptized into Jesus Christ were bap- all right. Bave writtes. Thanks. buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also the MSS, you felar to. Jesus. For so, many of you as have been credited to Vol. vi. No. 5. O. K. haptised into Christ have put on Christ" It is a snowing of the Lord's burial and stad it free. Study it. resurrection till he come again. As oft as E. B. Peudleton. Thuse are brave we eat the bread and drink the wine in the words. Lord's supper, we do show his death till he come sgain. So every believer heptised shows his own death to sin and resurrection for New realment to walk in newness of life, and also the J.W. Greer. - O. E. et this end of the lime burial and resurrection of Jesus.

It is a pledge of a glorious resurrection. For if we have been planted together in the likeness of his death, we shall be also in he likeness of his resurrection." Here Paul means baptism, as will be seen from the context. Then our own, and every baptism we behold, should remind us of the future—of the glorious resurrection of all the saints.

and the duty of the subject is not to himnte

CONSTITUTIONS

Sunday school men, there appeared in the ther do not exist, for the purpose of more thousandly organising and systematizing the Sunday school work among the Baptist phurches of the South.



and the brethren are credited as you cay

E. W. Ratris .- What State and wat | E |

We find a slip, seat to us, written, "Fer J. W. Graves \$25." Is it a gift? If any knows Bro. Nersis, tell his te write is w

Eld. Wm. Roles, Teanssee. Yez and Hall You are exedited thirty weeks for your then new subscribers is this letter. God bless yes J. H. Harp. Georgia. - You need no. 11

B. L. Chambers You shenld have dropped long ago. We lose the sabssripties but you have had a faithful warning to m

L. C. Griffin, Missouri.—We have hander your letter to the men who have charge of the

J. J. Siedge. Texas.—Done as you requested. We hope to visit you in year Texas home this summer. Will yen arrange ten appointments!

change of the heart—a being "senewed in the spirit of the mind." Baptism is an out-

H. B. Wester, Tennessee.—The alerk he eaanot well keep account of new sahscribes Send the two and say, "credit me one year." Joe B. Killebrew, Mississippi, Fell m at not find you short of a day.

J. J. Martin. -No. Bros Hood'e paper a never he stopped if he says sn. God ble

J. B. Parish. Mircouri.—Yes, you are. Ber L. did not eredit you. Go ahead. H. G. Woodruff.-We thank you for you labor and to oppose the wrong.

you when the new hymn book will he ont. We are pashing it hard. L. H. Andaszon, Virginia. - We will wait to

a new creature," is the evidence of the seal. D. R. Hall and J. M. Calloway, Territies a solemn act of obedience. Jesus, as

king in Zion, commands baptism. It is his law. Then to be baptized is to obey Jesus, give aeither State nor peateffice. Write in It is to konor him as king and law giver. It is a solemn and public profession of a Orleans or New York. The initials alternative in the command of the command of

Eld D. E. Burt. Lenisiana. Funds tized into his death. Therefore we are W. H. Leavell, Texas - Letter received and

should walk in newness of life. For ye are will be with the children of God by faith in Christ tended to.

T. J. Pilcher, Georgia. Up and gaine with G. Weed, West Virginia. You are got

R. Hardy, Louistans. - Up and going Q.

freed, the empory God's will left under throne.—Galatians iv. 10-20; 1 Corinth-

in 7. 1-18; 2 These contains it d, 2; 2 Timothy it 17, 18; Revelations will 8-17.

The question, therefore, is of the greatest importance: What constitution has Christ given it his charches? It is in management of their man on this subject that Deptist aburches him in their constitution from all other from the points on which they differ from him, and their reasons for so differing, are as

that all churches regard it as Christ's it that all church members should be considered. When Soul "excepted to join brook to the disciples" at Jarunden, they edined to receive him, because they "bullioved at that he was a disciple." It was not till they mented this, from hearing that he had sen the Lord is tim way," and had "pronched thilly as Damascun," that they permitted him be "with them, coming in and going out, at maken"—Acts in "6-28. All the members, also, of the first alwaysh; are added to the first alwaysh; and the first alwaysh; are added to the first alwaysh; and the first alwaysh; and the first alwaysh; and the first alwaysh; are alwaysh; and the first alwaysh; and the first alwaysh; and the first alwaysh; are alwaysh; are alwaysh; and the first alwaysh; are alwaysh; and the first alwaysh; are alwaysh; are

But in Pedsheptiet churches many persons surremnhess who are no received a converted. In the Episcopal and Presbytanian establish same, and some of the bedies formed by those have secondal from them, guesn's are mained to full com their conversion; and though the Congrega-tional Pulchaptists require proof of conversion below receiving persons to the Lord of their and membership, they mostly regard infants mentionership, they meetly regard Infants unconverted persons, when bankled as most of faith; which speaks the views of moternans, and of many Congressionalists this subject, says that the children of moters at the children of moters, torn within the charek, we independente differ from this view, but many of these-regard both infante and the many at these regard both infante and the many of these regard both infante and the many that the church of Christ. (See arribar and Dr. Campbell.

In this churchen on the conjuncy, receive many these only who give credible avidence.

to see only who give excelled a ridence to an version; they do not acknowledge that magnitude with the abareh of Units.—

| Man ii. 47: 1 Cor. iii. 16, 17.

II. Reptist churches (strictly so celled)

ment it as unrests will that all believers

ment to membership should be feet benti
see See Testament churches consisted wholly d baptised believers. Peter said to believers the day of Pentenent. " Be's a their every one of you," and they "were bantical."—Acts ii is are, in this respect, "fellowers of the harenes of God." as Sent founded by Christ ad his apostles,-1 Thesa, it. 14.

inrohes; from the Quakers, who reject hap-im; from the Polobulists, who abstitute Pedabaptists, who admit persons without has given to his charches to dispensity power to extend his laws; no hydrithe power to make how ones; but was entitled on them to "observe ner" he has commanded (Matt. Issue, "to obey God rather than melt"

minst their will, or without their a. God is the spirit, and those who him most do so in spirit is truth (John iv. 24); their service must be that of line; faith and obedience.—I Con xiii. 1. Rom. ms. 23; Rom. xvi. 28. They must "pick themselve unto God, as these who are ally a from the dend - Rom. vi. 18. In every part of their mervice, they must have "first a willing mind" —2 Cer. viii. 12—must first give themselves to miles distance, too poor to maintain a resi-the hard, and then to the church, by the will of don't minister. As I could command leisure III. The Comte de Chambord will be de-

to the fines, imprisonment, \_\_\_\_\_\_\_ penal-tice, by which membership has been enforced; as entially appased to the initiation of \_\_\_\_\_\_ ions infants by baptism: and to membership

IV. Bastist churches maintain that Christ conires holy ectivity in course member. Church combers are okes of in Emipture as "lively weep, sympathized with; those whe ara-tred, visited.—James 1. 27. To the uathe corpel is to be made known (1 These lands as 1 8): and good dane to all mea.— M the manbers of Baptist churches can sagage But the dead sumbers of worldly establishment coanst, nor can the infent meshers of any Pode satist churches. They can have no part ner let

Baptist churches believe it to be Christ's this what is spent in his service should be given with ready will, sad that every church making a collection for the poor saints at Jarambin, who is sole, should thus give. When making a collection for the poor saints at Jarambin the anestle says: "As I have it make the churches of Galatia, even so it ye; upon the first layer than the churches of Galatia, even so it ye; by him in store, as God nath prespered him.

Samily Rending

BY PIPTISE COED BIRTEDAY-APRIL 10th.

Beneath the moonlight and the snow Lies dead my latest year: The winter winds are walling low Its dirges in my ear.

I grieve not with the mouning wind As if a loss befell: Before me, even as behind, God is, and all is well.

His light shines on me from above His low voice speaks within-The patience of immortal love Outwestying mortal sin.

Not mindless of the growing years, Of sere, and loss, and pain, My eyes are wat with thankful tears For bluesings which remain.

If dim the gold of life has grown, I will not call it dross, Nor turn from treasures still my own Tueigh for lack and loss

The years no charm from nature take: As sweet her voices call. As beautiful her mornings break, As fair her evenings fall.

Love watches o'er my quiet ways, Kind vaioes speak my name. And lips that find it kard to praise Are slow, at least, to blame.

How softly ebb the tides of will! How fields, once lost or won. Now lie beneath me green and still Beneath a level sun!

How hushed the hiss of party hate. The elamor of the throng! How old, barsh voices of debate Flow into rythmic song!

Mathinks the spirit's temper grows Teo soft in this still air. Somewhat the restful heart foregoes Of needed watch and prayer.

The bark by tempest vainly tossed May founder in the calm, And he who braved the polar frost Faint by the isles of balm.

Better than self-indulgent years The outflung heart of youth. Than plessant songs in idle ears The tumult of the truth. Rest for the weary hands is good,

And love for hearts that pine. But let the manly habitude Of upright souls ha mine.

· Dear Lord, the languid air! And let the weakness of the flesh Thy strength of spirit share.

And if the eye must fail of light The ear forget to hear. Make clearer still the spirit's sight, More fine the inward ear!

Be near me in mine hours of need, To sooth, or cheer, or warn, And down these slopes of sunset lead, As up the hills of morn!

-J. G. Whittier.

DID HE LOVE GOD! SY W. C. WILKINSON.

While a theological atadent at Rochester I nudertook a quasi-pastoral charge, for a time, of a small country church some twelve IL Paris will be destroyed after terrible miles distance, too poor to maintain a resifor the purpose, I used to visit the people of the community, from house to house, with the errand of the gospel in free and familiar

III. The Comte de Chambord will be defined the purpose, I used to visit the people of the community, from house to house, with the errand of the gospel in free and familiar

IV. There will be civil war in England, and restoration of health.

We have put the Brace upon nearly two hundred minimum and lours, and lours, and lours, and lours, and lours, and lours, and restoration of health.

We have put the Brace upon nearly two hundred minimum, and lours, and personal talk.

It was near nightfall of a lovely summer Saturday, that I called at the house of a by Henry V. previously heard as a man of excellent dominions by Henry V. moral character, but whom I had never met before. I found him frank and friendly in to France. manner, and there was no obstacle to easy conversation.

exchanged between ns, the transition was tim of Asia. displayed in the bounty of nature. My sen- England and Germany will return to ortho STERLING SILVER, timents on this topic met a cheerful and doxy, and Islamism will be destroyed. ready response.

Do yun love him?" I saked suddenly and Russia and Prussia. bluntly, just as I would have asked any other It is not ascertained at what precise date question which could imply no offence.

"Why, so to that," said he, "I should consider that everybody ought to love God." the same. You admit you ought to lova him; now do you love him? How as to

It was rather closer quarters than he had "Don't be impertment!" said a Toad to a prepared himself for. But he made up his Gresiliopper that hopped uncaremoniously

"Well-yes. I balieve I de love God." he answered, manfully reson ed to take a step forward without well knowing whither it would lead him.

"You still answer a little neertainly. You believe you laye God. We senerally when we love any one. There are reral pretty sure signs."

"For instance if we love any one we think of that one often. This is so much the case that it has come to be an equivalent phrase. We say of one that we love, 'I think a great deal of so-and-so.' Isn't this so?"

"Yes, I am eyen more ant to say I think good deal of a person than to say that I

Well, now apply that test to your love God. Do you think a great deal of God?" he man hesitated. Have you thought of him to day ?" "Can't say that I have."

"Couldn't be certain that I have." "Well, yes: I should say that I have thought of God within a month."

"And do you suppose you average hought of God once a month?" "I think I do"

"Is thinking of God twelve, times a year thinking a great deal of God-is it loving The man was slient.

"There is another test. We are certain to telk of these where we levo. A mother knesse who are her son's favorite companiens at school-he has so much to say about them. You sen consider within yourself how much you spontaneously talk about God."

Something in the spirit of our conversation, I suppose it was, or perhaps it was wholly n heavenly influence breathed into the man, that made him not merely netient under this orosa-examination, but even desirous, apparently, to feel the probe thrust deeper yet into the quick.

"One more test of love," I said. "We are fond of doing things for those whom we love. You are industrious, honest, truthful, kindhearted, your neighbors say. Why are you so? Have you a thought in it of pleasing God? Do you say ever to yourself, 'Now this I will do because it will please God, for I love him?'"

That candid witness against himself con fessed that he could not remember having ever in the whole course of his life done a single act for the sake of pleasing God. The evening drew on, and I bado him good-night. I never knew whether he found out after ward how industry, honeaty, truthfulners and kindness, besome transfigured from a task into a delight, when they are animated with the loving spirit of a conscious, personal love to a personal God revealed and accessi ble in Christ Jesus .- Christian Weekly.

THE YEAR OF WONDERS.

A correspondent of the New York World writes as follows: When, two months ago, M. Villemessant, editor of the Paris Figure, called on the Comte de Chambord, at the Schweitzer Hof, Lucerne, with the view of inducing that personage to make a fusion with the Orleanists, he was answered by a magnificent wave of the hand and a royally emphatic denial. "Mine is the white flag forever, and the lilies will bloom immortal on my escutcheon," proudly exclaimed the last of the Bourbons. Really, M. Villemessant ought to have known better than to expose himself to such a rebuff. For once the Parisian barber was not so shrewd as his namesake of Seville. He must have forgetten that Henri, Comte de Chambord, is the man of destiny; that to him all the prophecies of the last five hundred years point as mise his cause by allying it in any way with the revolution. It must have escaped him, more especially, that this year is the holy year of fulfillment, and that, at length, after forty years of weary waiting, the grandson of Charies X. is to be rewarded for his fidelity to principle by entering on the enjoyment of his crown. Yes, the year 1872 is to be the glorious year of the modern world. The vaticinations to which the writer re-

fers at some length, point to the speedy occurrence of the following apparently INCREDIBLE MARVELS.

L A frightful civil war will be waged between the three great parties of France-Legitimists, Republicans, and Bonapartists. The war will certainly take place within the

Italy and other States of Europe. V. The civil war in Europe will be quelled

prosperous young farmer, of whom I had VL The Pope will be restored to his

VII. Alsace and Loraine will be restored VIII. The French, under the command of

Henry V., will march through Europe as After n few preliminary commonplaces conquerors, and even penetrate into a pornatural eneugh to the benevolence of God as IX. Ireland and Poland will be free,

X. A great battle, called "the battle of

"Strange," said I, "that so few of na love the Birch Tree," will be fought, in which God, when we all of us think him so good. Heary V. will annihilate the armies of ICE PITCHERS AND WATER SETS

some of the latter events will take place. but it cannot be very long after the accession of Heny V., because that prince is now fifty-"Yes, no doubt of that. Still the obligative years of age, and, although the prophets tion to love him and loving him are not quite give him multitudinous victory, they do not the same. You admit you ought to love seem to have accorded him numeral longer.

> UNIMPROVED OPPORTUNITIES. over his back. "Reverence your batters." "Impertment!" said the gmeshopper

> "Yes, impertinent! Do you know I am fifty years old ?" said the Toad "Fifty years!" exclaimed the Grass-

> "Yes. I was ann up in yonder great stone for fifty years," said the Toad, pomp-

"And what did you do all the time, air? asked the Greekepper. ... "Do? Nothing," replied the Tond.

"A fig for yea, then !" chirped the Grass Ang for yet, ment is compact the Grasshopper if you had been at work all the
time. It would show thinkly begind your
parties and treated you as my better. But
times you might as well have been out of the
mald as in it for my use you were of, can't
think of it, for I consider we grasshoppers who have been born only a week, and have chirped and hopped with all our might ever since, are much more respectable."

be made one, all would

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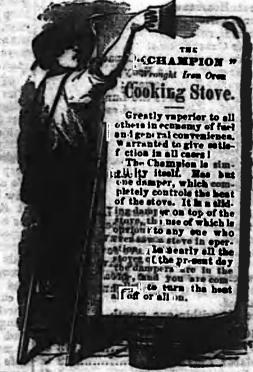
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THE BAPTIST-MEMPHIS MAY 1 1872.

Through the kindness of the editors

Top that it is to be paid up promptly when total (\$4500) is subscribed. Re-S. Boykis. Cor. Sec. pro tem. temphia, Tena.

Ja Garres:-We desire to express our through your columns to the brethan and triends in Trenton. Tenn., for their and aid in paying for our new church in Though constantly called on by the, they gave us forty-three dollars.

Trade the able administration of Dr. their paster, the church appears to arioying a good degree of prosperity. We are specially pleased with their Sunahoel under the direction of Deacon men in the school, and that the old there of the church were not wanting in

Wish Bo. Center of the depot we were deshiad as one full of energy and good When we explained our visit to Treston, at the close of Sabbath service, he ned us where we would find him the and day, and invited us to call. We did and are now using it with the greatest relief.

The deserves an ample It has not failed in a single instance where a serving which we are glad to know he is fit was obtained.

For Brace \$15 within one month. masdel people, quiet, industrious and en-They have, very properly, placed maimed in the Confederate service in mrious offices of the county. Henven on them. Yours truly,

Jahrange, Tenn, April 9, 1872.

### Ferniar Flems.

April 26 The graption of Mount Marrius continues with dreadful violence. The has already reached Sabastiano, and bekano are constantly heard in this city. The santsmation among the inhabitants of the sales and fowns is on the ingresse. It is lighte lave and perished. King Victor Emmael has sent aid to the persons who have sampelled to fige from their homes and in the fields.

Bass. April 27,-At a session of the Chamber Deputies Signer Sella, Minister of Finance, presented to Kaples has night, rectifying DEAR SEE:—I have been an invalid for five years, stated that only twelve persons had thus he killed, and typive were injured by main; lave, near Sen Sebastiano, and Massa-than has been almost entirely descrived by some of my friends to take your vegable Pills, for which I am under obligations for said suggestion. It being a favorable eas, I propose to state the effects. I weigh more than I ever did and my health is tar better than it has been in five years. I certainly give all the credit to your Pills; and as some delivers, Resina and Resourceare also from their homes, as these places were The people of the proper of their homes. It is the popular verdict that people who have been no trembting of the earth. The that is the all necessary measures to provide the last sufficient to provide the last sufficient to provide the last sufficient to despite the last sufficient to despite the last sufficient to the carth. The Chamber of Deputies sufficients the government to take all necessary measures to provide the sufficient to provide the people who have been accustomed to the use of Bitters or Cordials are obliged, eventually, to resort to McLane's Liver Philes for permanent relief.

hit it has the has visited the This remody can be sent to any part of the U.S., parfectly harmless, and the most agreeable is dressing that could be applied. It removes all dressing to continue serving their friends at the South, and the voltage of each of any time?

DRY GOODS,

Or English, French, or American manufacture. We will all the fair time of manufactures are unaccompanied by the cash of the fair time. It is not the fair time of manufactures of the fair time. It is not the fair time of manufactures of the fair time. It is not the fair time of manufactures of the fair time of the fair time. It is not the fair time of the fair time of the fair time of the fair time. It is not the fair time of the fai

punchine, and as few as possible in the shade. Many women are martyrs, and yet do not know it. They shut the sumphine out of their homes and their hearts, they wear valls, they carry parasols, they do all possible to keep off the I THAT THE Intended to give them strength, and beauty, and so get color and roses in our weak backs, and courage in our times come? The women of America are pale and delicate; they may be blooming and strong, and the sunlight will be a potent influence in this transfermation. With they not try at a year or too, and oblige thousands of admirers?---Hearth and Home.

### Obitnary.

Others notices not inserted unless secompanied by temposible names, and within any weeks of occurrence.

Mim H. S. McReynolds. proprietors of all our fouthern be hept standing week need to be h in subscriptions and the amount still to be subscribed, until the sam of \$4500 is the Sunday School Board and red with Job-like patience, in regard to which she would say: "Whom the Lord loveth he chasteneth, and sesurgeth every son whom he receiveth." She calmly awaited the will of her Reiverly Pather, hut with joy anticipated the hour of our Sanday-School before the four meets in Raicight, next May. The the hour of our denomination, let whole debt be wised out speedily and the solicited to write to any Baptist er, or to the understand, what they willing to rive, sith a understand to that glorious sphere.

The first is to be paid up promptly when

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Bonning's Lung and Body Brace. It-is the only Seisntife Shoulder Brace It is the only Scientific Lung Brace;

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or some cord that will not stretch, arenne the abdomen two inches below the points of the hips, and send the number of inches; and your mearest express office.

If you nee the brace all you need is a fit, and

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The lestimony of two hundred ministers, and lawyers, and did men is sufficient to assare its ntility, and therefore the proposition to return the money is withdrawn as it has been abused in several instances.

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The possess become constipated and sluggish,
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