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THE BAPTISE is the organ and only Espitest paper in the four great States of Tennassoo, Missimippi, Louisman and Arkansas. I claim the letest permanent avenistion of any Essitist paper in the Seath, and refer all interested to work you can. Printers at emptis. Tenn. Only a few columns are allowed to strictly reserved to the seath of the contract of the seath of

A FORM OF SOUND WORDS

y men divinely immired, and contain all and final revolution of God's will to ensy. To seek through "spirits" to pry into the unrevealed things is in the sight of God at the sm of rabellien and witcharaft. The New Testament is the perfect rule of faithand practice for Christians. T Tim. iff. 18. 2 Pet. 1. 21; iff. 18, Lake xxiv.44 bein siv. 28. legeliti 28.

2 There is only one God, self-existent, in fatte in every natural and moral excellence. He has revested humself as the Father, and the Son (or the Word), and the Holy Ghos the same in spect to wine sesence, what

La riv. 21, 22, jar. r. 10. Er. H. 14. Deat, vi. 4 rril 4. Ps. rrrvi. 5. John t. 1, 13. Rom. iz. 5. Pmr. il. 16. Bev. i. 5. John riv. 21; rv. 24. Acre v. 3 t. 1 Car. Hi. 14; rii. 11. Hatt. xviil. 18.

3. Man was created holy; but, by wilful morally defiled, and begat all his children m his likeness; hence, by nature, there is in as no holiness; but we are all inclined to wil: and, all are children of wrath, justly exposed to death, and other miseries, temporal spiritual and eternal.

to brand out or spale hour

Palen & Charle Hempile, Lin

AN EXTERNAL NEW 5446

R DOMESTIC USE

di la enalisea friançã.

Son. i. M., M.; H. 18, 17; H. 1, S. Bocks. vil. 2 Son. v. 12. Sph ii. S. Kack. zviii. 18, 20. Rom. vi M., Jerzviii S. 16. I Jaho i. S. Rom. vi. 20.

4. The only way of deliverance from this state of guilt and condemnation, is through vicarious suffering of Christ, the Divine Son of God, who miraculously took upon him sur-flesh, and whom God hath set forth to be a propitiation through faith in his blood having "so loved the world that he gave his in nim should not perish, but have everlast-

Jan 1 14. Lens I. M. M. Aid to the Bond in to M. John H. I. Sangha Election.

5 All who trait believe and obey the Grecian city. The church at Corinth was composed of converted Greeks. In address-foundation of the world by him who sees the end from the beginning; and in conse-quence, not of their own merit, but of God's own purpose and grace they are regenerated to make the proper impressions on their by the Holy Spirit, without whose influence minds give them just conceptions of the

The Preservation of Saints.

6 Nothing con coparate true believers m the love of God; but they will be "kept by the power of God through faith nato the sure and final proof of their to Christ till the closs of life. l Fet. L v. John z. 17, 30; viii. 31. Cal. L 11. 25 Bale, 22. 14. Matt. maiv. 18: 1 John H. 19.

di note The Churchest out ! 7. A Church of Christ is an organized Spirit, baptised apan a confession of union faith and kase the commandments of their Davine Head. To his church alone Christ has committed the preservation of his compal in its purity, and the promulgation of mained but temporarily. The Greeks, I say, it to all men by ministers bearing its comfort became acquainted with this word by

1 Fed. S. v. Actor H. 47; vill. 12. Eph. i. 66. The Ordinances.

are Baptism and the Lord's Supper. Baptism is the immersion of professed believers in Christ, not in order to the reansion of sins, un; and is a prerequisite to the preaching of the gospel, church membership and com-musion at the Lord's table. These ordisames belown to the church, and should mly be administered by her officers to those six deems qualified to receive them.

Participation in the Lord's supper should be confined to the membership of each local thurch, or to those members of other sifically invited by it—their faith and walk being aveuched as correct.

The supper, no more than baptism, may be administered by ministers to those whom

they deem qualified.

Matt. 111. 6. 12: xxviii. 19. 20; xxvi. 20. 39. 1 Cor.

15: 31, 31. Asia viii. 13. 37. Rom. vi. 1, 12. Col. ii. 13.

1 Pet. 111. 31. Asia ii. 37, 42.

The Lord's Day. 9. The first day of the week is be observed sa the Lord's day, or Christian Sabbath.

The Resurrection of the Bighteans. 10. There will be a resurrection of the us dead prior to the advent of Christ. who, with the living mints, will be changed In a moment, and caught up to mees sale Lord in the air, to appear with him at his coming and judgment and punishment of the penecaliting nations.

Dun randi, 2. a Then. iv. 13, 16. Each. ziv.
Then. I. 5, 18. Jude ziv. 5, 1 Cor. zv. 51, 54.

The Efficientum.

11. At the ceming of Christ he will judge Since for one thousand years.

One of life to the life

2 213 . The Houver of the Salerta. 12. After this earth shall have been puri-



Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls. Journal

Old Series—Vol. XXX.

MEMPHIS, TENN., SATURDAY, NOVEMBER 16 1872.

New Series-Vol. VI., No. 12

on our ordinary labors] THE MIDDLE LIFE.

one chapter—the seventh—of the work on Spiritims which we are preparing for the present intervals taken

introductory...De Seints Roosme Angels at Death 1-De Saiste "Go to Heaven when They Die"! - Where de Disembadied Spirite Exist Intween Death and the Buengreetien 1-Shool, Midde, Tertarus. If the Spirits of Wieled Han could Retarn, would They Engage in Predneing the Ennifestations of Hodorn Spiritism? Peradice.—Is it Henven, or the Ellesful Abode of the Walting Smints?—If the Spirite of Just Hon Made Perfect could Return, wanld They Engage in Pro-Smelog the Manifestations of Medera Spiritism?-Could the Spirite of Mortals Praduce tham 1—Can the Spirite of Deed Persons Return to Earth to Wern, Instruct, ar in any way Minister to the Living 1 CHAPTER VII.

The rap may be ultramandane, and yet that siagle fact is insufficient to prove that deceased friends can communicate with us. We must seek is the rsp-spelled communications themselves for conclasive exidence that intercourse from bevond the bourne is not forbidden to man.—Robert Dale Owen, Spiritualist.

PARADISE

While Adam Clark does not express his own views strongly, yet he admits that Christian writers, generally, hold that paradise is the abode of the saints in the intermediate state. "Among Christian writers, it generally means, the place of the blessed, or the state of separate spirits. Whether the place, we cannot absolutely say; they probably are not; and it is likely St. Paul, at the time referred to, had at least two of these raptures"* But enough :: of authorities, if authorities have any weight ? I present here another argument, though

have never seen it used before, still, to my mly besotten Son, that whosoever believeth mind, it is conclusive, and, of itself alone sufficient to settle the meaning of the term He told them that, in a state of undoubted consciousness—but whether his body acom panied his soul he could not say-he had been caught away not wer for there is nothing in the original to justify the use of this or any other adverb, signifying a vertibeing true believers comisting in the con- cal direction-into a peradise. The term or of their attachment and obedience paradise is a purely Greek word, borrowed from the Persian language, and could convey to the Greek mind but one definite concept on; not the city and home of a king. not the metropolis of a kingdom, in which the king had his palace, and his throne, and held his court, but a mere pleasure garden, a beautiful park in some part of his kingdom, to which he and his family and first became acquainted with this word by the description of Persian ecenery, man ners and customs given by Zenophon in his 8. The ordinances of a Christian church "Anabesis." There he first saw a paradise, and graphically describes it "a large plat of ground, selected where it would embrace has to declare their death to and freedem from the largest number of natural attractions diversified by hill and dale, and river and forest shades, often remote from the im-

> perial city " and interest This park was surrounded by a high wall securely enclosed against all possible injury or danger from without, with strong gates and locks, so that no one could enter or depart without the King's permission. The natural beanties of the place were made still more attractive by the assistance of art. The King was lavish of his treasures in beautifying and adorning his paradise with everything calculated to ravish the senses. Here was his summer-house, for his own family, and suitable ones for his friends and invited guests. To this garden of

* Fide Commentary on this passage. †The other passage, claimed by those who disseat from the opinion held by the "Ancient Church" and "Christian writers generally," is found in Bev. ii. 27: "Is him that over-come'h will I give to eat of the Tree of Life, which is in the midst of the paradise of God." This is a kighly figurative passage, and its figures are founded upon man's condition to the first aga. He was placed in an sarthly paradise, specially prepared for him, in which was a-tree of life, of which he was permitted to cat and live. But all this he forfeited and est, and from this earthly paradise he was sopie, take to miniser all dominion driven form and foreigness we can be a supposed the throne of his of life, and left to die. New this promise of his of life, and left to die. New this promise of his of life, and left to die. rule, and, atting upon the throne of his of life, and left to die. New this promise of cr., David, in Jerusalem as King and Carist's looks forward to the sime when this sairt, will rule with his saints over all sair earth, defaced and wicked by sin, shall be restored and made one glorious paradise—indeed the paradise of God, for he will be true for each thin and it will be the true Tree of Life—Christ, the Hedeener, of which its glorious and glorified is habita at may ext—by being made partakers of his life—and live ferever. See Exceletion, elapters and 21, were this premise as the literally ful-anall have been inshiemed and pre-us a lessenty place for the final abode ead his basic bis rademed people. This passenge, therefore, sustains, instead of mili-

pleasure the King would resort at particular rescue the true meaning of this passage seasons of the year with his family and from the double perversion under which it especially invited guests, whose company he has so long rested, a perverted translation would most enjoy, and give himself up to and a perverted interpretation. But to perfect relaxation from all the cares of return to the argument. State, in the midst of these beanties of The divine, conscious soul of Christ was pleasant association.

ful guards.

minds of the Greeks two distinct ideas

and from pleasant personal associations and the middle life. the beauties of the place.

2. That it was only a place of a temporary, not a permanent, abode. It was a ra'ace and court of the King

I claim that all the term, as used by Paul, conveyed to the Greek Christians at third heaven and paradise be the same Corinth, was that paradise was a blissful place of temporary rest, appointed to the friends of Christ to enjoy between death and the resurrection; and the impression made upon their minds by this statement of Paul was that he had not only been honored by a visit to the King's court and palace. but to his pleasure grounds his paradisealso, and thus had made to him abundan revelations of the things to come; though it paradise in this passage of This letter was not lawful nor meet for him to explain addressed to the Greeks. Corinth was a them to the living, who are to walk by faith Another, and to my mind, a coaclusive argument, is this:

ture, is in hades, and not in heaven. did not ascend to heaven, to fulfill what was written by the prophets concerning Arka nass? Peter, in his first sermon, declared that h'a soul was not left in hodse, which clearly implies that he did enter that abode. In his first general letter, he mentions the circumstance specially: "* being put to or alive, with respect to the spirit, in which he went, and preached to the spirits" in phulake, under safe keeping, under guard, in the odious signification of custody, prison; as though guarded from doing others an injury, or, as coademned felons for punishment. Ose thing is certain from this language, i. a., that Christ, and not some one else, did this preaching, and that he did it while he, as respects his body, was dead, and that he went, in his spirit, and preached to the spirits who were in custody. They were, in this state of being, guarded when who were one disobedient, while the long suffering of God wasted in the days of Noah, while the ark was preparing. This implies that they were not impenitent when Christ visited them in connection with all the spirits of the just then in paradise. which we have seen is a place of custodydelight, happiness and rest-freedom from Baylor Female College was cleared of debt. all annoyances, which it would not be unless and near seven thousand dollars subscribed with which we cherish the memory of him, guarded against intrusion from without Had they been disobedient at this time Christ would not have preached unto them, for we have no account of his ever preaching to any one in tartarus or geena, unless started to complete the endowment of the dark clouds, upon the smiling face of our this is indeed one of those places. He Chair of Natural Sciences, and endow fully "announced the good news," for this is the meaning of the Greek term translated to preach; that he had died and made a full About twenty thousand dollars in notes. and it only now remained for him to arise from the dead for their justification and tor of the Austin Church, Dr. H. W. Dodge. ascend to the right hand of the Father as said, after this work had been done, "Let the Religious Herald, the Christian Index, and ment did not surprise him; he merely their High Priest and Intercessor, which he would do. This would have been good news-the very gospel-to them, and would of declination. Let me also express the greatly have tended to encourage and hope that what has been done may prove reward their long and patient waiting for but as the acorn to the oak—the spring to the fulfillment of the promises which they the sex." The next session of the coavenhad believed unto the saving of their souls. Christ, then, did not preach repentance and futh to impenitent sinners in hell but announced good news to the reating, waiting saints in para lise, and the spirits of these

and expectant waiting were not altogether

nature and the multiplied attractions of art, with his brethren in hader during the three and the companionship of friends and every days his body lay in the grave, and there is a fitness in this, if it became him to be. in Throughout all parts of this paradise, all things, like unto his brethren while in through every winding walk, amid bewild the flesh, why should he not have been ering beauties and constantly opening scenes with them during the period that elapsed of enchanting loveliness, could the happy between his death and resurrection? Christ occupants stray, without one fear of harm himself declared to the penitent thief that from beasts of prey, or noxious serpent, or he should be with him-not in heaven, but the intrusion of unwelcome visitants, or the in paradise, that day. Three days after this alarm of enemies. They were safely enclosed declaration, and when he had just risen against all possible firm or disturbance from the dead, when Mary would have from without, for in addition to the walls, embraced him, he said, "Touch me not, for there were the King's powerful and watch. I have not yet areended to my Father" etc. Christ, therefora, was three days in paradise of human endeavors. In his character, has The term paradise, then, conveyed to the with the spirits of his brothron, and paradise presented the highest type of the refined is a blissful, yet guarded, abode of the and cultivated Christian gentleman, and his bers of Christ's church in the vicinity." The 1. A place of rest, from labors, cares and righteous in hader—the middle life, or life, both in public and private, afforded the deacon replied: "Yes, sir, but very few of your solicitudes, and the positive enjoyment spirit land, as tartarus is the miserable, yet most noble and lovely example. In every order!" The Campbellite retired. arising from physical and mental relaxation, equally guarded, abode of the wicked in relation of life, and in all those qualities of

A VOICE FROM TEXAS.

Bao. Euroa:-I received, on yesterday, place of rest and pleasure, and not the your letter requesting a renewal of my but facts, for these are not words of idle paper, and hasten to answer it. Enclosed you will find two dollars and fifty cents, the ele. We feel that the rod of divine chasstay, said and fail und but he

expressing my good will to you, and, I may our church, upon this community, and upon add, my prayers for the success of your noble the entire country; and from the dark enterprise. The manly stand you have taken against the Roman Catholic church deserveh the thanks of both man and woman, Go on, dear brother; God is for the right, and in his own good time will make it appear.

I like the tone of your paper; it keeps the the following resolutions: ancient landmarks of our denomination distinctly before the people, and will have a tendency to correct the wild latitudinarian doctrines of some of our churches

May we not hope to see you once more in Paradise, according to the teachings of Scrip- Texas? If not, may God bless you in whatever part of his moral vineyard your lot may sympathisms friend in times of trial and man-Loyson is said to be a very cultivated When Christ died, and while his body be cast. With feelings of kind ressem effliction.

was in the grave, his soul went into shed—berance, I remain your friend and brother,

Resolved, That as his life was a remarkable fleman has been excluded from the Roman Holly Oak, Texas. R. E. B. BATLOR. RESEARCE-Is your postoffice in Texas or

TEXAS ANSIVERSARIES.

tion Society, upon the dissolution of the approached the brink of the dark river, and The following extract from the Church Texas Baptist Educational Convention, was while its turbid waters were already dashing Journal shows that in going from Protestant death as to the flesh, but being made quick reorganised at Independence on October 4th. at his feet, he exclaimed: "Thanks be unto sim to Romanism, crime increases about in Its object is to aid young men studying for God, who giveth us the victory through our proportion to the square of the distance: the ministry, and to promote the cause of education by essays and addresses. Nearly Jordan, he stayed himself upon the great has been patiently and painfully tried for custody; unfortunately here translated by one thousand dollars have been already central dootrine of the atonement, and died some hundreds of years, and w many raised through its agency. Its officers are: in the fullest assurance that he was only millions of people, in various countries in Henry L. Graves, President; J. W. D. Creath passing over "to the shining shore." and F. M. Lane, Vice Presidents; W. Carey Resolved, That by his unexpected death, ance, truthfulness, chastity and honesty in Crane, Corresponding Secretary; J. Taylor and hy his dying admonitions, we are called any of them at any time or place. One Zealy, Recording Secretary; Charles R upon to consecrate ourselves more entirely would suppose that Rome itself, which is Breedlove, Trassurer; J. H. Stribling, J. E to the service of our divine Master. Our not a very large city, and where there is a Harrison and James M. Williams, Executive dear brother is gone; we shall no more Committee. It is to hold its meetings at the hear his voice in prayer, or exhortation, would show just the great benefits which time and place of the State Convention.

The Texas Baptist State Convention met he preached to them. He preached to spirits at Independence on October 5th, and ad. then, by our increased devotion to all those journed on the 7th, after the most harmonious interests which lay so near his heart, en ment. One murder occurs in England to and profitable session every held. William deavor, by the blessing of God, as far as may every 178,000 inhabitants; in Rome, one to Carey, Crans was re elected President: H. W. Dodge, P. B Chandler and J. H. Stribling, Vice-Presidents; W. W. Fontaine, Cor responding Secretary; O. H. P. Garrett, Recording Secretary; Isaac Parks, Tressurer; safe-keeping, and at the same time, of J. W. D. Creath, General Financial Agent, and give to them an official declaration of in notes, to endow the presidency; Baylor whose loss we all so deeply deplore. At the University received seven thousand five hundred dollars in notes to increase endow ment of its presidency. A movement was look up through our tears, and beyond the three other chairs in Baylor University, as soon as pessible. Other objects were aided. and complete satisfaction for all their sins, pledges and conditional subscriptions were received at this session. The eloquent pasme congratulate you that the star of Baylor University is in the ascendancy, with no feer tion will be at Hnntsville, on Saturday before the first Sunday in October, 1873.

ANNUAL MEETING

TRIRUTE OF RESPECT.

Your committee, appointed to draft recolutions, giving some appropriate and formal expression to the feelings of this church, in regard to the death of our beloved brother John Gill Shorter, who, for so many years held among us the office of deacon, repor

as follows : Whereas, Our Heavenly Father has taken from the church and the world our dear brother, in the midst of a life of the greatest purity and usefulness, we would bow in humble submission to the inscrutable, irreversible decrees of his infinitely wise and benevolent Providence; at the same time, we can but deplore the loss of one whom we esteemed so highly and loved so wall and whose life promised so much to the highest interest of religion and society. His labors were constant and unremitting, and upon the highest plan mind and heart that adorn our fallen nature, he seemed to have made the nearest possible approach to human perfection. In view of all these facts, and we deem them

compliment, eur loss seems to us irreparasmount of the subscription. Put me on to tisement is heavy upon us. Our hearts I cannot close this hasty letter without at the great calamity that has fallen upon century. depths of our grief, we can only exclaim: his ways past finding out." While at a loss the church, we recommend the adoption of

church has lost its brightest ornament and the eloquent orator's attention. Successful had long been, accustomed to look, as a safe has since induced her to embrace him. counselor in times of doubt, and an ever They were married in London. Mrs. Merri-

of the Christian's faith to triumph over the himself with either. Bao. Editos;—The Texas Baptist Educa. Isain and dread of dying. As he gradually By THEIR FAUITS SHALL YE KNOW THEM. Lord Jesus Christ." Amid the swellings of

and never again enjay the benefit of bis regular and frequent sacramental confession labors, his counsels or example; let us, would produce. We have the figures in be, to supply the irreparable loss we have sustained.

Resolved, That in forwarding to the bewe assure them of our warmest sympathies, the profound esteem and genuine affection governed by the priests-its confessors. same time we rejoice with them, that we sorrow not as those without hope, and would prayer that each and all of us may anticipate, with joy, the glorious re-union which

THE BAPTIST, for publication.

W. N. Rasvas, C. RECOES, J. A. B. BESSON, Z. T. DANIEL. Com.

First Baptist Church, Eufaula, June 10,

organized at Brenham, Ostober 3d, having sing ! Learn so as to "sing with the spirit of the order, bat, like his model Sixtas V, secured the one hundred shares (ten thou- and with the understanding also." What he is axcessively reserved, carefully opposed ence disobedient in the days of Noah, are sand dollars) necessary to effect that object, man would stand up in the midst of or ing from every one his intentions for the spacifically mentioned to teach na that F. M. Law, President; Charles R Reced- before a congregation and, for his own future. He praises the Syllabor, and Nosh's preaching and God's long suffering love Sacretary; B. A. Shepherd, Treasurer, stansement or their interest, speak in a defends the principle of infallibility with language he could not read a sentence—of extraordinary skill and theological knewlwhich he did not nuderstand a word or edge. As for Pius IX, he has thorough in vain. Some did hear and believe, and were taken away before the flood over-Baptist Publication Somety, will be held at whelmed the nugodly.

ARRUAL MADIAL WAY

which he did not nuderstand a word or edge As for the letter? Way, then, should he sing that belief in the cardinal since a young Italian belief in the cardinal since a young Italian way? Sing that way in the church! In the girl prophesied some twenty years ago that way? Sing that way to lead the next Fore would be a monk of the order. when the saints and his taherracle tates, By position.

The King might well be said to have the his shall have delivered up his ly gaarded, might well be called a prison—a conclusted and harmonious as conclusived and

HAVE FAITH.

BY GALLE DUNE. Brother faiating by the way, Have hith! What though elouds ebseure the day What though sterms infeld the sky? Look above with ateady eye-

Have faith!

When the darkest hour is usar, Heve faith! Bravely hear and show ne fear, Stand firm is your manhesd's strength,

And the light will come at length-Have faith! Saliers on the stormiest ses; Have faith! Let us all as trusting be,

Lat as eling to Truth and Hight! Wrong is weakness, justles alight-Have faith! Ged will help the brave man through-

Have faith! Who to duty's work is true: He will shield him in distress, He will yield him blessedages Have faith! Truly noble man is he

Have fault Who will asyar bend the hose. Never erings to gain the prine, That is base dusheper lime-Have faith ! Trust is every thing that's goedand if have faith from a siege

Let "I will" defeat "I would;" There are crowns aweiting you, If you hattle for the true Have faith!

Sometime since, a strange nun (who afterwards proved to be a Campbellite pracher) entered the house of a Baptist deacon, and wished to know "If there were any mem-

The Catholics

IT is proposed to establish at Rome a new ibrary of books relating exclusively or principally to the history of the imperial city. The Vatican library is notoriously deficient in such works-especially euch as bleed, and we are overwhelmed with sorrow have been published during the present

PERE HYACINTHE has made it impossible that he should ever clasp hands across the chasm between himself and the Roman "How unsearchable are his judgments, and Catholic church, by clasping hands, before the altar, with an American widow, Mrs. how to express our own, or the feelings of Merriman. This lady is a stray lamb from Henry Ward Beecher's fold. She went to Paris, went to hear Pere Hyseinthe, went Resolved, That in the death of our beloved into ecstecies, and went into the Catholic brother, ex Governor John Gill Shorter, this church. Such a convert naturally attracted its most valued member; one to whom we in inducing her to embrace his religion he illustration of the virtues and oharms and Catholic church, but he is eligible as a priest blessings of the gospel, so his death was so of the Greek or Anglican church. It is not most impressive manifestation of the power probable, however, that he will so connect

"Sacramental Confession and Absolution the world. It has failed to produce temperconfessor to every few score of inhabitants. Mittemair, reported in the British Parliaevery 750. Among the thousand births in London, four are illegitimate; in Paris, 48; in Vienna, 118; in Rome, 243. These are reeved family a copy of these resolutions, figures taken from the census while the sacred city was unpolluted by the excemmunicated feet of Victor Emmanuel, and THE COMING Pore.—The most likely suc-

cessor to the present Pope is Cardinal

Antonia Maria Panebianco, of the order of St. Fraucis. Ha was born at Terranuva, in Sicily, on the 14th of August, 1808, and was made cardinal by Pius IX in the consistory Heavenly Father, and unite in the earnest of the 27th of September, 1861. Ha has always professed great admiration for Pope Sixtus V, whose life was his favorite study, cheered him as he was entering the dark and in whose cell he lived. One day, while in a reverie, he suddenly heard a Reselved. That these resolutions be spread knock at his door, and a voice told him that upon our minutes, and a copy forwarded to he would be a cardinal. This announcereplied, "Lo supero," and he will, says tha Gazzetta, doubtless say the same when he learns that he has been elected Pope. Cardinal Panebianco onge awore before Conova's mosument to Clearent XIV that ha would restore the Order of the Jasuita to its former greatness; and this is said to be LEARN MURIO.—In a Baptist church recent- the great object of his life. He is the inti-The Texas Baptist Educational Union was ly, we thought, Why don't folks learn to mate friend of Father Burke, the general Septist Dectrines, Principles and Facts.

DIPORTANT, POCTRIBES. 1. One Lord, one Faith, one Immersion, Ech. that an Land. See Bem. wi: 4-6; Col. ii: 12:

1. The Green of God, the only foundation of Hepe and Faith in Christ, the only medium of

1 Car. ww: 29: 1 Peter iii: 21.

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

4. Each visible Church of Christies company of scripturally immensed believers only, (not of believers and their snows ted shildren and seckers on probation.) a modulated by voluntary covenant to obey and execute all commandments of Christ, having the same erganisation, doctrines, officers, and ordinances of the Church at Jarusalere, and independent of all others, acknowlsdging ne tawgiver in Zion but Christ, and submitting to as law he has not enacted. Read Men. i: 7; 1 Car. i: 2; Eph. i: 1; Col. i: 1-5: Asts u: 41, 42.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Chusch of Christ as such (that is, in church espacity), not no a test of Christian fellowship or personal feeling of one sommunicant toward another, as Pedebaptists erroneously teach, but anly to show furth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship : consequently, only these churches can participate in this ordinance that ogree in forth and practies. The member of one church (though of the same faith and arder) can some to the commenion of another only by an act of courtery. gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burnal and resurrection of Christ, and proconsecration to his service. Cas mode only, fession of haptism cannot be made by children, except "the children of God by Faith." Matt. ii: Gall. Hi: 26, 27.

Berying in water of one dead to sin is the enly action; since the barial of a dead man is the only "libenese" or representation of death in the world, for it is called the likeness of death.

IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, nanlloyed

2. Pentise laws (se baptism and the subjects of baptism. eta.) are not left to be inferred, but further, the official standing of those called by nobility of character; their blood should

Christ into menticie and non-essentiale, is to decide can be, then, in reality, no higher, more loading, idleness and viciousness. Common where the bainful bow far Christ is to be obeyed, and in what honorable connection, than that to which gratitude should move the Christian to entire preponderate. fuse to oney one of the least of his positive regairements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance, or practice in the church, and expressly communded or exampled, is positionly for helden, macs the specificati of one thing is the prohibition of every other. Those

all human inventions and traditions on in-.ant haptism, sprinkling, pouring, etc., now practiced for religious rites, for which ac-acriptural werrant can be fonad, and ere, therefore,

5. Christ gave as mea, society or church the authority to traffic with the ardinance or organinstion of his Church or Kingdom, as to coake or change his laws, and substitute one thing for another. To surrender what he has established, is treachery—to change them, treason.

6. Principles can neither he correled nor

1. All scholars, critics and lexicographers, of any

St. Practic Howards on

what purpose it is to be administered.

that the government of the apostolic churches governments, (that is, in the hands of the clergy | eth every son whom he receiveth."

5. Na sacisty, arganised apon principles differ-

Bentist charefies are the only religious commu- in astonishment before the man whom he tha members of the Second Church—a James Nelson, of Mississippi, asked per- Master. Full of Jesus' love, sympathy and sities that have steed since the sportles, and as had cast a prey to lions; Felix trembles at prominent banker, and the present very mission to represent the interests of the benevolence. And when the Lord is with Christian satistics, which have preserved pure the reasoning of Paul in chains; the Phil- efficient Mayor of the city. This gentleman Louisisna Baptist State Convention. They us, when the earthen vessel well filled reasonable rates, we recommend the well-

Construct all is describe oils extracted by the end of the same area between the

Louisiana Department.

Resolved, That we at present accept (Tuz Baprier as of v. 5. That an immerican is the profession of China organ in the fell ming on a fitting, vi-

There was a fime when, law on headed knee. With outstreched hand and wet, aplifted eye. I cried; "O Father, teach see hew to die. and give mestrongth Denth's awful face to see.

And not to fear." Henceforth my prayer shall " Help me to live! " Stern Life stalks slowly hy1 256 2 to 21 11 11

Relentless and inexorable. Ne cry For help or pity moveth her, as she Giveth to each one the burden of the day, Nor heeds the limbs that bend beneath their

We may not shrigh from our appointed way Nor panse to rest, however rough the road She bids us walk in. Therefore, let us pray, Give us the strength we need to live, O God !' -Appleton's Journal.

THE BIGH CALLING. B. S. JACKSON.

influence, highest honors, most numerous privileges Children of wealth, high offiacquaintance and relatives. The most inbeing made the guardian of the purity of the great, are, by most persons, counted inestimered feast, is invested with the authority to mable. Distinguished associations, an hondiscribing those whose relationship ordinarily orable family connection, are blessings not to be lightly esteemed; vet, in the midst of witness truth, the Christian should guard things above, where Christ sitteth at the with a hearty response. feesion of a death to sin, anion with Christ, and jealously the consciousness of his own high right hand of God." Holy and high calling! calling. The royal purple, with the beggar's exalted relationship! precious hope! inestitherefore, can enswer this design, and the pro- gown, must be alike food for the worm. While we look beyond the distinctions of time upon eternal things, we shall count all 16 and xxviii: 17; Mark xvi: 16; John iii: 2,8; things but dross, for the excellency of the Acts viii: to the close; Bcm. vi: 4, 5; Col. ii:12; knowledge of Christ Jesus, our Lord. Time, Bridegroom has gone to his Father's home never received a summons to be with them. with its deceitful appearances, will fade into to prepare a celestial mansion for his elect insignificance before glowing visions of lady. Around her he has thrown the everour names are written in the Lamb's Book erance, shield, our sun, high priest, king-

relationship. The manner of the Father's the believer's raptured soul? leve is "that we should be called sons of A high vocation demands somewhat of helrs-heirs of God, and joint heirs with our the children of wealth, talent and influence. Lord Jesus Christ." And not only this, but A king's household should be characterised reconciliation, co-workers with God." There among the worldly, are frequent excuses for the believer in Jesus is called. Whatever consecration. Grace should lead to repentmay be his walk, his wealth or wisdom, in suce, to devotedness-not to indulgence. this life, he is brought inte the family of Children witness to the wisdom and faithfulheaven as the dear child of the Almighty uses of their parents; we witness for Jesus Sovereign of the universe. His relationship We are expected to live in him and for him. is claimed among the patriarchs, the pro- Princes and princesses are expected to saints of all ages, and what is unspeakably are so far forgetful of their high estate as to fellowship is with the Father, and with his their family. As our Heavenly Father is, so the mau after God's own heart. Son, our Lord Jesus Christ." The whole ought we to endeavor to be. "Be ye also companionship is characterized by purity, perfect as your Father in heaven is perfect." righteousness, holimess. Exalted vocation! "Ye are not called to uncleanness but to

Kings'are jealous of their family honor.; no enemy may lightly assail the reyal house | ear hearts from unbelief, we should lay hold hold. Our Pather is esreful to guard, as the on the rich grace of our Father, and rise Almighty Shepherd of his people, his children above our natural meanness to the realities from the common foce of the royal family. ef our high calling. Looking to the Giver 1. All etholars, critics and lexicographers, of any mate, assaisavarily declare that the primary (that is first) and leading signification of a Rentice." Mid the postilence that walketh in his rich grace, gather new strength, yield is to dip or sum set, while some of the very best in darkness, the destruction that seasteth at ourselves more completely, and move forward is the dip or maners, while some of the very sest noon-day, the terror by night, the arrows to more glorious conquests. Strength, boldmeaning.—[Liedell and Scott, Carson, Anthon, Sc. that fly by day; yes, even in the saidst of ness, joy in God, are duties as well as high death, they that trust is him shall be keep privileges. These are attainable. Only trust 2 Standard historians mesimently agree that in perfect peace. "A thousand shell fall at lim, and we have abundant supplies. Visit primitive and specialic haptism was administered thy side, and ten thousand at thy right the tion's den with Daniel, the desert with by the immersion of believers in water, in the hand; but it shall not come nigh thee" Moses, the stake with Stephen, or the jail name of the Trinity.—[Stewart, Robinson and The Father's princely word is swere: "I with Paul and Silas, and you will find one will never leave thee acr forsake thee. report: "The ways of wisdom are pleasant-8. Nearly all standard Pedoisptist comments. Under circumstances the most contradictory ness, all her paths peace." ters admit that the Rible does not furnish eas and opposing, when gleam and doubt plain command for, or example of infant caption, o'arshade the heart, when poverty, disease we find written, "All is vanity." Whatever and there is the number disagressent and course and evil doers surround, still is the Shepherd then betide you, Christian, despise not; be siction among them on what grounds or for guiding the lamb, with rod and staff, to cooling streams and green pastures. The be afraid to speak for Jesus, to live for him 4. All standard historians unanimously affirm King's eldest Son must needs be made perfeet through suffering, and this is the royal fluence, your life for his sake. Beggared was purely democratic, (that is, vested in the road to preferment. Chastening is a mark scople or membership,) and all the chareles mde of sonship. "If ye be without chartisement, and republics. All religious societies having then are ye bastards, and not sons ; for whom Legislative passes, and clerical or cristocratical the Lord loveth he chasteneth, and scourge be your earthly walk, but you have the best

os a few as a seemes,) are sest-scriptural and How strangely paradoxical is the Christian mi-republican tyrennies which so Christian and life. Fuil of poverty, yet abounding in awfully countenance, nor should such secletise wealth; the personation of weakness, yet he, is any way, recognised as scriptural able to destroy kingdoms; a life of humiliacharshes, or their preachers as official ministers tions, sorrows, tears, and even despair; yet, life. at the same time, crowned with the highest exaltation, the brightest hopes, the richest ing from those of the spostolic churches, having joya Beggars are princes, the foolish and different assisting ordinance, orders in the ministry, illiterate are full of windom, the hideously In the last number of the Home and Foreign can justly be salled a gospel charch, or charch of deformed are full of beauty and strength, Journal is an article on "Atlanta (Georgia) Christ, ar a besach of the church of Christ, for captives are more than conquerors. Mighty and its Churches". From said article I things equal to the same thing are equal to Pharoah trembles before the habe of the extract the following: bulrushes; brass clad Goliath falls before the "The Fourth and Fifth Churches were 6. Protestant historians frankly admit that shepherd boy's pebble; Nebuchadnezzar bows erected out of the private funds of one of

in behalf of those that trust him. While hired a presidence presch to one until the Among the important reports deliberated it is wonderful how we can, as it were in behalf of those that trust him.

We are companions in tribulation, we are church could maintain a pastor within its on were those of education and domestic imput the same blessed spirit are them missions.

In the course of education and domestic imput the same blessed spirit are them missions. also brethren in rejoicing; "if we suffer own members."

with him, we shall also reign with him."

The Lord has blessed this brother with which favored the section of the State Conpathy and benevolence of Jesus Said to and commending Paul to the hastbase in Paul to the Paul to the hastbase in also brethren in rejoicing; "if we suffer own members." riches and strength of his royal favor as we know a place a town of two or three thou- 1st of January, 1873.

us all things?" you ask or think."

possess us of the "inheritance incorruptible, parish, Louisiana? undefiled, that fadeth not away." The new cials, literary celebrities are valuable Jerusalem, with its jasper walls, its golden Bso. Entron:—I noticed in THE BAPTIST of sing of a good work in this region. give nor take away.

that we receive the praise of earth, but that promises. Our help, strength, refuge, deliv steps. all and in all—what more son we ask? To The Christian calling is a high one in its what a hight may the wings of faith raise

our citisenship, our home, are in heaven. These all require a worthy walk. Purging

It is in the princely halls of Solomon that not ashamed of your high calling. Never you may be here, yet bear in mind the pure gold" of your heavenly inheritage; diseased, forlorn and friendless, gloomy may of frients, you will one day, in glorious garments of immortality, sit at his feet with your vile body changed-made like unto his own glorious body. And let this hope comfort thee and lead thee to a purer, holier

WILAT WE NEED.

order pool) our wife burgers of

See Trilemms, p. 36. meanest pris or ers. God is, indeed, strong two very nest and handsome buildings, and seats in the body.

Surrounded by she unsean armies of our wearin, and he is using is to the vention in lending aid to and commending Paul to the brethren in Rome: "That! may Almighty Father, all things working out out the precions cause of that Savior who died good, the Son of Righteomesa beaming for him. Beater, how are you ming the money the zord has entrusted to your care? I am not acquainted in Shreveport, but is said school by its efficient agent, Eld. James fullness of the blessing of the gostel of Exalted privileges are we admitted! We there not a rich Baptist there who will read up. immediately for that purpose—about even Christ, and all ye are brethand.

riches and strength of his royal favor as we know a place—a town of two or three thoundary, love and promises of Grown of two or three thoundary, love and promises of Grown in mutual, need. "Ask what ye will," he generously sand inhabitants—situated in a rich, prairie invites, "and it shall be done." And "how country, the center of a growing population, home mianons, and after some discussion by believing in Jesus is mutual. Prescher, shall he not, he who gave his Son for us, where we need a preacher and a house of Bro. Nelson and others, appointed a board brothers, sisters, in Christ, all partaken how shall be not, also, with him, freely give worship. At present we have there some consisting of five members, located at Pine together of the fullness of the blessing of ten or twelve Baptists in and near the town, Hill Church, twenty five miles southwest of the gospel of Christ! May it be thus here How is it that so many of our Father's but no church and no presching. Now, if Columbia, at which place the next annual to-day, and during our meeting. May thow is it that so many of our rather and not no cource and no presoning. How, it children go moping, and mourning, and we only had some rich brother to buy a lot, session of the Ouachita Association will be preachers and hearers drink in, as from a fretting all their days? "Come," he says, build a house, hire a minister and put him held., "
and rest in me." "I will be with thee there, and sustain him a while, with "the At the request of the association, Brow of the gospel blessing—drink it is until, is fretting all their days? "Come," he says, build a house, hire a minister and put him held., will do it according to the riches of his for the place, say \$1200; to build a house of subscribed to home musions. grace, "exceeding abundantly more than worship, say \$3000; total for first year, \$4200. The report on publications strongly recom finish our conrece with joy and the ministry In and around the town \$1000 of this mended THE Barrier, Home and Foreign Jour- which we have received to testify the graph Heirs of great wealth anticipate great amount can be raised. This reduces the sum and, and Kind Words for the children, as of the grace of God; until in love we are as pleasure, when they shall some to the full to \$3200. If we only had some brother to periodicals worthy of our support. possession of their inheritance; but earthly take hold and do this. Divide the sum. I turned over the business of soliciting whom Jesus loves; until in joy we are as princes have no such heritage as we. There among ten and it gives \$320 to each. Can subscribers to those papers to Bro. Nelson, those to whom Peter wrote, believing and ing which seems to be the center of greatest no moth, no rust, no thieves, able to dis-Lord in the town of Opelousas, St. Landry their circulation.

streets, its jeweled gates, its crystal rivers, the 5th of October a call from Bro. Nicholand not by rule, for each shursh is independent, significant tokens of favor received from the wherein nor disease, nor pain, tears, sorrow, son, Secretary of the Sunday-school Board and well-founded enterprise to his glory and nor evil, may enter; where all is life, peace, of this State, for a young minister to mis praise, and to the salvation of souls, is my A PBIVATE ON SUPPORT OF MINISTERS and joy for eternity; there, earth can neither sionate in that department; and an appeal prayer. from Bro. Boykin, Secretary pro tem, of the I love to think of the heavenly land, the Sunday school Board of the Southern Bapworldly distinctions, where the guinea's land of pure delight, with its crowns, its tist Convention, to the Baptists of Louisiana stamp is often found upon base metal, where harps, its river, its trees, but above all, with to reorganise the Sunday school Convention, "pomp and circumstance" do not always its King and light. "Set your affections on both of which, I sincerely hope, will meet

Up to the present I do not think that the Sunday-school Board, erected upon the ruins mable inheritance! "Eye hath not seen, of the Sunday-school Convention has accomnor ear heard, neither have entered into the plished anything I do not know that they heart of man, the things which God hath have ever had a meeting; if they have, I prepared for them that love him." The was overlooked. Up to the present I have In all probability those that annihilated the convention, and at a time when it was doing eternal realities. We shall count it joy, not lasting arms; apon her brow rest the richest a good work, are willing to retrace their

Brethren of the Louisiana Association have agreed to meet wish the Evergreen the gospel is to be officially preached and Church on Saturday before the fifth Lord's the ordinances lawfully administered, there day in May, in order to organise a Sunday school Institute, and will send delegates to lege to be a preacher of the gospel. "Unto with husan devises or tradition, is, and ever God, children of God, and if children, then those whe adopt it. Much is expected from Keachi, at the meeting of the State Convenies of the State Convenies and ever God, children of God, and if children, then those whe adopt it. Much is expected from Keachi, at the meeting of the State Convenies of tion, to reorganise the Sunday school Con- of all saints, is this grace given, that I be used in any other way) is in a state of vention, if possible. In behalf of our dear should preach among the Gentiles the spostacy and lnkewarmness, and is in danger children and the cause of our blessed Master, unsearchable riches of Christ's It is our of becoming the emesis of Revelation. (See in all sames require positive and plain commands, to this estate is the very highest, "a royal priesthood, kings and priests mate God, priesthood, kings and priests mate God, soldiers of Jesus Christ, ambassadors of the Weelth, a distinguished connection, position inns, of all the Southern States, most needs to the same require positive riches of Christ, and plain commands, to this estate is the very highest, "a royal show through their whole lives. Our high we ask the associations, churches and schools great privilege to bear to the people the unsearchable riches of Christ, and, like wise unsearchable riches of Christ, and, like wise whole lives. None will deny that Louis in soldiers of Jesus Christ, ambassadors of the Weelth, a distinguished connection, position inns, of all the Southern States, most needs bear to the people the to do likewise. None will deny that Louis inns, of all the Southern States, most needs bear to the people the to do likewise. None will deny that Louis inns, of all the Southern States, most needs bear to the people the to do likewise. None will deny that Louis inns, of all the Southern States, most needs bear to the people the lord spake thus to his chosen ministers:

| Christ, a control of the control of the lord spake thus to his chosen ministers: soldiers of Jesus Christ, ambassadors of the Weelth, a distinguished connection, position inna, of all the Southern States, most needs Sunday-schools, especially in this region old, and spread them forth for the instrucwhere the balnful influences of Catholicism tion and delight of believers. Thus was

great and glorious work! Our generation is beautiful. True, we have this treasure in passing away; we must soon give an account earthen vessels, that the excellency of the of our stewardship.

I also noticed that the communications in is a treasure. And the earthen vessel has THE BACTIST from the pen of Fld. Thomas the privilege of being replenished day by phets, the priests, apostles, the martyrs and behave with courtly propriety; and if they Lansdell, clerk of our Association, meets with day, and ever full of gospel grace. the approval of old Baptista. His articles a more blessed privilege, his elder brother is bring their father's home to shame, by rude- are truly admirable. When reading them 1 the God-man, Christ Jesus. "Truly, our ness, they are false to themselves and to am reminded of the sweet singer of Israel, to us. To say from the heart—

In your editorial of the same date you mentioned that the pigeon-hole of the Louis iana Department was empty. We, in this If we deem honorable the triffing, perisha- holiness." We are given freedom from sin, section of the State, are not at fault. It has ble favors of the rich, the powerful, and the not licensed in it. Our birth is from above—a been over a mouth since communications beautiful of earth, how chall we estimate the beavenly parentage; our family relationship have been sent to you. I have been so that God should call me from the way of promotion which cometh from the hand of numbers the pure, the holy, the righteous; informed by a brother. I do not complain; sin and death at all; but that hat should Scriptures, the words: "Thou shalt net perhaps they were unworthy of notice, therefore cast aside with the rubbish. Yours. fraternally, B. W. BLAKEWOOD Big Bend, La. October 28, 1872.

OUACHITA BAPTIST ASSOCIATION.

Bro. Emros:-The twenty-ninth annual session of this body was held with Aimwell amazing grace and boundless love! Church, Catahoula parish, Louisiana, commenciag on Friday before the third Sabbath of redceming love. Friends have a way of charge the expenses of that administration) in October, A. D. 1872

The introductory sermon was delivered by the writer, and after the lapse of half an hour the delegates was called together for "I know that my father loves me;" and at the altar are partakers with the alter?"

announced the association in order for toward us, in that while we were yet sinners ination, and leaves no room to doubt The delegates present holding letters from

the churches asking representation, came forward and laid them on the board. Reading clerks were appointed, who read etters, and the contents of which indicated

that the churches were not in a very prosperous condition, yet peace and harmony, as general thing, prevailed.

vere received into the body.

The churches, as a general thing, do but little toward supporting their pastors, which semena! Behold the prisoner of the San- decides that they should be bountifully supis owing, in a great measure, to a lack on hedrim! Behold the crown of thorns, the plied, and relieved from cares which hinder the part of the ministers claiming a support robe of mockery, and the amiting and the the pursuit of gospel knowledge; divides for themselves and families upon the spitting! Behold the cross, the violim and the care of the heavenly between the heavenly

The association was organized permanently

Bro. Simeon Thomas presented himself as corresponding messenger from the Palestine also, freely give as all things."

may share kingly company daily; yes, walk this, and "go said do likewise?"

up immediately for that purpose—about even Christ, and all ye are brethren."

The every hour in the very happiest communion. In our association (the Old Louisians) we eighty deciars in cash and one hundred and increase of love to Jesus and zeal in his with the King of kings! We may use the need one or two just such rich Baptists. I ten dollars by subscription, payable on the cause is mutual; the increase of faith in the

whithersoever thou goest." Mourning shild blessing of the Lord"—and I believe the Nelson preached the missionary sermon on Christian conrage, we stand beside the three of heaven, cheer thee up, lay down the Lord will bless just such a work as this), we Sabbath, which I hope will have a telling Hebrew worthles, feating neither the muck-rake, and turn thine eye of faith unto would have a strong church. Perhaps in effect, as the effort was fully supported by changed conntenance of a rowerful Risg. Jesus, and behold what great things his ten years it would be the strongest and most God's word; and as to the manner in which nor the roaring of a furnace heated seven love hath in store for thy use and comfort usefal church in our association. Here let it was delivered, it is needless for me to say fold; until, in devotion and real, we are He, and only he, can supply thy need. He us figure a little: To employ a suitable man a word. Two hundred and fifty dollars were numbered with the apostle to the Gentiles.

Naturally we regard most highly that call are no Richard Thirds, Gonerils and Regars; we put a suitable man and a house for the and hope that he done well in extending rejoicing with joy unspeakable and full of

May God bless and prosper every proper

THOS. J. HUMBLE. Columbia, La., October 30, 1872.

(Concluded from last week.) Introductory Sermon, by Eld. Thomas dant and unmistakable proof of that duty Lansdell, Delivered before the Leulslana in the Book. The reasons generally urged Baptist Association.

I shall come in the fullness of the blessing of To leave a minister upon the resources of the gospel of Christ"-Rom, xv. 29. IL-MINISTERS OF THE COSPEL HAVE THE

GRACIOUS PRIVILEGE OF MEETING CERISTIANS IN THE FULLNESS OF THE BLESSING OF THE GO! PEL.

I said, a while ago, that it is God's command and decree that the gospel shall be presched in all the world and to svery cresture. This includes, of course, the administration of the ordinances. If, then, must be men to do this. It is a great privi-Bunyan's Pilgrim entertained, instructed sense they are hirelings. Then they are Come, brethren, let us be united in this and made to rejoice in the palace called entitled to the benefit of an injunction: power may be of God, and not of us; yet, it

1. We have the privilege of bearing the mes sage of God's amazing grace. Amazing grace

Twas grace that taught my heart to fear, And grace my fears relieved : How precious did that grace appear The bour I first believed."

That I should be a subject of grace at all! make me a messenger of grace; that he muzzle the mouth of the ox that treedeth should make me a herald of the cross; that out the corn," and reasons to show its applihe should give to me this grace to preach to cation to the ministry, as he was himself a all the unsearchable riches of Christ. I, minister to the Corinthians. Note the who only desired and asked a hired ser analogy between "sowing" spiritual things vant's place in my Father's house, to have and "to reap" carnal things. (1. Cor. xi.) this honor conferred—to go and tell of his One is consequential to the other.

2 We have the privilege of bearing the meta ge showing their love to each other; parents in the words: "Do ye not know that they have a way of conveying assurances of love which minister about holy things live of the to their children, so that the child may say. things of the temple, and they which wait God has his own way of making men and Even so hath the Lord ordained that they The moderator was absent. The writer women know that he loves them; "for God which preach the gospel should live of the was called to the chair pro tem., who commendeth—maketh known—his leve gospel. This testimony concludes the exam-Christ died for us."

" What did thine only Son endure, Before I drew my breath? What pain, what labor to secure My soul from endless death?" .

Here, then, is the grand, overwhelming given. then, is our message of love-in the cross!

Creek, and, to our delight and surprise, Eld. meeting the saints, full of the spirit of the blessed Kosse, Texas, October 25, 1872. destriate of the gespel through all ages.— lipian jailor is the willing captive of his purchased the lots, and had erected himself were all cordially received and invited to with gospel treasure, and the Holy Spirit known house of H. G. Holienberg, 274

power, love and promises of God is mutual: counting not our lives dear, so that we may John, and known to all as the disciples glory; until at last, when heart and fashars It is our object to put a missionary in the both failing, with Stephen we may behold field at once, and hope this is but the begin- the opening heavens and Jesus standing on the right hand of God, ready to receive our ransomed spirita.

BRO. EDITOS:-It is a lamentable certainty

that there is a great lack of duty, on the part of many of the churches, to support their ministers, notwithstanding the abusin support of such neglect are numerous. And I am sure that, when I come unto you, and equally groundless.

> his own labors is to concede to him great superiority in power of intellect, in financial ability and physical strength; for he must be able to teach and manage the spiritual interest of his congregations; he must not speculate, nor scrapulonsly exact his does and must necessarily avoid lucrative business to set a good example, and to shun altercations with unfair dealers, And to expect him to derive support from the aid of his family (tor whose support he is himself charged) would be equal to placing him on a pension of orphans' labor. And that church which withholds from her missister the workman is worthy of his most" (otherwise called hire), which implies that in this "Thou shalt not oppress the hireling in he

When Jesus found Peter as his domestic craft, he rebuked him by the question: Lovest thou me more than these?" Our idiom makes it read: "Peter, do you love these fish, or to pursue your usual avocation more than me, or to preaching the gospel as I have commanded you?"

This text precludes the idea of harmen of business associations in connection with preaching, and implicates the preacher in the sin of loving secular employment more than Christ, for which the church is responsible if she does not support him liberally.

The Apostle Paul introduces, from the cid

Further reference is made to the Jewish economy (which required one-teath to dis

Paul also mentioned, in his second letter to the Corinthians, that he "robbed other churches to do them service;" thus implying, by the term "robbed." that it was their duty to pay what others had bountifully

proof of God's love-in the cross! Here, Here is precept added to example. We have the rule and the practice, the law and Here, then, is our "labor of love"-to set its obedience. Can any understanding, Some five or aix newly constituted churches Christ forth crucified among the people! enlightened by these sacred truths, summer Behold the "man of sorrows, and acquainted the will to say that ministers should not be with grief!" Behold the agonizer of Geth supported? Every well-informed Christian the precious blood! Behold the darkened and the earthly; circumscribes his com sun, the rending tombs and the trembling munication with the interests of the cause by electing the writer moderator, and E iward earth? "Behold, ye sinners ready to periah, and prevents his efforts from uniting with behold the Lamb of God!" Here is God's bibors which need his collaieral aid; and After the usual committees were appointed, way of showing and proving his love: "He from being forced to associate with his self corresponding messengers were called for. that spared not his own son, but dalivered calling business in its character divergent him up for us all, how shall he net, with him and dissimilar, and which culminate is Association; Bro. Scarborough from the Big 3 We have the privilege of going forth and neglect of business and family.

opens the hearts of the people to receive it, Second street, Memphia, Tenn.

MAPTIST COROLLI

There is no church but al nelievers who have been irim appointed officer of a Scriptural 2. There are no Scriptural int who have been duly authorised

8. Since nothing is mere exter that we teach more effectually h by precept—therefore, mo long ate our pulpits for the official gospel by those whom we consid and ordsined to the mimsterial of ly evident that it is improper those teachers to occupy them they are agither baptised nord especially sincs they claim to the setion on our part into a rese claims, and thus confirm the

4. Nothing can be more income admit these preachers into car i and teach doctrines on account would exclude both from our pulpi any minister of our own denomi we claim, is one of the old las Espuist Church. 5. That a body of immersed 1

highest seclesiestical authority and the only tribunal for she tri discipline; that the acts of a chu ior binding fores ever those of Convention, Council, or Prachy is sociation or Cenvention can imp ligation upon the constituent p

6. That since each Church of (dependent body, no one church in other to indorse its acts, only so in strict accordance with the law she excludes a member unitest church can restore him if it soes 7. Whenever any church arts

the directions of her only Lave

in the New Testament, she been -her sets null and void; and all and Associations of churches, un should withdraw their fellowship she repents and rectifies her or le some the partakers of ber sion. 8. That no Association, or O Cot neil, is a "Court of Appeal,

authority over the churches, but advisory council: therefore, it h dictate to the churches, or to de for any project or scheme which ! ate, but may only recommend, add to performance of duty in subse great Christian voluntary princip 9. When any church departs f or vielates the order, of the pospel

ment of the Association, it can in draw its fellowship from her and herself antil she repents. This ference with her internal regulation 10. Baptists are not Protestant sever had any ecclesiastical con

the Papacy, they are now, and hi repudiators of the principles and Papacy, whether found in Boms estant sects that came out 11. We regard Protestantism, Reformatisa of 1827, as besed on !

that the prophecies and declaret tonching his church are fales, Carist an imposter, and the rafin Christ, the saviers and preservers (

AXIOMS.

1. The unimmersed bodies of C not churches, aor are any privileg of them the church; hence all denominations are only religious 2. That baptism and au official

church are prerequisite to a regula lstry : hence all ordinances admini unbaptised and nnordained, althou ministry, are null and void. 8. No church hes a right to hear a

before it in violation of the law of specification of the order to be obprohibitien of any other order. 4. No member should submit

nent or trial brought and conduct tion of the laws of Christ. Esth vidually responsible to Christ for observance of his laws.

6. Since right only, not might, i stitutional minority is in all cases ral church

6. An unconstitutional or disorde cannot exclude a member of an a constitutional church.

7. No church should receive the the members baptized by, a disord Ror should it admit to als commuters of such a church, or in ary cance or uphold its disorder; it sh compary with it that it may be as

BAPTIST POLICY. 1. To be in all things consist

principles, whether we gain or loss Popularity. 2. Te fulfill our pesuliar mission

be the witnesses of Christ's trath a Traiem of errer, and thoes whs Myocate them; and above all, b countenance, recogniss, aid or als teach error, or to confirm those

& To employ all the caergies of tation for the conversion of sist Stailding of Christ's kingdom, ent chectual means and agencie Mibls with the Word of God.

4. To occupy every village and with a suitably qualified, pair and deveted minister.

5. To furnish a paster to every nissionaries of the cross for every gion, at home and abread, und beaven, and to emetaln them.

a Tas commission to evangelia having uten given to the chu specifics, the contact deligate has he responsibility to a body at a E of her The churches should sale and sustain missionaries of the cre T, se steadfest and nnsomp of allow principles and this caper is devo

blessing of the grand of to Jesus and zeal in his the increase of faith in the promises of God is mutual. bus m matual Prescher in Christ, all partakers fullness of the slessing of rist! May it be thus hera uring our meeting. May arers drink in, sa trom a naties : fountain, the fuliness. les ma-drink it in until, in s, we stand beside the three ies, fearing neither the nance of a powerful King. of a furnace heated seven devotion and real, we are I the spoutle to the Gentiles - lives dear, so that we may with joy and the ministry serived to testify the gospel res; until in joy we are an Poter wrote, believing and

SUPPORT OF MINISTERS. -It is a lamentable certainty great lack of duty, on the the churches, to support notwithstanding the abunstakable proof of that duty The reasons generally urged ch neglect are numerous.

unspeakable and full of

st, when heart and fish are

ih Stephen we may beho'd

reus and Jesus standing on

God, ready to receive our

unter upon the resources of is to concede to nim great ver of intellect, in financial acal strength; for he must th and managa the spiritual congregations; he must not serupaiously exact his dnes. maruy avuid lucrative lunigood example, and to shun th unfair dealers. And to derive support from the aid ter whose support he is himuld be equal to placing him il' urphana' labor. And that (not a dollar which cannot other eavl is in a state of kewarmners, and is in danger ment of Revelation. (See transfer reason to anthority. thus ta his chosen minestees; er gold ser silver," stc., "for e), which implies that in this hirelings Than they are benefit of an mjunction: t oppress the hirding in his

found Peter as his domestis ed him by the question: me murs than there?" Our read: "Peter, do von love pursue your mual avocasiem to preaching the guspel as

de i yun?"
recludes the idea of harmony
ociations in connection with implicates the preacher in secular employment more which 'se church is responnot support him liberally. Paul introduces, from theald words: "Thou shalt net uth of the ox that treadeth and reasons to show its applinistry, as he was himself a Curinthians Nota the "sewing" spiritual things cernal things (1. Cor. xi.) ntial to the other.

ence is made to the Jawah required one-teath to disuf that administration) Do ye not know that they shout holy things live of the partakers with the alsar?" Lord ordained that they he gospel should live of the ony concludes the examve no room to doubt

utioned, in his second letter ans, that he "robbed other them service;" than imply-"rubbed," that it was their that others had bountifully

ept added to axample. We ithe practice, the law and Can any understanding, hera secred truths, sum more at ministera should not be well-informed Christian should be bountifully supfrom cares which hinder gospel knowledge; divides avenly between the heavest) chemmeribes his call the mterests of the couse, effects from meiting with to amorista with his holy in its character divergent and which entprinate in . for the mining de tind

we recommand the well-H. G. Hallenberg, 274

There is no charch but a body of immersed believers who have been immersed by a duly appointed afficer of a Scriptural church.

7. There are ne Scriptural mlaisters but those who have been duly authorized by a Scriptural

2. Since nothing is more evident than the fact that we teach more effectually by example then by precept -therefore, so long as we appropriats our pulpits for the efficial preaching of the gospel by these whom we consider duly baptised sad ordained to the ministerial effice, it is equally evident that it is improper for as to invite those teachers to eccupy them when we know they are seither baptized nor ordained, and especially since they claim to be and construe the setion on our part into a recognition of their claims, and thus confirm their followers in

4. Nothing can be more inconsistent than to any minister of our ewn denomination. This. we claim, is one of the eld landmarks of the

5. That a body of immersed believers is the highest conlesiantical authority in the wanted discipline; that the sets of a church are of supe-Heatier upon the constituent parts composing putting of new wine into old bottles? The

& That since each Church of Christ is an in dependent body, no eas church can expect any church and the Christian church being one other to indoes its acts, only so far as they are and the same thing. The Campbellite has is strist assordance with the laws of Christ. If but little or no use for the Old Testament.

sivisery council: therafore, it has no right to is performance of duty is subservience to the great Christian voluntary principle.

9. When any churth departs from the faith or visiates the order, of the gospel, in the judgseat of the Association, it can and should with fraw its fellowship from her and laave her to

10. Baptists are not Protestants. Since they the Papacy, they are now, and have been, the repadiaters of the principles and practices of misnt seets that came out of her.

SKOIXA

1. The unimmersed bodies of Christians are set churches, aor ara any privileged companies of them the church; hence all Pedobaptist desominations are only religious societies.

2. That baptism and an official relation to a charch are prerequiaite to a regular goepel minlitry; hence all ordinances administered by an mbaptized and anordained, although immerced ministry, are null and void.

& No church has a right to hear a care orought afers it in violation of the law of Christ. The secification of the order to be observed is the mahibitien of any other order.

4. No member should submit to an arraignmat or trial brought and conducted in violahe of the laws of Christ. Each one is inditimily responsible to Christ for the faithful dervance of his laws.

L Siace right only, not might, is right, a con-Mitational minority is in all cases the Scriptu-

6. An usconstitutional or disorderly majority and exclude a member of an acknowledged contitutional church.

7. No church should receive the letters of, or the members baptized by, a disorderly church. for thould it admit to its communion the mera bers of ench a charch, or in any way countemass or uphold its disorder; it should keep no mapany with it that it may be ashamed.

BAPTIME POLICY.

L To be in all things consistent with our

I To employ all the casegies of the demoni-Mile with the Word of God

4 To occurs avery village and sity in the

Arkansas Department.

ONLY A LOCK OF MAIR. Only a day-and yet bow long a story; Only a dream-and yet return it will: That crowned her head, now slumbering so

Only a little li'e, and yet it led to heaven, The home that longer ones may never win; he had no wanderings to be forgiven

Before the golden door could let her in.

DO WE NEED THE WHOLE BIBLE!

M. GREEN. For instance, what use has he for the history Presbyterian cannot explain these parables sensibly, with the idea of the Abrahamic

The Baptists, having suffered so much at oversights. baptism so long and so much, and never | Why do you not write for THE BAPTIST? he were drowned in the depth of the sea." Matt. xviii. 10: "Take heed that ye despise brought young children to him, that he Paper, in fact, as well as in nama should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not for of route for the Pine Bluff Association. Prusuch is the kingdom of God. Verily I say suant to previous arrangement, preached unto you, Whoseever shall not receive the that night at Moore's Chapel, a Methodist kingdom of God as a little child shall not meeting house, in which settlement Bro. E.

defies all challengers of that principle, and and him crucified. It is praise enough to ing name (Sabbath) there is a halo of glory shall we drink?" To this inquiry, without

said teses asserting as account of which were read from twenty westlesselide both from our pulpits and churches stated once that a Methodist man thought contributors some are youthful and impulought to wish to get clear of the ninth also; admire as they behold—the grand proper and Little Rock—reported, "Without a and the only tribunal for the trial of cases of terian can have but little or no use for. of early prejudice or improper tuition, and association, one thousand and forty nine.

the repents and rectifies her order, or they besalist takes the isolated texts, and the Methorain-bow after a storm. But a truce on this Mission Board of the State Convention. The
only three additions to the church by letter.

ning we cannot separate between that and dist, and all the American school of theology peculiar line of interrogation. It would ordinary rotine of business was attended to; Satan appeared to desire the brethren very the end. He who lets atdent spirits alons, and all the American school of theorems in the end, it would be also all the end, it should be, in every and there are pienty of them everywhere, make me appear as it is an any boldly assert that God's purposes are to save ness of the dogmatic, with the querilous ested me. The association resolved to do them until, by one way and another, the Baptist family, a contrabrand article: or, if all men. Those Scriptures, speaking of God's mutterings of dotage!! No, sir! An ab her mission work in concert with our board; church decreased in numbers considerably; it is admitted, it should be allowed for purpose in Christ to save the elect, he con sent editor, engaged in a great work—an and we conjointly appointed Eld. T. A. Reid some died, some moved away, others went medical purposes only. It should be labelled fletsie to the churches, or to demand support cludes, are his purposes to save every man; immense, unceasing pressure upon the brain missionary at Pine Bluff. We hope Bro. over to the Methodists, and still others were as we label laudanum; and "touch not, hence he has no use for those Scriptures of any one, who-week after week, superthe but may only recommend, advise and urgs which teach the endless punishment of those vises—selects—rejects—accepts—the contriwhose names are not found written in the butions of such a mammoth sheet as THE Bluff. In response to my appeal for our sowed then is now springing up, and may it Gad connected with all lawful arguations

berself antil she repeats. This is no inter- having seen any good in infant baptism; but | Canee M. L.—That is not the form of your through their agency and ours, there has a long time. We had an occasional Bible people the graveyards with premature morevil; and never having seen even one text first question, but I will reply to its import. sever had any ecclesiastical connection with mem (but those texts so often quoted and so | fingers contributed their quota to its columns, confidently relied on to prove infant bap- when our Arkansas brethren met in conventism), they, the Baptists, many of them tion and determined, at Monticelo-on to meet Scripture, such as these: Psalmaviii.2: "Out preceding year—to write over their own of with but little discussion. The Report body, it is naught compared the mouth of babes and sucklings hast proper names. They went further and ex on Publications, however, by Dr. Morton, debility! But how can we Referentian of 1827, as based on the assumption thou ordained strength because of thine pressly requested me—and you—to follow contained a clause that elected some elected so Carist an imposter, and the reformers, and not same time came the disciples unto Jesus, insinuation that Will Be-Do-I mean, Canoe arrangements for one page in The Baptist ye shall not enter into the kingdom of fixion. In substance, the request was this: heaven. Whosoever, therefore, shall humble admit that you have broken the peace with

its old contributors?

Cance M. L.-I have seen it, and acknowlbehold the face of my Father which is in best efforts to sustain the Arkansas Depart-

> PINE BLUFF ASSOCIATION. J. B. S.

Left home Thursday, 17th of October, en

them; and above all, by no act to ning with the second verse of the eighth in waiting for me. I preached the best I of acts. Psalm, and Matt. xviii. I-I0, Mark x. 13-16 could, and we had really a pleasant time. Monticelle Draw county Ark

toscher. Saturday, the 19th. we reached There certainly is, then, a

Will Be Day-Why have you cessed to con of the association, just in time to hear the this sad error into which we have gradually tribute to The Barrier? Is it because you introductory sermon, which was preached fallen; and what is a better plan to effect Intemperance has been termed the effects by Eld. D. M. Patterson, from Luke ix. 35: said reformation, than for such divines as produced on the numan frame by the use o not like the paper now?

Cance M. L.—No. The Barrier is the object "This is my beloved Son, hear him." The brothers Boykins, Renfroe and others, who of castilled and fermented drinks to excess, of unabated interest. It is manly in its speaker said he had been appointed to have much to do with the Sabbath, its institute and temperance has been admirably defined of unabated interest. It is many in the preach the introductory sermon, and if by tutions and things pertaining thereto, in the moderate use of things useful, and total cossion, earnest and honest in the express introductory they meant the arst sermon, per their every address, communication, adversals abstinence from these which are pernicious. cussion, earnest and honest in the express instruction, since the platform, haps his would be the introductory, but tisement, etc., respecting the Sabbath, not to Rut, it view of the general prescription of that the "Revelation of God should be respecting matter he should endeavor to use the heathen's, but God's own appellation, all distilled and fermented liquors, on the that the "Revelation of God should be respecting matter the should be designate his holy day, in which endear above principle some would ask, "What calmly defends the "faith once delivered to say, in my judgment, he kept his promise and sweetness not to be found in any hesitation, we answer water—pure water— Bro. Patterson is a young preacher, but has heathen name. Now, I don't believe, under and nothing but water. Will Be Da - Do I understand you, to learned what many young and old ones have any circumstances, in straining at a gnat To a palate not vitiated with alcoholic and approve all that appears in the columns of yet to learn, that is, to quit when he is done. And, if it be in order, I would hint to young I do hold that, from a sincere reverence of beverage. The most eminent medical Cance M. L.—If you do, then you mis preachers in this connection, to be short; God, and love for his truth, we should writers agree that pure water is, of all others, understand me. While there is a general don't preach it all in one sermon, you shall strictly observe all his institutions, call them the most healthy drink; it is the only M. GREEN.

In scanning the practices of the various argument as to the leading truths of Chris preach again. Of course I am too modest by the names he has given them, and do all natural liquid which God has prepared for In scanning the practices of the various argument as to the leading truths of Units prepared for so-called churches, one would be led to con-tianity among the many writers, whose pro- to say anything to old preachers. The intro his biddings, and that in his own prescribed man and beast, and for the use of the whole clude that there is more Scripture given by ductions fill its columns, yet there are differductory over, we partock bountifully of the way, and thus elicit from the Great Judge. a vegetable kingdom. People who drink clude that there is more Scripture given by ductions fill its columns, yet there are dutier ductory over, we partoca bountainty of the maj, and thus enters from the dress studge a vegetable kingdom. L'eopie who drink inspiration than some people need or can ences between them on secondary and hospitalities, which lasted during the entire "Well done, good and faithful servant," nothing but water generally feel better and use, according to their creed. We heard it subordinate questions. In the legion of its meeting. Letters were read from twenty which appellation we must receive, or gain live longer than those who make use of stated once that a methodist man thought contributors some are youthin and impute three charters, which the eighth chapter of sive others are sged and reflective. Some baptisms. Two new churches were received.

W. H. Stanton. have no account of any drink but water, yet it is as much in his way as the eighth tions and perfect symmetry of the Chris- pastor." I hope it will not be so reported There are many brief texts that the Presby- tian temple; others look through the mists another year. Total membership of the consequently, the angle of vision is some Eld. J. S. Morton was elected moderator and seeing that each of you have peculiar teeth, better stomachs and better appetites tismpline; that the sets of a church are of super to the sets of a church are of super to the sets of a church are of super to the super to the sets of a church are of super to the super the discharged their duty with marked have concluded to talk to you through the drinks; their minds are more clear, and its columns, that are abhorrent to the Chris- ability, and, I suppose, satisfaction to all same medium, and tell you some of the capable of greater efforts. While Sir Issac Dr. Morton has passed his three-score years trials of a farmers' wife, here in the back-Canee h. L.—But one or two—I can think and now is on the summit between two woods of Arkansas. of but two; and one of them is entitled worlds; his physiognomy says he has been In June, 1867, husband and I, with one "Are there traitors in the camp?" If and yet is, a tower of strengh; every time child (a son), came into this neighborhood. absolute perfection had dictated the publi- he speaks he says something. He has s There was nothing going on here of a religcation of book or paper, then perhaps the clear, musical voice, and makes a good pre lous interest. Every one appeared to be is strist assordances with the laws of the under heaven whereby we must be saved. such articles are productive of great good; is common to most of our moderators: his bath in the month; some of the neighbors The Whenever any church acts in violation of He also knows that Abel, Enoch, Noah, not of themselves, but in their more remote good nature indulges the brethren too far would go, and some would not. The flag shead to mark the spot where the the directions of her only Lawgiver, as found Abraham, Moses, and a host were saved, and results. If the immediate article lacerated from the point at issue. After the invitamental pastor was a young licentiate, drunkard dies. It must be planted at the tion for correspondence, Eld. R. M. Thrasher though he dealt faithfully by them. The entrance of his course, proclaiming, in -heracture!! and void; and all other shurches, needs have two ways of saving men: one ellence—the serene patience of the parties reported from Saline Association; Eld. E. H. church appeared to be in a lukewarm state, waving capitale, "This is the way to death?" under the Old Dispensation, and another assailed, illustrate the beauty and power Owen and myself from Bartholomew. I was or, I do not know if I had not better say, Over our whole country it must wave and should withdraw their fellowship from her until under the New Dispensation. The Univer- of the Christian philosophy?—it was the also received as Secretary of the Domestic cold. Be that as it may, in 1868 there were warn, for if we cannot stop men in the begin-

> whose shall receive one such little child in I love my bretaren too well to scatter the E. H. Owen responded in defense of the restand in his place, and be found ready when stranger; God an enemy; blasphemy is wit; port, saying that THE BAPTIST is one of the the Bridegroom appears. offend one of these little ones which helieve Will-Be-Do.—I did hope, that you would soundest papers published, and that its Now, my sisters, I have not said anything tions. (See I Cor. vi 10.)

report was adopted without amendment. though I will tell you that the storms all not one of these little ones; for I say unto edge its force. Hereafter, as well hereto. most interesting part of the meeting; there our domestic quiet and peace. We are poor you, That in heaven their angels do always fore, I will, in my own way, contribute my seemed to be no foolish talking and geating, in this world's goods, and have to labor with as is too frequently the case. A deep serious- all our strength, but rich in mutual love and heaven." Mark x. 13-16: "And they ment, that we may have a true ARKANSAS ness pervaded the meeting. Quite a number confidence, and, consequently, we are, that of penitents came forward for prayer, and far, happy and contented. We do not mind three professed religion the last night I was to wear patched clothes. there. May the Lord abundantly bless Pine I am sorry that you cannot have your Bluff Association.

THE SABBATH.

and with which he is to henor and glorify its for Jesus's sake." I trust you will all wear enter therein. And he took them up in his H. Owen has been missionating this year author. Its not my purpose to treat upon the cross of the minister's wife meekly, that arms, put his hands on them and blessed with a view to organizing a church, but all this institution in all its various ramifical you may wear her crown triumphantly. Do them." 2 Tim. iii 15: "And that from a attempts have been abortive heretofore, and tions, but briefly to call the attention of not cease to make known to us, who do not child thou hast known the holy Scriptures, the prospect is not the most flattering now. those to the subject, whom I am fearful, have the honor to be ministers wives, your which are able to make thee wise unto salva. It is a good country, and if a preacher would almost defame its holy author; and certravels in that road. It is not meet that tion through faith, which is in Christ Jesua." settle among them he could get w good home, tainly pervert its sanctity by the appellation any of the "King's household" should be as All Scripture is given by inspiration of and, by God's blessing, build up one or two of Sunday, which name is not in the sacred strangers; but we are taught to bear one God, and is profitable for doctrine, for good country churches. Who will come? Scriptures, but is of heathen origin, and another's burdens, and forget not to comtheiples, whether we gain or less numbers er reproof, for correction, for instruction in Friday the 18th, at I o'clock A M. reached thereby dishonor and incur the displeasure municate one with another; and I do desire righteourness, that the man of God may he Sardis, after a drive of fifteen miles over the of him who would have us be perfect, and that all our Lord's followers should go on I To fulfill our peculiar mission, which is, to perfect, thoroughly furnished, unto all good roughest road, perhaps ! Here I found the honor him. Not that we intentionally rejoicing, ever looking unto Jesus, the witnesses of Christ's trath against every works. Allow me very modestly to assert pastor, Eld. E. D. Taylor, with several other would thus dishonor God, but recollect author and finisher of our faith. of error, and those who originate or that these quotations I have given, hegin- preachers and a good country congregation, intentions have nothing to do with the result. Now, my dear friends, do not think that

I say, if there is a Baptist church or Baptist of course. We had a very pleasant meeting, hence, they called it Sunday to designate is the sincere desire of Arksinsas, 1872. *** A FARRESA'S Wife. these Scriptures, I desire greatly to open a cohnrel. Spent the night with my old friend luminary; and all Christendom seems to correspondence with such church or preacher, and brother. Eld. H. M. Wilkerson. Bro. have embraced it as of divine origin, and correspondence with such charge or preacher, and brother, Eld. H. M. Wilkerson. Bro. have embraced it as of divine origin, and the case may be, because I am anxions to Wilkerson is preaching and practicing physic. with it, designated the holy Sabbath—God's Temperance is that virtue which man is said with it, designated the holy Sabbath—God's day of reaf and consecration—which name to the church through the the mannet deligate her such state or reasons, argent reasons why I should know had to sleep on the same bed; the doctor all, and to the extent we thus use it, is there more general sense, its synonymous will to a new as a Bentil crisical if a Baptist anywhere has any use for these and I slept together. He was up early next not danger to that extent of eracing from laoderation, and is then applied indiscrimit-

Big Creek Church, the place of the meeting cessity for a speedy, universal change from

Ozark, Arkansas, October 15, 1872.

A LETTER TO HINISTERS' WIVES.

cash during the year, \$291.90, and in pledges faithful, earnest heart can desire.

been raised on their field, in cash and pledges, sermon, but no regular called pastor, from tality, and the world of woe with victims of sensibly interpreted that teaches infant bap. For months and months these labor strung 778.50. This shows that Pine Bluff Asso the fact that there was none near that could despair? Who hath woe, who hath sorrow, ciation is a missionary body. A more noble attend; and had it not have been for the who hath contention, who hath babbling. set of brethren it has not been my privilege

Bible and The Barrist, there would, I fear, who hath wounds without cause, who hath to meet.

Bible and The Barrist, there would, I fear, who hath wounds without cause, who hath to meet. repadiators of the prisciples and practices of tism), they, the Baptists, many of them tion and determined, at Monticelo—on to meet.

| Table 2 | Table 3 | Table 3 | Table 4 | debility! But how can we possess faith red. At last it biteth like a serpent and

a pastor from Columbia county, and within enflames the blcod, causes internal, external same tim; came the disciples unto seas, insinuation that will be bon mean, cance arrangements to the last month we have been cheered by a and incurable wounds—a a witch to the of heaven? And Jeeus called a little child viously—or would be, at some future period dence. This Bro. W. R. Rock thought very precious revival from, I trust, the presence senses; a devil to the scul; a thief to the anto him, and set him in the midst of them, —connected with some "unpleasantness" objectionable; stating among many other of the Lord. Eleven have been added to purse; a beggar's companion; a wife's woe, things, that THE BAPTIST would not publish the little band at Pleasant Grove, others and children's sorrow; the picture of a be converted and become as little children, adorned any past century since the cruci- our correspondence; that he had written have been restored, and I trust that all beast and a self-murderer, who drinks to quite a number of articles for it that had will occupy until the Lord comes. The others' good health and robs h meelf of his been neglected; therefore he opposed it. brethren have started a prayer-meeting, and own. Beware of drunkenness, lest all good himself as this little child, the same is your brethren. This I could not do—and, (Some one whispered, his articles was not I feel in hopes they will get a Sunday-school men beware of you! When drunkenness greatest in the kingdom of heaven. And therefore, have been silent for twelve manths. worth publishing, that's the reason. Bro. in operation ere long; and may each one reason is an exile; virtue a summer of your present of the reason is an exile; virtue a summer of the reason is an

in me, it were better for him that a mill- have had other and better reasons. Have editor can't be induced to come down from to you of my household or domestic trials. stone were hanged about his neck, and that you seen the appeal, of October 5th, to all his stronghold of Landmark doctrine. The Some time I may tell you of some of these, The devotional exercises were really the come from without; nothing inside mars

husbands at home with you, yet I am glad those husbands go to break the bread of life to the famishing; and I never hear or put The above is a sacred, holy institution, up a prayer for a minister but I say: "Yea, and is among the oldest known to man, in Lord, and their wives and little ones also,

you belong to the only class of Christians Bye's intention in eating the forbidden that have trials to undergo, difficulties ceived the spirit of a loption in your hearts. wror, or to coafirm these who are is and 2 Tim. iii. 15, are Scriptures, and Paul This church has a nice new framed house, fruit was good, and yet that act of here and dangers to meet; but when they come says they are profitable, etc. I will again, as and I should judge they are doing well deluged the world with sin and misery, and to you, look to him who has said, "My grace modestly as it is possible, ask any and all After dinner, in company with Eld. J. G. consigned her offspring to an endless hell of shall be sufficient for thee." There are none for the casversian of sinners and the men, is there a Baytist church or preacher Taylor, the pastor of Shiloh Church, and woe and misery. Uszah's intention in of na that have not a thorn of some kind in Arkansaa that can take these Scriptures several other preachers and delegates, we catching the "Avk" was also good, but was the training and agancies not incom- which I have quoted, and many other kin- went to the above named church and contrary to law, and hence he received the will put on immortality, and that will be free dred ones which I might quote, and use preached at candle light. The brethren have penalty of "death." The heathens wership from thorns. Now we must work, carry them profitably for destrine or reproof, or a very large house here, capable of seating in turn, many of the luminaries, and the patiently our burdens, and faithfully disand the patients our burdens, and th

the memory of the people the man," and of forgetting those particular advantages above all other than the memory of the people the man, and of forgetting the memory of the people the man, and of forgetting the people the man, and of forgetting the people the memory of the people the man, and of forgetting the people the memory of the people the man, and of forgetting those particular advantages above all other than the people the memory of the people the man, and of forgetting the memory of the people the memory of the people the man of forgetting the memory of the people the memory of the people the man of forgetting the memory of the people the memory of the people the man of forgetting the people the memory of the people the man of forgetting the memory of the people the memory of the people the man of forgetting the memory of the people the people the people the memory of the people the people the people the people the people th all ranks and conditions, at any season or in teacher. Saturday, the 19th, we reached! There certainly is, then, a great ne any place. In order to obtain and practice

this virtue, we should consider is as a divine

the period of human life was hundreds of years. Water drinkers have more strength, and are more capable of enduring fatigne, MY DEAR SISTERS:—Having read several and cold and here, than those who use atimucommunications from you in The Barrist, lating drinks. Water drinkers have better Newton was writing his celebrated treatise on optics, he drank nothing but water. Cold water cools, thins and clears the blood; it keeps the stomach, head and nerves in order; it produces an equilibrium of animal spirits. and promotes tranquility, serenity and

Reid is the man for the place. We ask all excluded. Our pastor left in discourage taste not, handle not should meet the eye Christians to pray for his success at Pine ment, though I do believe the good seed he on every vessel which contains it! Has not Barrist, might well be forgiven for a few mission work, we received \$51.55 in cash, produce abundant fruit fit for the Master's the welfare of the life which now is, and of and \$288.05 in pledges; total, \$349.60. The use; and I trust the Holy Spirit will give that which is to come? And can we lawthe hands of Pedobaptists in various ways, | Will Be Do.—You call for a truce too soon! Pine Bluff Association's Board raised in unto that minister all the seals that his fully amass property by a course of trade which fills the land with beggars, and Things went on thus for, it appeared to me, widows, and orphans, and crimes which "Look not thou upon the wine when it is unless we hear the word? and we cannot stingeth like an adder." (Prov. axiii 29, 31.) Drunkeuness expels reason, druggs ther memory, defaces beauty, diminishes strength,

> oa'hs are rhetoric, and secrets are proclama-But let us persue the unhappy subject farther. Just see a poor, filthy drunkard. coming home from the taverns, the stillhouse, the court house, foaming full of whisky, inspired with the very temper of hell, raging like an infernal fiend from the bottomless pit; see him mad with everything; offended with every word that can be spoken to him! See him like a bloody savage, seizing the companion of his bosom, tearing her by the hair; kicking her, beating her and abusing her without mercy or the feeling of humanity. When this and such like our luct is repeated again and again, what mischelf might inevitably take place in that family, until it becomes a

proper emblem of hel!

My dear Christian friends and Instist brethren, you profess to have deserted the devil's camp and to have enlisted yoursalves under the banner of King Jesus. You have often expressed in words your blessed hope of eternal life; you have declared by your conduct every time that you have sat down at the Lord's table that you have felt the gate of a saving conversion; that you have, hy faith, beheld the glory of God as it shines in the face of Jesus, and that you have rewhereby you are passied to cry. Abba Father. You have often professed to have felt the witness of the word and spirit of a these inings so so, you are, is truth, the indeed, and not formal hypocrites, then I ment will be to mortify the deeds of the body; to crucify the flesh with the affections and last; to deny romelyes; to take up your cross and follow Christ. It will be to cut off your right hand sine; to pluck out you. "Watch and pray, lest you anter into

Consent to sin, for God is there.

Ligrar must

A. No obedience where the law is not known. 4. No obedience that is not personal

5. There is no shedience that is not selectery. 6. There is no similarnes that is not prempted by loss, and eccumpanied by faith. 7. Every act of ebedience is, like beptism

the auser or a good especiates knowed God. From the aheva all can see that infant bep tiem is not a religious act, because it is not and ann in ma sense be considered un act of obedi There is no law for it: and if so, the law sould not be known by them; nor can lafants exercise velition, love or faith; ner have thay a good comesiance to be answered by haptism. Infant baptism, then, not only is destructive of the fundamental principle of Christianitysiedience 1 it effectually puts it eat of the power of the one sprinkled in unbelief to obey Christ's smuosed to be immersed, and it in troduces the unregenerate and nen-believers into the shurek-if these societies that sprinkle infanta ecuhi he regarded as churches working rmn to their souls if they believe they were | mast drep.

regenerated by it. DILEMMA.

1. Is Christian beptism a personal duty-1. c. sajoined apen parents, as was sirsumsision, to be edministered to their children?

2. Is Christian baptism the persent daty of a penitent heliever?

If a parantal duty, like sircussusion, it can ents were dereliet in thems-and infant beptien thus effecteelly destroys believers' baptism from the serth. But if it is the personal duty of a FOR CAMPBELLITES.

I. The Baptist Churches are either hurches of Christ, or they are falca.

2. If tree churches, then the sect originate ly Mr. Campbell in 1827 is a schism, and false, ad he and his followers baving been excomaunicated from the Beptists have no authority

& H Baptist Churches are not church's of Christ, then all Campbellite ministers are unbaptised and without authority to baptise,

How, Campbellita ministers deny that Baptis Churches are the true churches of Christ visible. or that the design of their baptism is Scriptural. They are, therefore, all unhaptised and maor- whatever as valid, which is not canctioned dsized. But suppose they grant that Baptist and supported by this law. If Bro. B. was Churches are the true churches of Christ; immersed by one who had not been baptized, Campbellites then assuifestly are schismatics, he was inducted into the church by one having heen excommunicated as bereties and who was not himself a member, and hence the

Again: If the design of bantism as ad sinistered by Beptists is Scriptural, then are of the church; and this it had no right to do. of Comphellites invalid, and aud! The Bantist church, if obedient to the law 1 July, because they do not practice it. But of Christ, must select its officers, or appoint

extred to smewer these questions:

Q. "What is year asset?"

hy bantism?
"Ama the first of these is the washing away
the gailt of original six by the application of
Christ's death."

" In all ages the entward baptism is a mean

the inward."
"By water, then, as a means, we are regen-

the erdicary way they cannot be caved naltes this be washed away by baptism."—Doctrand from, 7. 25, 247, 248, 250, 251.

Campanarra.—"The belief of ene fact, and that caun the best evidence is the world, is all

ririne of the great Prephet.

2. "The ene fact in expressed in a single proposition—that Jesus the Masarane in the Masarane.

Hew, if the hedias to which reference has

in view of these considerations, it believes in view of these considerations, it believes desirational churches abould not recognize,

'The Truth in Love."

\$2.50 Per Year.

AN EARNEST WORD.

Old and new anticribers having so geneally taken advantage of our eller made and \$560. A pressure has come down upon supported by the law requiring baptism. momey matters in this city never before known. Bank accommodations are out of the quantion, and we are now wholly depeadent spon our receipts to meet expenses. Will not every brother in arrears send up his subscription, or at least a part of it, at those shoal waters !

16 ALL due and unpaid this month we

Bso. Gairris:-The church at A. calls to tion, that he was immersed in his youth by officer, and there is any informality with which she is justly chargeable, can the official act pealiest believer, then it is not a parental duty. naknown to the candidate, who duly applies to the church for baptism, and receives the act hy her hand, through her officer, is it not valid haptism to that person? Are not the acts of a judge legal, though it is discovered. years afterward, that he was declared elected upon fraudulent election returns? I am anxious to have you discuss this aspect of J. C. BURNS.

Bso. Brass:—The case you present possi bly suggests a difficulty to many of our divine. brethren; but if we are to regard the New Testament as the law by which a church is week. Yours, in Christ, to be governed, we must not accept any act church was not a party, unless it allowed one to act as her agent who was not a member na haptisms of Raptists are not Scriptural its agent, from its own membership. It is use of its design then are all Compbellites affirmed that baptism is an initiatory act, sptised, breakes Mr. Campbell and the first and the party baptized is initiated into the specifiers had an other. church. This being true, the applicant a is not seesstiel to selvetice let him ho so- With this view of the subject, upon what rushed to the anxious threagh sin, was shat."—Class of Trest, to initiate persons into its membership? before an immense audience. Let those answer who affirm that an immer- The experience of Bro. Dennis was most

children of wrath are unds the children of not, then its minister could not be a scrip- self for baptism and church membership. obedience to his orders. Hear him? turally ordained minister, for the body could During the subsequent week many others "Our church is destined to swallow all seise ar best sgain."

Sit infaste are gallty of eriginal sin, then obligation, to oppose all departures from fore another overwhelming audience, on do you think about it?"

Sunday night the 10th inst. This was a In regard to Germany, he the faith, once for all, delivered to the Sunday night, the 10th inst. This was a In regard to Germany, he says further: saa institution expressive of it, in all that is Dr. Dagg says, "Strict obedience to Christ's with a clear, thrilling, eloquent, melting endeavoring to expatriate our people.'

188011181 of Heaven to admission into the commands is required of all of his disciples commands is required of all of his disciples. voice, told beautifully the sweet story of shurch.

1. *A Christian, sa defined, not by Dr. John- Ia baptism, as in all other duties, time Bible her conversion. The audience was not only yielded strict obedience to this law he is husband had joined the night before, and The inference is, then, forced upon us that if arose and told, her experience of grace, aske that letter the state of the listed is the testimony of twelve men, confirmed his obedience is not strict he is bound to by prophecy, miracles, and spiritual gifts.

The ene restriction is representation in the prophecy miracles, and spiritual gifts.

Submit to a scriptural baptism, and that, of the Father, and of the Son, and of the Hely too, because his immersion was not a Maw Formage Sunday the Redrit. Every such person is a disciple in the Testament baptism, and, therefore, not valid, of all, concluding the exercises of the second Testament baptism, and, therefore, not valid, of all, concluding the exercises of the second receive the members of the Missionary Baptisms sense at the word, the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the Missionary Baptisms sense at the second receive the members of the second receive the members of the Missionary Baptisms sense at the second receive the members of the second receive the second receive the members of the second receive the seco

THE RELATION OF BAPTISTS TO UNSCRIP- a Quaker who rejects water-beptism. bees such one Beriptural charehes, their a baptism when administered by a member the same such of them, however, is a mistake. We did not received school came forward for prayer. Over two on asa bave no fires of authority fram some Baptist chorely to hundred in attendance, were calledy but authority fram some Haptist chosen to nundred in machine, five of our own ministers, sometimes; but they be haptise. Then why accept an immersion as powerfully affected. In the meantime, five of our own ministers, sometimes; but they can find nothers a separated from we; and they can find nothing of their existance; as a people, back of not a member of a scriptural church? We converted, and the story was told to the ling of their existance; as a people, back of Daniel Parker, of Kannacha allowed. are sometimes saked if so immormon, admin-school, with most wonderful effect; by this Daniel Parker; of Kentucky, who planted ence to the opinion of Catholics in Catholics aninister, who afterward proves to be an services, four of these boys came forward, with fact washing, they are its fruit. This the balls there by was of their effects. The impostor, we valid? To this we answer, it and with manly voices, told what the Savior had dense for them, standing before a large and the life of the savior and the savior ng restant not. If this is the ground of difference, scribed or explained here below: During and always will be. then it follows that the anthority of the the greatest axeitement in the city and out Be maprist can rightly or somestently, recommended of a member of a a dream. The Exposition has been in full of NaA. Moses, in special column. Good The perneips official to Caridar was known

an immersion as a haptism, administared by been in full blast; besides many other atone who is not a member of the church of tractions, novelties, shows and sensations.

Happening in Philadelphia on Saturday, credit. There was a great shipwreck at Christ, and, consequently, not subject to her Fires, mirders and drunkenness have preauthority? If the consent and authority of vailed. One night, just as we were com- somewhat celebrated lecturer, "Father" hundred thousand dollars worth of rich the church is necessary to the validity of mencing to preach, the fire-bell rang, close Thomas N. Burke, "O. P." "He lectured at goods, stranded on the bare rocks; there baptism, then B. was not baptised, and the to the church; not a man, woman or child the Academy of Music in this city, on the were no adequate means for its defense, and church which had received him as such had moved, save one little boy. On Sunday, 10th, evening of that day. It had been announced the peasants could hardly be expected to departed from the order of the gospel by three men were miurdered. So, in the midst is the papers, and by various other styles of keep their hands off. But the foremost accepting less than Christ required in receiv- of all that crime and excitement could do, advertisements. The Irish element of the hands were those of the parish priest; for ing and retaining him in its membership; the meeting bas progressed, without either city had become thoroughly aroused, by three weeks no mass was said in his church. hence it follows that R. had no more right to excitement or sensation. The meeting is notices given in the various Catholic and a funeral was left for days unperformed. administer an ordinance of the church than still progressing, with more interest than churches, and eeveral of the societies that the representative of God might treat last August to wait on those who could not any other unbaptized man. An immersion ever. Many, beth old and young, are still marched to the academy, headed by bands more silks and laces. When the next sentence of the scale of t pay until cotton was sold, tast our factor w week, while ear expenses are between \$400 a valid baptism, because not sanctioned and coming to the pastor's study, to inquire the York, some months ago, but not having had You ask, "Are not the acts of a judge

legal, though it is discovered years afterward that he was declared elected upon fraudua Methodist minister. The presbytery or judge is an officer, and his official acts are able to mk or think! dain him, by consent of the church, with binding and valid, so the court decided; this knowledge, and he has been immersing but it said. "this principle was adopted sat might be related of this most greatene him." As soon as the crewd had gone out, never he the daty of the child, though its per- for years past. Now, if the church makes an through necessity to save the rights of revival, but time and space would fail to tell he rose from his seat and paced tha floor, be invalidated thereby? All this being Supreme Court may, from considerations of jous or other distinctions, but for the illus more or less; broad and stooping shouldered, may be met, it does not look upon him as a and the sonfirmation of counts. legal officer. In the case of the church, there is no such discretionary power; it acts under a law that is not subject to alterations and amendments, because it is perfect—like its author; therefore, no power on earth is authorized to grant a dispensation from one

Will consider the second query next

Gao. W. Gaiffis.

THE MEWPHIS REVIVAL. For sometime previous to the meeting,

deep and abiding interest was manifested in the prayer-meeting, and in the usual services on Sunday. Deep attention, earnest tears, lingering in the aisles and vestibule, cordial salutations, warm greetings, were the awakening intimations of returning life. and the glorious manifestations of the Spirit, which have subsequently taken place. The protracted series opened on Sunday.

the 27th of October, when two young ladies

ever struggled harder at the throne of grace, by it.

Perhaps Sunday was the most interesting a baptism when administered by a member the same step was repeated, and the whole

The property of the set of soule and me long a state at affect the best of the state of the land of the set.

way of life. Pray for the meeting, brethren, an opportunity to interview him, I deter-

everywhere. lent election returns?" The Supreme ously and effectively to work for Jesus, ing by the stage entrance, and borne along on either island who would not have done Court has decided such a man to be judge During the meeting now in progress, twenty- with and by a crowd of milesiaus, of all ages, de facto, and, as a matter of policy, has five have united with the church by letter, conditions, dirt and classifiess, I was ONCE, and help us "float the boat" through declared the decisions of this de facto judge restoration and experience. Added to the pushed into the green-room, where a crowd valid; but such a man is not regarded as a previous accessions by letter and baptism of at least fifty Catholic priests, in all stages judge de jure; hence, the analogy is not since June, there have been, in all, forty- of preservation and good living, were pay complete, as this church of Christ has no five. Among the former accessions was a ing their respects to the distinguished Irish right to accept an irregular or informal act Methodist anser, who, after a struggle of orator and divine. After fifteen miautes as legal from considerations of policy. This thirty years, yielded at last to her sense of bad passed, the crowd, rushing for the stage ordination Bro. B, a member of that church | de fdelo judge was not a judge according to the duty and received Christian haptiam. OI with such vehemence, drew all the priests in for years; and it appears, on his examina- law, and, therefore, the court so declared when Father of heavan and earth, bless us for the same direction, leaving the entire green examples of sacerdotal rascality. it said he was not judge de jure. The de facto Christ sake, even more abundantly than we room with but two occupants. Mr. Burke. The appearance of Mr. Burke open the

EDITORIAL BREVITIES.

Campas. - Why sheald not a great, bly rough, ald, full grown, esrasst, detarmined business, geatlemanly, wide awake, warmhearted man; speak mildly and pleasantly to iot or tittle of this law which is perfect and a little child, and especially so, if he thinks he is a Christian.

We learn that the church at Meridian, Miss., has secured Eld. Columbus Smith, as their pastor. Since we met Bro. Smith in Lake City, Florida, we have regarded him as one of the finest pulpit orators with whom we are acquainted. With his talents, piety, scholarship, working qualities, and gentle manly bearing, we think he can scarcely prayers, frequent exhortations, melting think of anything but success. The church and the community ought to feel themselves favored in this accession to their strength. His corre- spondents will address him at Meridian, Mississippi, instead of Tuckeeger, Alabama

THE HORSE DISEASE, which has been at the North and East, so universally prevalent, Pretestests and Campbellites caunst meet church. This heing true, the applicant the 27th of October, when two young and with so much damage, has, by the papers, must be received for baptism by the church, were received by letter. Monday morning and with so much damage, has, by the papers, were received by letter. Monday morning made its appearance at Goldsboro, S. C. and with so much damage, has, by the papers, beek sutified "Trileman" for the history to responsible names one hear envises - Interest are the history to receive. That the church is responsible nis, a prominent merchant in this city, who ber of almost incomprehensible names, one for the character of its members, no one, came seeking, tearfully, the way of life. At of the last of which is "Hipporhinorrhea." who is familiar with the Scriptures, will deny. night he and his daughter, with others, There has been given, or obtained, no definsed. In haptism, not only are est sins retad, but also the punishment of sina is gretad, but also the punishment of sina is greinfluenza, and of such type as to he as likely
to attack men as horses. It is the severest
is not subject to its authority be permitted tised on the succeeding Sabbath night, scourge in that line that has ever afflicted this country. The most prominent features sion is a baptism, though administered by remarkable and overwhelming. No man of relief appear to be dry, warm weather, one who is not a member of the courch of ever suffered more godly sorrow for sin, nor and rest. Males do not seem to be affected

A. My menaure in haptism; wherem I was and consequently he was an animalist of the hingdom of heaven. — not a member of the church which consents told the wonderful story, the congregation should awaken every American and capa-Mersoniar. That are the benefits we reserve ed to his ordination, and could not become wept for joy. Before the same large audi- cially every Baptist. Father Burke is the an officer of the church. The church is ence, too, a Sister Martin rose and told her recognized general-in-chief of the Jesuits. under obligation to interpret the law of experience on Sunday night. She was an and by a word, can command millions of Christ correctly, and to yield to it strict Episeopalian, and had taken God's word for men, who, at an hour's notice, day or night, obedience. The body that authorized one her rule and faith, and, after a long and in this country or in Europe, will act, re-By haptism we are admitted into the shurch, obedience. The body that authorized one her rule and latin, and, after a long and in this country of the shurch, of its mambers to immerse B, was either a bitter struggle, had yielded to his solemn gardless of all nationality, or civil obligation, of its mambers to immerse B, was either a bitter struggle, had yielded to his solemn or cather of the or cather of the or cather or ca By haptism we who were by nature the spriptural church, or it was not; if it was impressions of duty, and now offered here or oaths, or ties of blood, or God; or man, in

not confer any force or authority beyond were converted and added to the church. sects and denominations whatsoever. Not what it possessed. The church of Christ Some twelve or more offered themselves for only here, but everywhere. It is a question is bound, by the most sacred and solemn baptism, eight of whom were baptized, be of very short time here in America. What

mints. It cannot, therefore, meet this glorious week's work, indeed. God met with "The cowardly act of the nineteenth cenobligation and recognize an unscriptural us in all his spacious power. Among many tury has sown the seed that will give a organization as scriptural, either by word or most remarkable conversions and experi- bloody war that I shudder to think about. action. The churches must not fraternise ences was that of a Misa Sallie Cole, who rose It will involve all Europe. that is requisite, as far as faith goes, to salvation. The churches must not fraternise ences was that is requisite, as far as faith goes, to salvation. The churches must not fraternise ences was that is requisite, as far as faith goes, to salvation. The churches must not fraternise ences was that is requisited as far as faith goes, to salvation with or connected that the salvation of the salvation in all her modest beauty, one night, and, Protestants are bringing it on themselves by The helief of this case fact and submissions to with or connected the salvation.

This "Society of Jesus," (!!) with its pious general, of course shudders at the sun, nor any weed-staker; but hy one taught is the rule; and the revelation which the from hanven, is one that believes this one fact, and has submitted to one institution, and whose descriment accords with the morality and baptism is the law of baptism, which every disciple is bound to obey. If a disciple has member of the Campbellite church, whose know the dead hour of midnight, when as then, the blow will be struck throughout under no obligation to repeat his baptism. who was also a member of the same church, every city of America and Europe. Real

OUERY.

"Why will not the Old School Baptists receive the members of the Missionary Bap

inter the ordinances of Christ's kingdom than loved Superintendent, Bro. Graig, into a the truth and apostolic teachings, or, rather, prayer meeting. The attendance was large they effect to; and, to be consistent, they No Baptist would accept an immercion as and the interest deep. But on last Sunday cannot seknowledge the official acts of an apostate church. Nor should we. All this some out from these, so alleged, and by some istared by a man recognised as a Baptist most excellent teacher. After the morning the "two seed doctrine," and as it came up

church is necessary to the validity of the city, it is truly atranga; it boks like . All interested will please read the notive efficial reverses with pessential designation.

OUR PHILADELPHIA LETTER.

mined to become an auditor a second time, the church, crying, 'Ladres ! Thief!!' 'But The accessions to the church have all been and, if possible, to have a private conversavaluable. Some have already gone vigor- tion with him. Passing in the great build. Roman Catholic to us; there is not a priest and your correspondent. I had a most ex. stage was the occasion for vociferous chass-Many other items of most thrilling inter | cellent opportunity to "get a good look at | ing and impulsive demonstrations, for which persons having an interest in them, and to them. We have mentioned some of the his hands clasped and pervously drumming parts. It was an effort to prove that Irishprevent failure of justice." So, while the most remarkable ease by way, not of invid- together. In hight, he is about six feet, policy. declare the acts of a de facto officer tration of God's gracions presence among long neck, small, bullet head, covered with bin ing and valid, that the ends of justice at, and for the season ment of sunsre light, mud-colored hair, cropped very short; L a keen gray eye, big feet, long arms, thin in its nature. * * * The British channel is Dominisan Friar, the cowl lined, with a thousand." The latter, an assertion that soiled white lisen, laying back over his filled the house with cheers. His hatred to downy couch. He kept up this continual to the end of the room, where we stopped I ke this:

Correspondent.-How are you pleased with America and the people?

Burke.-I am delighted with America, ard think that my visit here will do the church a great amount of good. I find the Protestant papers do not use me altogether fair, but I have not much reason to complain. Are you a Catbolic?

Cor.-No, sir; neither am I a bigoted Protestant Your subject, to-night, is "Ireland, as seen through her ruins, and it is this that has drawn me hither. I beard you in New York, sometime since. What do you think of the future of your church in America?

Burks.—Our church is destined to swallow un all seets and denominations, whatsoever: not only here, but everywhere. It is a question of a very short time here in America. What do you think about it?

see where you get your figures. The natural increase of only one denomination far surpasses that of the Catholies in the United States of add the

Burke -- What denomination is that? Cor.-The Mathodist Episcopal church, a earnesiness. Then comes the Baptists, noted nearly equal to the Methodists in numbers; hen the Pseebyterians, just a little behind he Baptists in point of numbers.

Burke -Yes, that is all true; but we rely greatly on the power of God, and on the purity of the priesthood, for converting which, a few years since, created a furor, these people of whom you have spoken, entitled, "Petites Romance." The follies We shall shortly have monasteries and re- of the heroine are those perfectly natural to ligious houses in nearly every town in your one who takes wrong views of life, as did country. My own order will be very strong Ethel Mildway. The volume contains a nere in less than ten years. The church cannot be resisted nor its power overcome. Cor. - What do you think of the expulsion the Jesuits from Germany?

Burke-The cowardly act of the nineeenth century, and an act that has sown the Sunday-school or the private household. eed that will grow into a bloody war, that I shudder to think about; it will involve all This is a literal translation, from the French, Europe, and it will result triumphantly to of a writer who, as the author of "The the church. . The Protestants are bringing Romanoe of a Poor Young Man," achieved this on thereselves, hy endeavoring to age a sudden reputation. The French school is

gravate our, people. Cor.-Of course, Father Burke, this is merely a friendly interview, and I would not the preceding works by Feuillet. have you think me inquisitive or impertinent, but I find that your church is spoken day life, with plot and counterplot, with g inst more by the Catholics themselves, Protestants who really have as much to do (a attend to their own affairs

church adores its priesthood, and-Just here we were interrupted by two or three fiesly-looking priests, want have in to

tell the Friar that "time is und of He shook me cordially by the sang, mid "God bless you, and then, quickly opening both his hands, he placed all the finger time together, in the manner of a country preaches, who has nothing to say and no piece to hide his arm branches." Then he glided forward, with has head down; ke did not appear to walk, but to dide. was story in the state of the state of

Just at this point, let ma quote from Higginnon, Atlantic Essays, p. 261, et seg, in refercountries, relative to their priesthood. Mr.

which were tald to us, and there second und county, Maine, and you will promptly everywhere the strangest combination of receive informalistic requisitate legit means

enithet his appearance certainly did no die. Happening in Philadelphia on Saturday, credit. There was a great shipwreck at until the priest rose for the sermon; when they rose, also, tumultuously, and ran out of why this indignation?' said an intelligent the same.' A few days after, I saw this same

> ecclesiastical procession in the Cathedral" So much, therefore, for "Father" Burke's views of what the Roman Catholic people think of their priests, in countries where no other system of religion is known. I need not add that hundreds of writers sustain Mr. Higginson, with some of the most villainous

cool critic, candle in hand, heading a solemn

the Irish character is universally noted. His address I need not give, even in any of Ra men are not superstitious, nor worshipers of stones and images. "When they knew nothing of God, they worshipped the sun everything on the earth being too groveling and spare body. He were the gown of the only sixty miles wide; would it were six shoulders, forming for his head a sort of England is intense, and it seemed to me sa if the entire lecture was a labor to show, harping, until I politely stepped up to him that were it not for England, Catholicism and introduced myself. He shook my hand would rule universal Europe. He said but very cordially, and we moved together, even little about the ruins of Ireland, but every thing he could conjure about the wronge. and held a conversation, running something He is eloquent, if the easy flow of language can be so called, but not elequent in the picture que and sublime, which Americans understand by that word. He is what I would sall a dangerous man; if he wanted to foment a querrel, and wished a thousand arms to uphold him, I take it that he would but have to say the word.

He is a bitter enemy to free institutions: any one can see that at a glance. He wears a face of chamelion. At once it is pleasing. fiery, severe and mild; it is gentle, sweet; petulant and cross. He thoroughly under stands what the actor calls "effect," and he uses it at his pleasure. For instance, at a recent lecture in Newark, New Jersey, the present Archbishop Balley was sitting upon the platform. Burke arose without any introduction whatever, moved slowly, and with a sanctimonious air, over to Bailey. Then he knelt upon both knees, crossed himself, bowed his head three times, until is forehead touched the floor. Bailey rai both hands and gave him his Episcopel blessing; the audience, in the meantime, hushed with awe and stillness of death.

Burke is becoming very bold in his asser tions relative to what "the church" miends to do in America, but I need not refer to denomination noted for its piety and his remarks here, reserving them for another time. I will close with brief notices of three for their intense seal in good works, and recent works, attracting a large share of literary attention.

Messrs. James R. Osgood & Co., Boston. publish a work of rare interest, entitled, "Ethel Mildway's Follies." Its author is unknown, save as the writer of a work moral, which is learned by some people only after the very hardest kind of knocks and thumps., It is high-toned, full of Christian charity, and is a book that would make an ornament, either to the library of the

"The Story of Sibylle," by Octave Fauillet. gradually improving, a fact that is plainly attested by the perusal of this volume, and The story of Sibylle is the story of every

revenge and hope, with snares and footfalls, n Catholic countries, than it is maligned by and its conclusion is the conclusion of all who turn from the error of their ways to repentance and life. The translation is Burke -- Don't you believe it; the Catholio nearly perfect, certainly as true as the idioms of the two languages will allow. "Septimus Felton; or, the Elixir of Life,"

is from the pen of the late lamented Nathaniel Hawthorne, whose reputation two hemispheres do not contain. It is a work too well known to need reference here. It is enough to say it is from the pen of that purest of modern authors, that sweetest of spirits, who left us too early, to brighten and add love to other worlds. HANHATTAN. Philadelphia, October 28, 1872

SOMETHING NEW In our issue of September 21st, we called

the attention of our readers to an advertisement in special column, under this head and stated it to be an honorable, pleasant, and, Higginson writes of Fayal, Portugal, with our common of the state of palle to answer innumerable questions; and we want to be an nonorable, pleasant, in our common of the state of palle to answer innumerable questions; and the state of palle to answer by mail, we again take administered by this impostor as a valid andiense. Never was anything like it. There or Catholic churches, to where that "man be prime, and not that administrated by may was not a dry eye in that andience, not an was sent from God;" and he and others have been going ever since of a Raptist church? I Rividid. I unmoved heart. administered by this impostor as a valid spring, and not that administrated by any member of a Baptist church? History, I so was not a dry eye in that and others have been going ever since, are going yet, and will go till the Master comes. The whole meating is so wonderful, so at the church was always missionary, which were talk to the another and always will be.

Catholic churches, to where that "man venerate in America, but we been going that to hear the hardest things accomposed that to hear the hardest things accomposed that to hear the hardest things accomposed the relations as has always will be.

Catholic churches, to where that "man venerate in America, but we been going or catholic churches, to the search the hardest things accomposed the church was always will be.

Catholic churches, to where that "man venerate in America, but we been going or catholic churches, to hear the hardest things accomposed the church was always will be.

Catholic churches, to where that "man venerate in America, but we been going or catholic churches, the hardest things accomposed to hear the hardest things accomposed the search of the search the hardest things accomposed the search that the hardest things accomposed the search of the search that the hardest things accomposed to the search that the hardest things accomposed to the search that the hardest things accomposed the search that the hardest things accomposed to the search that the hardest things accomposed the hardest things ness requiring no capital, very castly more in aged, perfectly benerable and sure to remu-Be married can rightly or sometiment, recommendation. We sak, farther, if a member of a a dream the Exposition has been in full of N.A. Moses, in special column, Good The permeips official to Carifor was known any one who will permete to remark any one who will

Mississippi Beparts ELDER M. P. LOWREY. north be addressed to the Editor at Ripley, 1

at to Bro. Graves, at Mamphis. I manned be smoonly for the paper until it comes into my fill be responsible for all that I receive. M. F.

BREVITIES. POSTAGE on sealed communication ents for each half ounce, or fracti hereof; and if a part of it is left; he mailing office, the amount is be office of delivery. We freque o psy six cents, twelve cents, an astance were charged twenty of

CHETRAL AND COLD WATER ASSE We have been expecting report ecent meetings of these bodies, of had the pleasure of receiving We hope no evil has befallen our on ants in these associations. KIND WORDS -Do all the reader

APTET, who have children, take . they do their children great isl hey do not. It is a charming litt nd we do not wonder that the THE COLLEGE SELE Will soon be 4 Mississippi College. It will be nd only fifty ocnie a year. The p ad "the boys" will do their beet enough to say now. Send on its and see what literary feasts et in return. Address Eld. W. inton, Mississippi.

THE CEPHANS HOUS BANKSA, of the

morts twenty-eight churches th

dedged themselves to aid in the on he Home; most of them pledgin entributions of from ten to fif he church at Meridian promises red dollars annually. The whole ledged by these shurshes is seven! nd seventy nine delian and fir wo of them did not apreify any The orphans need shoes very much A FAREND OF THE ORPHANS WELL hollows: "In Tax Barrist of 12th A notice a letter to you from Bro. which he concludes the Orphans' He e transferred to the Masons. I ave to be done, much to our shi lore to our loss, but we should lon he matter before we take the uten. re; and let us look well to the must soon be decided. The first of hink, have taken action that has sported. Will not pastors see t sports be made at once? Direct

anderdale, Mississippi. Mesipian.—The church at this ecently enjoyed a season of refre onnection with the labors of Eld. (mith, of Tuskeges, Alabams.

apt. T. J. Dupree, Brooksville,

r the superintendent, Eld. A. D.

MAR'S PRAILTY.

"Lord, what is man-poor, fesbli Born of the earth at Erst?"

God's law, which is "bory, just in the perfect moral standard. It erfection of heart and life. Ev rho have been "born again"-"bo pirit"-have yet a earnal nature ontinually.

How oft, alas! this wreighed be Has wandered from the Lard : How oft my roving fest depart, Forgetfal of his ward. How often we sin against God, an

ir own consciences—even doing

re had determined not to do! neglect known duty, that solved time and again to perform ften we manifest our unsanctified ords and acts, of which we are bamcob sw sag And see we doomed this body of death" to the last earthly existence? This is our lesh "-our carnal nature-is repr the Bible as one of the enemia which we have to fight. He is a 10 Tho strives manfully; and to "ke the body" is not the least wo Christian coldier. Though the the flesh" may not be removed, promise is, " My grace shall be and thee." Encouraged by this, let the good fight of faith." In or le may do this, we must understand and strength of the fos. He w himself that he has nothing to "within," is certainly in the way Psine claimed for himself and hi that they had "no confidence in The self confident are those wit most easily ensuare.

Knowing the great strength of mind, and its "enmity against that it can only be successfully divine grace, how earnestly, and santly we should seek that hore we feel our weakness, the bel our need of grace; hance, thyself," is to know the need But when we sin, what bjoics that repentance is a practice Christian as well as to the Christian surely aneds it. traited a Prince and a Savior, is ane unto Israel, and the remissi her sinned, Jesus looked up his beart relented; he want or The sentiment of the

> "Jesus, let thy pitying eye Call back a wandering sheet False to thee, like Folor, I Would for a like Poter we Let me be by gross restared ; On ma be all land saffering Turn and dealt made one, Land, And house my desart of sta

Peter mes not out assay. We design ever rebuked him, er

certainly did no dis great shipwreck at and we heard of two worth of rich the bure rocks; there nular its defense and rdir be expected to But the foremost the parish priest: for for days unperformed. e of God might steal When the next serpeople remained quiet for the sermon; when wely, and ran out of adra ! Tkief!!! - Bas 1?' said an intelligent there is nat a priest would not have done after. I mw this same and, heading a solema m m the Cathedral." for "Father" Burke's man Cathelie paople , in countries where no it is known. I need la of writers sustain Mr. o of the most villarnous

I remality. Mr. Burks upon the for vociferous chaesestrations, for which universally noted. Hie give, even in any of the i to prove that Iruhtious, nor worshipers When they knew worshipped the ann. the being too groveling The British channel is would it were the an assertion that cheers. His hatred to nd it seemed to me an was a labor to shew. England, Catholicism Europe. He said bat of Ireland but everyabout the wrongs easy flow of language it not elequent in the e, which Americans word He is what I meman: if he wanted and wished a thousand I take it that he would

free institutions : gience. He wears once it is pleaning. it is gentle, sweet. He thoroughly under calls -eneck and be For instance, at a . New Jersey, the ay was sitting upon se erose without any neoved slowly, and air, over to Bailey. both knees, cross three times, until floor. Builey raised unn his Episcopal in the meantime, stillness of death.

very hold in his asserhe church" intends I need not refer to ng them for another wief notices of three g a large share of

O.good & Co., Bosinn interest, entitled, ies." Its autnor is an writer of a work noe, created a furor. ance." The follies perfectly natural ta views of life, as did volume contains a d by some people only kind of knocks and I. full of Christian anat would make an the library of the private household

lle," by Octave Femillet. u, from the French, s author of "The oung Man," achieved The French sahool is fact that is plainly al of this volume, and

a by Femilet. is the story of every and counterplot, with with sucres and footfalls, is the conclusion of all error of their ways to The translation is un y as true as the idioms will allow.

or, the Elixir of Life, the late lamented Nowhose reputation two mtain. It is a work i reference here. It from the pen of that fors, that aweelest of arly, to brighten and MASHATTAY.

iber 23, 1972.

September 21st, we called no, under this head and

Aississippi Bepartment.

THER M. P. LOWREY, Editor

of for the paper until it comes into my hands, be assuming for all that I receive. M. P. Lowanz.

for each half ounce, or fractional part adore him. vui: and it a part of it is left unpaid at mailing office, the amount is double at office of delivery. We frequently have pay six cests, twelve cents, and in one stance were charged twenty four cents

CASTRAL AND COLD WATER ASSOCIATIONS Te have been expecting reports of the ents in these associations.

who have shildren, take Kind Words? forever the final state of men in heaven or her do not. It is a charming little paper, we do not wonder that the children. have reed it, are delighted with it.

tin Collina Swan will soon be published # Essissippi College. It will be quarterly. only fifty cents a year. The professors athe bors " will do their best, and that mough to say now. Send on your four in and see what literary feests you will in return. Address Hld. W. S. Webb. Inten, Messiesippi.

THE ORTHANS' HOME BANKER, of the Ist inst. make twenty-eight churches that have ided themselves to aid in the support of & Home; most of them pledging annual estributions of from ten to fifty dollars. the church at Meridian promises two hunand dollars ananally. The whole amount helped by these shurshes is seven hundred wenty nine delian and fity cents. foo of them did not specify any amount. the gruhans need shoes very much just new. A FRIEND OF THE CHPRANE WITTER DE SE Albus: " In Tan Barrier of 13th October,

estine a letter to you from Bro. Dupree, in mich he concindes the Orphans' Home must transferred to the Masons. This may are to be done, nauch to our shame, and ne to our loss; but we should look well to hematter before we take the step." So say and let us look well to the matter. It at soon be decided. The first of Decemw m near at hand. Many churches, we ak have taken setion that has not been ported. Will not pastors see to it, that nots be made at once? Direct them to at T. J. Dupree, Brooksville, Mississippi rthe superintendent, Eld. A. D. Trimble,

Yammax-The church at this city hab mently enjoyed a season of refreshing, in section with the labors of Eld. Columbus mih, of Tuskegee, Alabama.

aderdale, Mississippi.

HAPS FRAHLTY. Lord, what is man-poor, feeble man-

Born of the earth at arst ?" dod's law, which is "koly, just and good," the perfect moral standard. It requires usection of heart and life. Even those the have been "born again"—"born of the ntinually.

How off, alas! this wretched heart Has wardered from the Lard :: How oft my roving feet depart, Forgetful of his ward.

How often we sin against God, and wound wown consciences—even doing the things n had determined not to do! How often neglect known duty, that we have moved time and again to perform! How den we manifest our unsmetified nature in will and acts, of which we are afterwards imsed! And are we doomed to carry body of death" to the last day of our whily existence? This is our lot. "The —our carnal nature—is represented in Bible as one of the enemies against we have to fight. He is a good soldier the strives manfully; and to "keep under he body" is not the least work of the Promise is, "My grace shall be sufficient for of him.elf to God. (Rom. xiv. 11, 12) bee." Encouraged by this, let us "fight The propoun "we" refers to Paul and the good fight of faith." In order that we my do this, we must understand the nature nd strength of the foe He who flatters that he has nothing to fear from within," is certainly in the way of defeat. insclaimed for himself and his brethren they had "no confidence in the flesh." self confident are those whom Satan

most essily ensuare. Isowing the great strength of the carnal and its "enmity sgainst God," and tit can only be successfully opposed by Due. But when we sin, what then? We that repentance is a grace allowed to Christian as well as to the sinner and Christian suraly naeds it. " Jess = ! Med a Prime and a Savior, to give repentmento Israel and there maned, Jenus looked upon him, and heart relented; he went out and went any. The sentiment of many a Chris-tan:

"Jema, let thy pitying eye Pales to these, Title Pollar, I Would faign like Print weep. On me be all long authoris g shown;

ara and look upon me, Lord, And break my heart of stone." ter was not cast away. We do not le were rebuked him, except by that

repented. The Lord will bring his own erring ones to repentance. If a look will

Jesns, how glorious is thy grace, When in thy name we trust, Our faith receives a righteousness That makes the sinner just. THE GENERAL JUDGMENT.

J. B. GAMBARLL. "Or THE WOALD TO COME.—That the end of ment meetings of these bodies, but have Christ will descend from heaven and raise at had the pleasure of receiving there. the dead from their graves to final retribu We hope no evil has befallen our correspond- tion; that a solemn separation will then

stract of. Principles.

stract of Principles," and contains the doctrine upon the subject of the general judgment, long held by Baptists. Recently, howeyer, some have taught, that as to the righteous the judgment is past, and consequently they will not be judged in any future judgright, and the Baptists have been wrong all this while. There are ancient errors as well be tried by the word.

THE BAPTIST, over the signature of "M." advocating the doctrine in question. From that article, it appears that the doctrins is, The righteous, having been justified in Jesus, their ama going before to judgment, sitions agree. Jesus, their ama going before to judgment, Paul, in Titus iii. 10, commands, "A man high with emotion; it exerts the same influare never to be judged in any coming, judged that is an heretic, after the first and second ence upon our drooping spirits as a warm sisters and mothers and shildren and lands, churches and Sunday schools. We hope Bro. ment for any purpose at all." I write admonition, reject." Websier defines a genial rain does upon the grass and flowers with persecutions—and above all, in the Brame will be with us them. Our object is without the article before me, may from heretio to be, "A person who holds and which have been parched for weeks and world to come, eternal life." If you will to encourage the building up of Baptist reading it, and from conversation with the avows religious opinions contrary to the writer, I think I have his meaning. Of course, to maintain the concerns the maintain the c necessary to bring forward Scriptures to he minister or layman, who is worthy of the man as his chief concern. necessary to oring sorward Scriptures to name, believes verily, that the ministers of who discover man to be a compound being, Are not these promises sufficient to deeply school Boards. Give us Baptist Sundayto the argument

confine myself to the one point, taking in no more than is necessary to the elucidation of is to sit on the threne of his glory (32d verse). All nations are to be gathered before him, and a separation is to ensue left. The "Abstract of Principles" says "A solemn separation will take place," etc.,

etc. Is the Abstract right? Refer now to the same chapter, 34th verse, the righteous into life eternal."

live, saith the Lord, every knee shall bow to enemies. instian coldisr. Though the "thorn in me, and every tongue shall confess to God."

the saints at Rome, to whom he was writing. of the righteous was past?

Again: "For we must all appear before the judgment seat of Carist, that every one may receive the things done in the body, according to that he hath done, whether it

Trail some service.

BASE

& G. REWLETT. not do. He knows what will do. His grace The basis upon which the landmark doc Christ We learn here that it is not our member we can only enjoy them for a sea. year. Our missionary, Eld. G. Gay, has been will conquer us, and by grace we will be trine has been heretofore sustained by its privilege to encourage, in any way, the person. Our sejourn here is compared to the very successful in his work, and we wish to more than conquerors through him that advocates, as far as my knowledge has ex-iverters of the gospel of Christ, but we grass and flowers, that spring up and put continue his services in the field loved us." Our unrighteoneness will be tended, has been that the preaching of the become partakers of their evil deeds. It forth in grandeur and beauty, but soon thing in our way is a scarcity of means made to commend the righteousness of God, gospel of Christ is an efficier act, to be per- may be doubted that these Scriptures are wither The enjoyment that you seem to difficulty with which we have been contendand "grace all the work shall crown." The formed by duly accredited ministers of the applicable to the persons in question. I experience in this life, from a temporal log for three years; but, as our churches are more we know of ourselves, the more we church of Christ; and, therefore, it is wrong would reply, that I do not see how it is source, soon decay, and when the grim mon- being aroused upon this subject, we have abhor ourselves; and the more we know of for Baptists, in any way, to recognize or possible for any Baptist, who is informed in ster lays hold with his grasp, their strivings reason to believe that we will have more Post in sealed communications is three God and his glorious grace, the more we encourage the ministry of those who are not reference to the popular heresies of the day, for and possession of this world's goods can encouragement, in a financial point of view. is another ground upon which the landmark | maining members of and giving their influthis world is approaching; that, at the last, ers—teachers of error; and perverters of the thus they become "partierps criminis" in the does not concentrate his soul, mind and Mississippi Baptist Convention. I am sorry gospel of Christ.

This thought has been more impressed take place; that the wicked will be adjudged upon my mind recently, in consequence of gis in these associations.

to endless punishment, and the righteous to being under the necessity of calling the work work will fix attention of some of my brethren to the attention of some of my brethren to the by do their children great injustice if hell, on principles of righteonsness."—Ab Scriptures touching this subject; also by ome articles that I have read in different The extract presented is from the "Ab religious pepers, and by listening to two sermons preached by a Methodist minister upon infant baptism, and the modes of baptism.

I was forced to the conclusion, that either the said Methodist preacher was a false teacher-a teacher of false doctrine, a perhave the same gospel. And the more I confesses that he has been so recreant to a as new ones; therefore, every doctrine must think about the matter, the more firmly am proper and faithful discharge of that man-I convinced that my conclusion was a cor-Sometime state, an article appeared in rect one; that if he has the gospel of Christ. and teaches it, that I am radically wrong: and if I hold and teach the gospel of Christ. he is most certainly radical wrong. It is

sissole" ve blessed of my Father," dia All from of Christ, they are those who perpetuate those long. "-have yet a current mature, and sin the 34th verse to the 41st verse explains the divisions, which their predecessors in hereticontains the sentence passed on the wicked; are to be marked and avoided. How, then the remainder of the chapter explains why. can Baptist ministers affiliate, in pulpit eousness." "And these (the wicked) shall authorized to go by many passages of God's go away into everlasting pimishment, but word. If I am wrong, show me my error. And he sure you know me to be condemned He who first wrote this Abstract must by God's word in this matter, before you have first read the 25th chapter of Matthew. | condemn me. I wish it to be clearly under-But have we here an account of the judg- stood by the world, "and the rest of manment of the wicked? I believe it has never kind," that in the war between the church been denied. Then we have an account of of Christ and the sects, I have drawn the the judgment of the righteous also. It is a sword, and thrown away the scabbord, and tough theory that can resist this plain teach- forever disdain to ask any quarter at the

selesh" may not be removed, the gracious So, then, every one of us shall give account angel from heaven, preach any other gospel Here, again, "shall," the future tense, is that it mattered not who nor what may have would not have existed. Prior to the fall venerable brother, Isaac White. Text: used. Did Paul believe that the judgment been their former teachings nor standing, all these things were added unto him. We Eph. iv. 4-5. Bro. White has spent the these are the families in which are found the heaven even, that taught another gospel, they

were to be accuraed. In verse 7, he tells them what he means be good or bad." (1 Cor. v. 10) What is not another, but there be some that trouble the proper understanding of this Scripture? you, and would pervert the gospel of Christ." the fall, to be in a deplorable condition, had some excellent preaching during the late account for such a school. It is an We (p. 1 and the Cerinthians) must Here he calls the perversion of the gospel having by his act of disobedience, forfeited, session by Elds. E. Hewel, J. H. Buck (our spear before the judgment seat." And, of Christ another gospel. Those, then, who or rather lost, his purity and holiness: and efficient moderator), J. B. Hamberlin and Baptists, that they shall at once start such a

we feel our weakness, the more we agreet error to muddy it. That they are terpret, mi-employ."—If those who teach a lin this, ample provision was made, and dollars, and were sent up mostly for association rendered, by and through those who teach a line of the line of th is to know the need of diving last of the verse, "that we may receive ministers do, baptismal regeneration and the obedient life and suffering death of About one hundred dollars was realized by according to the deeds those in the busy," infaut membership in the church of Christ, who, of his infinite mercy and good public collection during the session for these

their own houses, that it is much less their after the things of this world, and obtain to Tas BAPRET.

one look. But that was enough. Peter THE LANDWARK---AN ADDITIONAL privilege to reseive them as religious teach- them, to the neglect of our spiritual welfare.

The Importance of Seeking First the Klagdom of God and His Righteonsness. J. L. LYON.

added unto you."-Matt. vi. 31-33.

justice to the glorious and graud theme.

impossible to make two contradictory propo. of first seeking the kingdom of God and his seed begging bread." "He prom. Macon, on Saturday before the fifth Sunday righteousness, it causes our hearts to beat isee you that you shall receive an hundred in Dacember next. We hope at that time

prove that the righteens are yet to come to the various anti-Baptist sects "hold and composed of substance mortal and immorjudgment. To make the time of it, or to the various anti-Baptist sects "hold and composed of substance mortal and immorimpress the mind with the firm conviction schools—schools in which we can teach the judgment. To make the time of it, of to exercise splain the necessity of it, is not exercise whole truth—or give us none at all. doctrines of Scripture;" in short, that they as created by the Great Creator of the Uni- our primarily important duty, but our chief hold to and teach hereeies, and are, there verse, we find him to be pure and holy, interest. For it is, as has been truthfully It is my purpose, in the present paper, to fore, heretics; and consequently it is the likened unto and fashioned after the image asserted, "Bodily exercise profiteth little, as a Baptist school, and recommended the duty of Baptists, as they wish to obey the of God. And after such creation, in his but godliness is profitable unto all things; general encouragement of the efforts of our commands of God's word, to reject them - observation of workmanship, he, the Great having promise of the life that now is, and that point Turn to Mathew, 2013 chapter, to utterly discard them as religious teachers, beginning at the 35th verse, and read. Is Again, in Rom. xvi. 17, the same apostle there here say reference to a future judg.

Again, in Rom. xvi. 17, the same apostle treation, fashioned after the image of God, consideration, for if we will only obtain, ment? Unquestionably. "When the Sup them which cause divisions and offenses, was pure and holy, without spot or blemish. and practice godliness, we will be sure, seen in any assembly.

I was delighted to see some of our lay through a well-directed chain of the provifigure tense is used. At this coming, all the learned, and avoid them; for they that are In tracing man further, we find that after dence of God, to receive those temporal members take so much interest in the holy angels are to accompany him, and he such serve act our Lord Jesus Christ, but his creation he was given dominion over all blessings that will be necessary to our temtheir own belly; and by good words and other species of God's creation-placed in poral comfort, and for the subsistence of efficiently. If they only knew how highly fair speeches deceive the hearts of the the garden of Elen; and out of the ground these vile bodies until our spirits shall take our ministers appreciate their remarks, they the Lord caused to grow every tree that is their flight to their glorious home. (33d and 34th varses). The righteem are to

This may be regarded as very harsh and pleasant to the sight and good for the food; Seeking after the kingdom of God and The next session of our association will be placed to the right the wisked to the right the right to the right the wisked to the right the right to the right the right to the right to the right to the right the right to the right to the right the right to day, but Paul had the Spirit of God in this any physical exertion upon the part of man principle of every mind, inculcated by every the Mobile and Ohio railroad, ten miles matter, and, therefore, we are not to cavil to procure for himself any of the requisites one. Then let us, as Christians, always enat or disregard his exhortation—"mark them of life, as all this was amply provided by tertain this principle, as we struggle on, in before the third Sunday in October, 1873. that cause division." If the ministers of God, without the necessity of the interven combating the world. We cannot say our path en to the close of the chapter. "Then shall the sects of the precent age are not those tion of man's labor. But we discover that leads through flowery meads and o'er gentle the King say unto them en his right, "Come who cause divisions, contrary to the gospel man did not live in that pure and holy state ascents, but we must expect to meet with November I, 1872,

Because of the violation of God's comreason of this judgment. The dist verse cal teachings did cause, consequently they mand, which resulted in the shameful fall, itual banners ever be unfurled to the breeze, the Great Creator of the Universe then pro- with the lovely motto inscribed thereon: nounced the penalty of the law upon him. This is the final judgment. Compare the relationships, with those who, "by good Upon woman, he would greatly multiply her last clause of the Abstract with the last words and fair speeches, deceive the hearts sorrow, etc. Upon man, because of his disverse in the chapter: "And that this judg of the simple?" Some may think that I obedience, he cursed the ground for his sake; ment will fix forever the final state of men am going too far in these remarks, but I feel in sorrow he should eat of it all the days of in heaven and in hell on principles of right that I am going no farther than I am fully bis life : in the sweat of his face should he eat bread, until he returns to the ground; that is, until the spirit takes leave of the body by the process of death. We perceive that, in consequence of this fall, man become clothed with the habiliments of mortality, as well as of depravity.

Then his eyes were opened, and he received a knowledge of good and evil; hence, arose the necessity, upon the part of man, of labor, toil and physical exertion. Then ing of the Savior. For it is written, "As I hands of professed friends or avowed man was required to perform labor in tilling Church, in Kemper county, on Saturday, as here. A very fine, good and intelligent the ground, so as to enable him, through October 19th. Again, Gal. i. 8, 9: "Though we, or an the blessings and goodness of God, to procure those essentials to the maintenance of represented, the delegation, in point of unto you than that which we have preached the body. I feel confident, had it not been number and working capacity, was as respectunto you, let him be accursed." The apostle for man's shameful fall, this necessity of his able as that of any previous session. The had but few negroes, are used to habits of would here give the Galatians to understand labor and toil for these temporal comforts introductory sermon was preached by our industry and honorable effort, and so all are whether it were himself or an angel from perceive that it is man's duty to perform this greater portion of his life in the ministry, and poral comforts. But, is this his first or pri "iron-wheel" Baptist. I regret exceedingly by another gospel. He says: "Which is many duty? Every reasoning faculty should that he contemplates moving to another the power managing the educational interthe grace, how earnestly, and how continuous seat but for judgment? This accursed.

The contributions we should seek that grace. The Scripture seems quite clear. It will require to "distort, corrupt, misin-" ble state into which he had fallen.

To pervert is to "distort, corrupt, misin-" ble state into which he had fallen. by which he could escape from that deplora- The contributions from our churches

that Bro. A. L. Sterall expected to write in house, neither bid him God speed. For he shall, if we accept the offer of our blessed sufficient to sastain him for the present.

The association recommended the general that biddeth him God speed, is partition of Redeemer, accept to the climes of immertal than notion. But now that his alear hard success is the consequences of the consequence of the consequence of the climes of immertal than notion. But now that his alear hard success is the consequence of the climes of immertal of the climes of immertal than notion. But now that his alear hard success is the consequence of the climes of immertal of the climes of the climes of immertal of the climes of the cl

ers into God's house, and fost them upon always striving to gratify the just of the that the Lord has abundantly resived his the people as preachers of the gospel of fiesb, as also the pride of life, we must re work within our bounds during the present duly accredited ministers of the church of to have any doubt upon this subject, as far, avail them nothing in that trying hour; but during another associational year. Christ. I have nothing to say against this at least, as a large portion of those ministers we perceive a wholly different result in . Corresponding messengers were with us position, but believe it to be sustained by are concerned. And those ministers, among one who regards it as his primarily important three different bodies, vis.: From the Scripture: and that it is both unscriptural the sects, who do not verbally teach these tant duty, to seek first the kingdom of God Bethlehem Association, Elds. J. B. Hamberand inconsistent for Baptists to act contrary heresies of ritualism, etc., give their influ- and his rightsousness. The man of God not lin, J. A. Hill, T. J. Hand, R. Weatherfood. to it. But it has occurred to me, that there ence to the promulgation of them, by re only enjoys himself in this world, but is end Bros. Wm. Hill and Silis Walston: animated with the brilliant assurance that from the Columbus Association, Eld C. E. may be sustained, based upon the teachings | ence and support to those religious organiza | his soul will live in glory forever. He does | Brame. The latter represented, also, the of the Scriptures, in reference to false teach | tions that maintain and practice them, and not join his soul to the idols of this world; interest of the Snaday-school Board of the strength upon temporal gains, which only to say that but little was done for his cause: last for a season; but always has his vision but this was owing to the fact, that our to that world prepared for the people of association was deeply involved in debt in God, of whom he is one. You never see our present and former mismonaries. Of such characters suffering for the essentials to this embarrassment we hope soon to be Therefore take no thought saying, what shall the subsistence of the body, and why? Be relieved, as the brethren holding claims cause he has chosen first "the kingdom of against us, have very generally compromised knoweth that we have need of all these things. God and his righteousness," and the Lord, with us, and but little remains unpald. Bra. But seek we first the kingdom of God, and his in his goodness and mercy, has added these Brame understands this, and we believe that rightcourness; and all these things shall be things unto him; as was in the case of Solo- he appreciates our status. We love the mon, who saked God not for riches, fame or Sunday school cause, and we believe that in This subject is, of itself, sufficient to honor, but for an understanding heart to the providence of God, we will be able to da animate the mind of the writer to that de- judge the people, that he might discern be more for its advancement another year than gree that it looks as if there would be no tween good and bad. Did God answer his we have previously done. Visit us again, ment whatever. It is possible that they are verter of the word of God—the gospel of loss for words. Whilst it is true the subject petition? He did, and gave him not only Bro. Brame; we will not be in debt next Christ-or I was; that he and I did not both is full of life and animation, yet the writer the heart he sought after, but also added year (at least we hope we will not) unto him riches and honor. So will he give | Speaking of this, reminds me that the to you these temporal comforts and blessings committee on Sunday-schools auggested, in date from the Great I Am, that he can but it you will only continue aright seeking "the their report on that subject, that we organfeel the beaviness of the task, and a want of kingdom of God and his righteemsness." It ise within our bounds a Suaday school cona proper spirit and understanding to do is as the Psalmist David bas truly said: "I Vention. For this purpose, a meeting will have been young and now I am old, yet have be held at Wahalak Station, Mobile and When we come to discuss the importance I not seen the righteous forsaken nor his Ohio railroad, eightsea miles south of necessaries of life will be added unto you | the literature published by our own Sanday-

persecutions; and, as we are called to co through trials and difficulties, let our spir "Higher, forever higher," in the Christian life. Let our watchword and primary duty ever be, "Seek first the kingdom of God and his righteousness." Then we will overcome. and will have that passport that will guide

us into the haven of eternal repose. "Religion is the chief concern Of mortals here below; May we its great importance learn, Its sovereign virtue know."

CHOCTAW ASSOCIATION.

Bso. Lowesy:-Now that I have a little leisure time, I will give you a brief account of the last session of this body, which met, for its thirty-fourth term, with Black Water

Though some of our churches were not

amounted to about two hundred and forty by adverse and selfish interests, and an effort can be more certain to yield high and . important results. Baptists, Attentian! etc. Is this not the reason for all trial? etc., are not perverters, distorters, corrupt ness, became our substitute, and freely gave two objects, and a very respectable amount Evidently Paul lived with the judgment seat ers, misinterpreters, etc., of the gospel of his life a ransom for the sins of man. Then was raised by pledges, to be paid by the first EXTRACT FROM A LETTER OF MIS. W. STACK-

I have presented only three passages out learned the A B C of the Christian religion. money or price, that he might put forth his . The cause of ministerial education was of a great number which might be urged in It they are not perverters, the Baptists are. hand and take of Christ—the Tree of Life, also represented, and pledges to the amount in succeed or not, it will cost nothing and take of Christ—the Tree of Life, also represented, and pledges to the amount in succeed or not, it will cost nothing and take of Christ—the Tree of Life, also represented, and pledges to the amount in succeed or not, it will cost nothing and take of Christ—the Tree of Life, also represented, and pledges to the amount in succeed or not it will cost nothing and take of Christ—the Tree of Life, also represented the life of support of the old dectrine. The question How, theu, can the two affiliate together?

It they are not pervertors, one Baptists are, hand and take of Christ—the Tree of Life, also represented, and pledges to the amount is now failure yet.

It they are not pervertors, one Baptists are, hand and take of Christ—the Tree of Life, also represented, and pledges to the amount is now failure yet.

It they are not pervertors, one Baptists are, hand and take of Christ—the Tree of Life, also represented, and pledges to the amount is now failure yet.

The meters of the interest in the process of descrives attention, and I hope it will repaire The apostle Jehn, the beloved and loving gloriosa thought, that when these yill have support of one young minister in summander in summander in the summander in t appearing of "M.'s" article, I intended ourse any unity you and bring not this doo- shall yeturn to her mother dust, our spirits needed until the opening of another cous- shall need until the opening of another cous- shall n

plous heart lie low, and he rests from his This epistle being addressed to a sister our Pather's threast tory, Kind Words, Hone and Foreign Journal, by their united exertions, secured labors, and, also, because I have been so and her family, it would seem that the house Then, will we not at anoe perceive the Orphan' Hone Beaner, and The Causes and a box equal to at least sixty dollars. quanted to do so I will by to afford "M." mentioned must have been her private grant importance of cur primary daty to seek Mirror. We hope soon to be able to more by their suggestions induced the Cry opportunity to bring forth his strong residence; and, therefore, if Christians are first the kingdom of God and his rightenus than double, within the bounds of our asso dollars annually, as long as our denomination, and, in so doing, do the cause of not at liberty to receive false teachers into next? Suppose, for a moment, that we seek ciation, our present number of subscribers tion has control of the institution—Orphani

Reports from many of our churches show

The association heartily approved of the establishment of Meridian Female College. worthy Bro. Hamberline to raise a building fund for the same,

In short, a great deal of business was transacted, and mere harmony I have never

would make more of them.

south of Macon, commencing on Saturday

Cooksville, Noznbee county, Mississeppi,

HAZLESURST, MISS., presents some important features. About two years since, Eld. Joines Nelson was there, and started the sies of a Baptist church. A Bro. Birdsong and a few others were there, and had lettem, but did not then think they could de anything. Eld. Nelson induced them to start. No house, no lot, no money, no members hardly, but in a live business town, and, all told, they had twenty-seven members. They now have a brick house, 40x70, twa stories, giving them a fine basement, but little below the sidewalk, and ninety-sevan members. There are six or seven hundred Baptists whose postoffice address is at Hasishurst. There are about forty places of business, exclusive of railroad and express. We know of no point between Memphis and lew Orleans where there are so many things to invite a Baptist classical institute community in and ont of town; the whole country full of small farmers since before the war, and so, from their habits of parin a thriving and prosperous condition, and large numbers of Baptists, whose memberlabor, so as, aided by the goodness of God, has accomplished much good for the Master. ship is centered here and at Damascus he will be enabled to procure those tem- He is an uncompromising "landmark," Church one and a half miles north. The ortside influences, as they are exhibited in respond: "No." We discover man, after association soon. Besides this sermon, we cate of the community, are such as to press almost imperative demand made upon the system of action as shall soon result in a school development. This school will be largely sustained by many, who are not held

ROBODY'S DARLING. Little and pellid, poer and shy, With a downcast look in her soft gray eye, No scornful toss of a queenly head, But a drooping band of the neck, instead No ringing laugh, and no dancing feet, No subtle wiles, and ahandon sweet, No jewels costly, and no garments fine-She is nobody's darling-but mine!

No Dolly Varden coquettish airs; No high-heeled boots to throw her down No yachting jacket, and nautical style,

With a sailor's hat that she calls her 'tile." But "lady" is stamped on her quiet brow, And she crept in my heart, I can't tell how. Not made to dazzle, act born to shine-Nobody's-nobody's darling-but mine! No saucy, ravishing, girlish grace,

But a settled calm on the sweet pale face: No sparkling chatter and repartee; Very silent and still in the. White and still is my pearl of pearls, Yet to me she seemeth the queen of girls; Why I love her I can't define,

mine.

Were riches bers, or beauty rare, In the foolish book of Dame Fashion's school, And the world to spoil her would soon combine; Now she's nobody's darling-but mine!

POOR BICHARD.

I have heard that nothing gives an author so great pleasure as to find his works respectfully quoted by others. Judge, then, how much I must have been gratified by an incident I am going to relate to you. I stopped my horse, lately, where a the sale not being come, they were conversing on the badness of the times; and one of send; and again, the company called to a plain, clean old man, with white locks, "Pray, Pather Abra" ham, what think you of the times? Will And again, 'The oye of the master will do

enough, se Poor Richard says"

we might more easily discharge them; but I horse-shoe nail we have many others, and much more griev. "Third: So much for industry, my friends us; 'God helps them that helps themselves,' | (Many estates are spent in the getting, as Poor Richard eays.

"First galt would be thought a hard gov. ernment that should tax its people one And mes for punch forsook hewing and splittenth part of their time to be employed in its service; idleness taxes many of us much If you would be wealthy, think of saving as sumes faster than labor wears, while the greater than her incomes. used key is always bright, as Poor Richard "Away, then, with your expensive follies, says. 'But, clost thou love life, then do not and you will not then have so much cause squander time, for that is the stuff life is to complain of hard times, heavy taxes, and made of, as Poor Richard says. How much chargeable families; for more than is necessary do we spend in Women and wine, game and deceit, sleep? forgetting that 'the alceping for Make the wealth small, and the want great.' eatches no poultry, and that there will be And further, 'What maintains one vice sleeping enough in the grave, as Poor Rich- would bring up two children. You may ard save.

cious, wasting time must be, as Poor Richard | costly, clothes a little finer, and a little ensays, the greatest prodigality; since as he tertainment now and then, can be no great elsewhere tells us, Lost time is never found matter; but remember, Many a little And when you have got the philesopher's again; and what we call time enough, always makes a mickle. Beware of little expenses; stone, sure you will no longer complain of doing, and doing to the purpose, so by diligence shall we do more with less permissing single say; and again, 'Who daing try, all easy, and the that riseth late must trot all day, and shall scarce overtake his business at night; while laxiness travels so business at night; while laxiness travels so slowly that poverty soon overtakes him.

A small leak will sink a great ship,' as bad times, or the difficulty of paying taxes.

"Fourth: This doctrine, my friends, is reason and wisdom; but, after all, do not depend too much on your own industry, and depend too much on your own industry, and frugality, and prudence, though excellent things; for they may all be blasted without the sale of fineries and knick-knacks. You call them goods, but, if yon do not take care, slowly that poverty soon overtakes him.

This is to certify that the Mexican Postang Liniment to Owners of Horzes.

This is to certify that the Mexican Postang Liniment the Section of Fourth: This doctrine, my friends, is reason and wisdom; but, after all, do not depend too much on your own industry, and frugality, and prudence, though excellent things; for they may all be blasted without the blessing of heaven; and, therefore, ask them goods, but, if yon do not take care, they will prove evils to some of you. Your that blessing humbly, and be not uncharits.

Foreman of Adams & Co.'s Express Stables, N. Y.

but then the trade must be worked at, and the purchase of repentance; and yet this the doctrine, and immediately practiced the the calling well followed, or neither the folly is praticed every day at auctions, for coutrary, just as if it had been a common

day, and will never be night, that a name and an arrange of this mest remarkable library production of she when he was producted. For Strike a the transfer was the thin arrange of the problems of the proble

to catch yourself idle, when there is so much to be done for yourself, your family, tools without mittens; remember that, 'The cat in gloves catches no mice, as Poor Richard says. It is true there is much to be done, and, perhaps, you are weak banded; but stick to it steadily, and you will see great effects; for 'Constant dropping wears strokes fell great oaks

tell thee, my friend, what Poor Richard frog to swell in order to equal the ox." says: 'Employ thy time well, if thou meanest to gain lessure, and, since then art not sure of a minute, throw not away an hour.' Lessnre is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; for 'A life of leisure For she's nobody s-nobody s darling-but and a life of laziness are two things. Many, without labor, would live by their wits only, but they break for want of stock; whereas, She would lose her charm, because less fair; industry gives comfort, and plenty, and reby the terms of this sale, six months credit

were rings to shise on those fingers small, spect. Fly pleasures and they will follow

and that, perhaps, has induced some of us to
to-vit: DYSP-PSIA, CONSTIPATION, Jaundica, Biltous attacks, SICK HEADACHE, Colle, Depression of
Spirits, SOUR STOMACH, Heart Burn, etc., etc. She would learn to smile and to speak by rale, shift; and now I have a sheep and a cow

everybody bids me good-morrow.' oversee our own affairs with our own eyes, and not trust too much to others, for, as Poor Richard says,

'I never saw an oft restoved tree. Nor yet an oft removed family,

That throve so well as those that settled be And again, 'Three removes is as bad as great number of people were collected at an | a fire;' and again, 'Keep thy shop, and the auction of merchants' goods. The hour of shop will keep thee;' and again, 'If you would have your business done, go; if not,

> "He that by the plow would thrive. Himself must either hold or drive.

not those heavy taxes quite rain the conn- more work than both his hands;" and again, try? How shall we ever be able to pay 'Want of care does us more damage than them? What would you advise us to do? . | want of knowledgd;' and again, 'Not to Futher Abraham stood up, and replied, oversee workmen, is to leave them your "If you will have my advice, I will give it purse open." Trusting too much to others you in short, 'for a word to the wise is care is the ruin of many; for, 'If you would | have a faithful servant, and one that you mough, se Poor Hichard says

They kaned in desiring him to speak his like, serve yourself. A little neglect may mind, and gathering round him, he pro | breed great mischief; for want of a nail the shoe was lost; for want of a shoe the horse "Friends," says he, "the taxes are indeed | was lost; and for want of a horse the rider very heavy; and if those laid on by the gov- was lost,' being overtaken and slain by the ernment were the only ones we had to pay, | enemy; all for want of a little care about a

ous to some of us. We are taxed twice as and attention to one's own business; but to much by our idleness, three times as much these we must add frugality, if we would hy our pride, and four times as much by our make our industry more certainly successfolly; and from these taxes the commissioner ful. A man may, if he knows not how to
cannot easa or deliver us by allowing an eave as he gets, 'keep his nose all his life to
aware, and the demand is made before you
are the demand is made before you
aware, and the demand is made before you
are the demand is made before y good advice, and something may be done for last. A fat kitchen makes a lean will; and since women for tea forsook spinning and

knitting, ting.'

more; that he bringing on diseases, absorbed well as of getting. The Indies have not yourselves in thriving circumstances, and made Spain rich, because her outgoes are that you can bear a little extravagance

think, perhaps, that a little tea, or a little more much now and then, diet a little more

Drive thy business, let not that drive thee: suspect they will be sold chesp, and per ble to those that at present seem to want it, and early to bed and early to rise, haps they may for less than they sost, but but comfort and help them. Remember, man healthy, wealthy and wise. as Poor if you have no occasion for them, they must Job suffered, and was afterward prosperous. be dear to you. Remember what Poor "And now to conclude, Experience keeps "So what signifies wishing and hoping for Richard says, Buy what thou hast no need a dear school, but fools will learn in no better times? We may make these times of, and ere long thou shalt sell thy necessa- other, as Poor Richard says, and scarce in better, if we bestir ourselves. 'Industry ries.' And again, 'At a great pennyworth, that; for it is true, 'We may give advice, need not wish, and he that lives upon hope pause a while. He means that perhaps the but we cannot conduct. However, rememwill die fasting. There are no gains withchespness is apparent only, and not real; ber this, 'They that will not be counselled out pains; then help hands, for I have no or the bargain, by straightening thee in thy cannot be helped; and further, that, 'If lands, or if I have they are smartly taxed business, may do thee more harm than good: you will not hear reason, she will surely rap 'He that hath a trade hath an estate: and for, in another place, he says, 'Many have your knnckles,' as Poor Richard says." he that hath a celling hath an office of profit and honor, as Poor Richard says:

Again, It is foolish to lay out money in rangue. The people heard it, and approved

estate nor the office will enable us to pay want of minding the almanac. Many a one sermon; for the auction opened and they our taxes. If we are industrious, we shall for the sake of finery on the back, have gone began to buy extravagantly. I found the never sterve; for 'at the workingman's house, hunger looks m, but dares not enter.' house, hunger looks m, but dares not enter.' Silks and satins, scarlet and velocity for the constable states. Silks and satins, scarlet and velocity for industry pays debts, while daspair and says. These are not the necessaries of the course of twenty-five and gloriously on. Every day the sick grow wiser, they are so longer without mention he made of a specific state. The frequent mention he made of a specific state of the sick grow wiser. They are so longer without mention he made of a specific state of the sick grow wiser. They are so longer without mention he made of a specific state of the sick grow wiser. They are so longer without mention he made of a specific state of the sick grow wiser. They are so longer without inquiry. They want to know the masure found no treasure, nor has any rich relation left a legacy. Diligence is the mother of good luck and God gives all things to industry. Then plough deep, while aluggards aleep, and you shall have come to sell and to keep. Work while it is called to day, for you know not how much you may be him.

In the plough deep, while aluggards are reduced to poverty, and forced to borrow of those whom they formerly despised, but you know not how much you may be him.

In the plough deep, while aluggards are reduced to poverty, and forced to borrow of those whom they formerly despised, but had made of the sense of all ages and you shall have come to sell and to keep. Work while it is called to day, for you know not how much you may be him.

In the plough deep, while aluggards are reduced to poverty, and forced to borrow of those whom they formerly despised, but had made of the sense of all ages and you shall have come to sell and to who, through industry and fragality, have maigntained thair standing: in which case it better for the echo of it; and though I at least your to be the better for the echo of it; and though I at least your to be a proportion of a pleasure to present the dector are pleased to previous, which the dector are pleased to previous that whatever the dector was the water the dector are pleased to previous that the dector are pleased to have the manure of the medicane to have the manure of the medicane to have the previous that the previous that the previous who, through industry and frugality, have matiened to morrow. One to day is morth two maintained thair standing: in which case it appears plainly that a Loughman on his legs is higher than a gentleman on his legs. I went away: resolved to wear my of i one and from the standard s

to morrows, as Poor Richard says; and bottom, as Poor Richard says; and then further, 'Never leave that till to-morrow, 'When the well is dry they know the worth which you can do to-day. If you were a of water.' But this they might have known servant, would you not be ashamed that a before, if they had taken his advice. 'If good master anould catch you idle? Are you would know the value of money, go and you, then, your own master? Be ashamed try to borrow some; for he that goes a borrowing goes a sorrowing, as Poor Richard says; and, indeed, so does he that lands to your country, and your king. Handle your such people, when he goes to get it in again. Poor Dick farther advises, and says:

'Fond pride of dress is sure a very curse; Ere faney you consult, consult your purse, And again, 'Pride is as loud a beggar as Want, and a great deal more saucy.' When you have bought one fine thing, you must away etones; and by diligence and patience buy ten more, that your appearance may be the mouse ate in two the cable; and little all of a piece; but Poor Dick saye, 'It is trokes fell great oaks. easier to suppress the first desire than to sincle particle of Mancust, or any injurious milners!

"Methinks I bear some of you say, 'Must satisfy all that follow it. And it is as truly substance, but is a man afford himself no leisure?' I will folly for the poor to ape the rich, as for the

"Vessels large may venture more,

But little boats should keep near shore.' "It is, however, a folly soon punished, for as Poor Richard says, 'Pride that dined on vanity, sups on contempt; Pride breakfasted with Plenty, dined with Poverty, and supped with Infamy

"But what madness it must be to run debt for these superfluities! We are offered ready money, and hope now to be fine with out it. But ah! think what you do when SIMMON'S LIVER REGULATOR Second: But with an initustry we must you run in debt; you give to another power likewise be steady, settled and careful, and over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor, pitilul, sneaking excuses, and, by degrees, come to lose your veracity, and sink into base downright lying; for 'The second vice is lying, the first is running in debt, as Poor Richard says; and again, to the same purpose, 'Lying rides upon debt's back; whereas a freeborn Englisman ought not to be ashamed nor afraid to see or speak to any man living the power conferred by her intellectual position, if she could thereby purchase beauty. Throughout all sime Man has done heroage to leanty, and bestowed upon Beomy if the head for all the beauty woman his life's devetion and aloration. spirit and virtue, 'It is hard for an empty bag to stand upright.' What would you think of that prince, or of that government, who would issue an edict forbidding you to dress like a gentleman or gentlewomen, on pain of imprisonment or servitude? Would you not say that you were free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? and yet you are about to put yourself under that tyranny when you run in debt for such dress! Your creditor has authority at his pleasure, to deprive you of your liberty, by confining you in jail for life, or by selling you for a serwant, if you should not be able to pay him. When you have got your bargain, you may, perhaps, think little of payment, but as Poor Richard says, 'Creditors have better bear year debt in mind, the term, which at first scemed so long, will, as it lessens, appear extremely short. Time will seem to have added wings to his needs as well as to his shoulders. Those have a short lent, who owe money to be paid at easter. At present, perhaps, you may think.

The Magnolia Balm contains nothing in the least injurious to the skin.

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The M

> 'Por age and want save while you may, No morning sun lasts a whole day.'

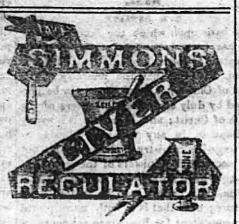
without injury; but

"Gain may be temporary and uncertain; and certain; and 'It is easier to build two to accident, and it is ease to say that no family can pass chimneys than to keep one in fuel, as Poor a single sease a without some kind of an emollient being Richard says; so 'Rather go to bed supper, less than rise in debt.'

Get what you can, and what you get hold, Tis the stone that will turn all your lead into gold?

proves little enough. Let us then be up and 'A small leak will sink a great ship,' as bad times, or the difficulty of paying taxes.

MEDICAL.



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Who would not be beautiful? Those who are beautiful HAGAN'S MAGNOLIA BALM. Those who are not thus gifted can add greatly to their attractions by its use.

Madame de Stael sad she would sladly give up

"The world was sad—the garden was a wild; And Man the Hermit sigbed, till Woman amiled."

THE FRESHNESS OF YOUTH. If you wish to get rid of Redmess, Blotchea, Pimplea, etc., you should not thus delightfut article. It is what Actresses. Opers Singers and Ladies of fa-bron use to create that distingue apprarame so much admired by every see.

Evits are the roughest skin is made to rival the pure radiant texture of Youthful Beauty.

Hazan's Manne'is Bales overcomes the flushed assers.

Hagan's Magne is Balm overcomes the flushed sancar ance caused by heat, fattgue and excitement ance caused by heart, fatigue and excitement, makes the eye look clear, inli and bright, and imparts a gental, lively expression to the countenance, indicating intellectual power and natural grace.

Ladies exposed to the summer sun, or spring winds, casing Tam, Snubmrn and Freckles, will find this Balm of great value, as it removes these detects by a few applications. Is fact this article in the great Secret on Seamity; no Lady, who values a Youthful sprearance, can de without it.

It makes a Lady of Thirty, appear but Twenty; and so natural, gradual and perfect are in

a subined fragrance, eaggesting pure habits and a cultivated taste.

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Probably few articles have ever had so extensive a sale while none have been more unisornally beneficial than "Gain may be temporary and uncertain; the celebrated Mexican Mustava Linixest. Children, but ever, while you live, expense is constant Adults, Horses and Domestic Asimals, are always liable necessary. It becomes a matter of importance, then, to secure the best. The merits of the Mexican Mustang Liniment are well

known taroughout the habitable world. From the million upon mil i n of bottles sold, no complaint has ever reached us. It is recommended for Cuts, Druises, Spraing Rhenmatiem, Swelling, Bites, Chilblains, etc., upon man, and for Spavins, Founders, Ring-bone, Poll Evil. beratches, Wind-Jalls, Ruolale, etc., upon horses.

Foreman of Adams & Co.'s Express Stables, N. Y.

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Cancers can be Cured DR. J. O. JANUARY.

TERRITON, TERRESSES, Carea Cancers, Pictula, Pilet, and Maligmant Sorga.

I know it is thought, by physicians generally, that a Cancer cannot be cured. They have treated it with the knife, and it always proved fatal. The most swinner is surgeons now confees that the knife is speedy death to the patient. The physician etho applies the knife to the Cancer is sot acquainted with the diagnosis of the discusse.

The Vegetable Kingdom furnishes safe and painless specifics for the certain cure of this dread disease. These remedies I have used with the most unparalleled success for the past thirteen years without the loss of one in one has for the next thirteen years enthcost the loss of one is not how dress one.

What physician in Tennesses can say this of his treatment of the tererur threates? Yet usedion isshools deny that one solitary case of Cancer was ever cared! Are they willing to be convinced?

I was educated in the reference of maddeine by my fathor, and associated with him for eight years in the treatment of Cancers and other mallonant affections, and at his death, which occurred in 1866, he committed the secret atoms to me.

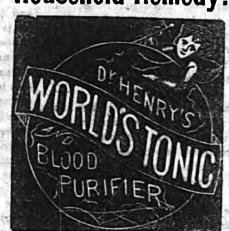
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It contains four wedicinal cleinents, never salted in the same largey proportion in any other preparation, a gentle fact of the second of the secon

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As an Invigorator, Liver Corrector and Blood Bensyster is superior to all the Bitters, Elixies, Cordinis and Sarsaparillas in use. It is so edapted to the whole ystem that every organ and function in the body is brought under its exhibitating influence. It gives tone and strength to the digestive apparatus, dispels languor and debility, invigorates the Liver, regulates the Kidneys and Bowels, removes the effect of excess or overtaxation of any kind and gives vi-tality and richness to the bleed.

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Nor long he waited—the blind could see; Straightened were limbs by pain long bent. Crippice ten, and the lame, on benfid i nee, Gave thanks for the Centaur Linimeat. The Centaur Liniment is the greatest pain-reliever the

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ART. 7. The Somsty shall men ceah tisin and place as the Business appoint. Spesial meetings i ing Secretary, upon application Managers. PLIGIBILITY TO MEMBERSHIP

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manded by twe-thirds of the Bear may be made at the Annual Mer of two-tkirds of the members OFFICEES FOR 167 J. R. GRAVES, President. Vice-Presidents : G. W. Griffin, Tene. R. Mills, N. C.

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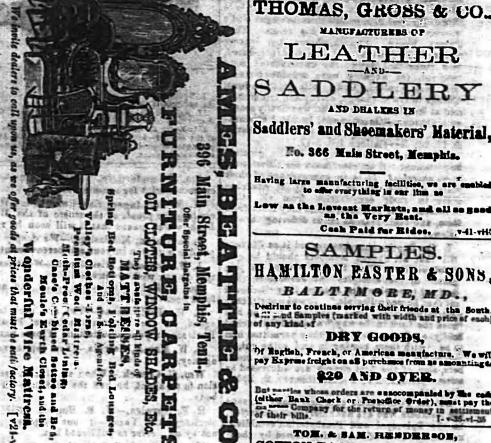
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bis charches? It is in consequence of their views on this subject that Baptist churches in their constitution from all other than the points on which they differ from and their reasons for so differing, are se

E The Reptist charches regard it as Christa will that all church members should be convenient to the disciples" at Jerusalem, they must be that he was a disciple." It was not till they seemed to Lerd in the way," and had ""

"beat the Lerd in the way," and had ""

"beat the Lerd in the way," and had ""

"beat the Lerd in the way," and had "" Indiv at Besseres," that they permitted him to be "with them, caming in and coing out, at Jepundson."—Asta iz. 25-28. All the mem-

Just in Pedebsptist churches many persons the teembers who are not received as converted. In the Briscapal and Presbyterian establish-ments, and some of the bodies formed by those ments, and some of the bodies formed by those the laws escaded from them, persons are lead to full measures without evidence of their conversion; and though the Congress.

Mark Remark. Baseld, N. C.—Your article for "Church Union," etc., is only agestic, and it is better to affirm and prove what a thing is, than 'to affirm and prove what a thing is, then 'to affirm and prove what it is not. We think the future recognition of each other is clearly itsught in the New Testament Scriptures, and mild yet thereagh—as assume or griping—entirely degree. The Westminster we will est inferior degree. The Westminster to have present to take, yet potent by the prevention and area of diseases. It is better than bitters, earlied by draggists.

V-44-vi-48

Mild yet thereagh—as assume or griping—entirely vegetable—great liver results, Price, if the price of the price of the price of the price of the provention and area of diseases. It is better than bitters, the better than bitters, and it is better to affirm and prove what it is not. We think the better than bitters, and better than bitters, and better than bitters, the better than bitters, the better than bitters, and mail and spendents differ from this view, but mes Independents differ from this view, but my many of them regard both influtes and the message limited when beptised, as connected, in some degree, with the church of Christ. (See Mardlaw and Dr. Campbell.)

Beptist churches, on the contrary, receive as of their conversion; they is not acknowledge sliber infants or the unconverted as having any Apis ii, 47; 1 Car. iii. 16, 17.

I Baptist churches (stristly so called) segard it as Christ's will that all believers sees i'ed turnsenhership should be first beptend. The New Testament churches consisted wholly The New Testament charehes consisted wholly of impliced believers. Peter said to believers on the day of Pentacest, Be baptized every one of you," and they "were haptised."—Acm ii. Set see also, x. 48. So that the Baptist phasehes are, in this respect, "followers of the hundre of Ged," as first founded by Christ and his apoetles.—I These, ii. 14.

But in doing so they differ from all other thurshes; from the Quakers, who shiest bap-dom; from the Pedebaptist, who substitute and the for the inhibertion or believers, and tail aben communicates, whether Baptists or recommunicates, whether Baptists or recommunicates, who cause persons without the process of the control of the circulation. It is a blood disease. Dr. Thit's Sarsaparilla and Queen's Delight possesses the qualities to expell thir elevel be beptised before being manifed to membership and communicate. Christians given to him characters of the control of the system and restore perfect health. Being free from violent minerals, it may be taken with safety by old and young. The meat delivate female may take it at any time.

If your child has worms, or a bad breath, or sallow complexion, or is restless at night, ov has no specific churches regard it as Christ's will that all church members should be misde members.

Baptist churches regard it as Christ's will that all church members should be misde members.

Basis v: 286.

BIL Baptist churches regard it as Christ's will that all church members should be misde members. man all spen communicalists, whether Beptists

member; that none should be made members, chair; assist; their wan, or without their mewledge. God is the Spirit, and those who John iv. 24); their service must be that of him. faith and shedience.—I Cor. xili. I. Bom. niv. 22; Benn xvi. 20; They must "yield them-sales into God, as those who are alive from the daid." Rach. vi. 18. "In every part of their am else, they sumt kave "first a willing mind"
—S Cer. viil. 12—must first give themselves to the Leed, and then to the thursh, by the will of snneying insects. Ged .- 2 Cor. viil 5.

But this solutory mastership is apposed to the samulates need by many national catablishments, and to the fines, imprisonment, or worse penal-the, by which membership has been enforced; is equally opposed to the initiation of ancoa nister infants by baptism; and to membership

IV. Raptist churches maintain that Christ requires hely octivity in every member. Church mailiers are spoken of in Scripture of "lively mishers are spoken of in Scripture at "livaly stance," farming part of "a spiritual bluss," shich is devoted to God.—I Peter it A. The jeing are to be instructed, (Spheriaus vi. 4); he unruly warned, the fushe misded combrided, the weak supported, it Theresemiens v. M); those who rejoise, rejained with; those who are seen aved, visited.—James i. 27. To the ungelly the gospel is to be made known, (1 Thespaleulans i. 8); and good done to all mag.—Galetines vi. 10. In some part of these labors all the members of Baptist churches can engage all the members of Baptist churches can engage But the deed sembers of worldly establishments cames, nor can the wides sembers of any Pedo-Reptist churches. They can have no part nor lot

V. Reptiet churches believe it to be Christ's will, that what is spent in his service should sold everywhere.

Sold everywhere.

Sold everywhere.

Old Things have Passed Awag.

This is at least true of the old method of treatsalam, the specific says: "As I have given order leg the long and much shueed haman hedy. It to the churches of Galatia, even so do ye; upon the first day of the week let every one of you lay him in store, as God hath prespered him."

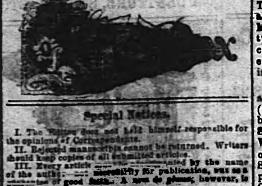
Let be described the week let every one of you lay him in store, as God hath prespered him."

Which pain is already undermining the exerging of his avatem. True seigned vances in the contract of the contract

wary church member to contribute as God meshles him. And the Apastle says, "If there he first a silling mind, it is accepted according to that a man hath;" shawing that a willing mind is needful to make such aid seceptable to God. Church members are to "abound in this great" of rick and liberal giving to the cause of Christ.—2 Cor. viii. 1-15. But infants against discusses. This is the most approved tonic ever advertised in this country. It may be recommended as a fall mediaine, par excellance; for it is in the fall that billiousness, dyspepsia and melarions fevers are especially prevalent. The frame, exhausted by the heats of summer, is relaxed and feeble at its close, and requires, we may say demands, artificial sesietance. Afford it that Cor. viii. 4.

VI. Baptist churches regard it as Christ's Stomach Bitters, and the evils referred to may will that all his churches should be separate and be escaped. Throughout the far West, and an the warid."—John xv. 19. The reception of the conty who have been baptized at their own the conty who have been baptized at their own the conty who have been baptized at their own the conty who have been baptized at their own the conty who have been baptized at their own the warid; but infant membership, departing the warid; but infant membership, departing the warid; but infant membership, departing the conty of infants and the conty of infa

It is clear that very system which extends tained in hottles. Bawers of the spurious bit-the sign of Christmaity and of Initiation into the church to those who are not not live, does, is that extent, also conternts the distribution likewest that church and the warld. Boze hat Liver Begalator as a wagetable remedy, and the apoetla, "Ye, as lively stance, are built up a merihed hissa, a corp professed, ta offer up the secretary of the apoetla, "Ye, as lively stance, are built up a merihed hissa, a corp professed, ta offer up the secretary of the



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quence, not of their own merit, Female Agente, Stora Respera, etc., who, said, a agencia through the Country and keek for chince on azhibition and sale. County right mart agents from. Agenta complete easily faith without any extra charge. Semples of saving the tive circulars confession; terms, testimentals, manual etc., seat from. We also sapply by the Holy Spirit, without when some would ever be influence and believe. Est. i. 4. la. xivî. 10. Jaka 111. 2.1 Pet. î. î. James î. lâ Jaka xvî. î. . The Protervation of int

by the power of God through being true balievers consisting innence of their attachment an to Christ till the gloss of life. 10 Christ till the gloss of life.'

1 Pet. i. v. John z. 27, 2; vet. 71.
Reb. til. 14. Hatt. 221v. li. 1 John i. 1 The Churchi

, orner Greenwich and Courtland im, L.L. VALUE OF SUCCESSION OF STREET NOW ONE WHOLESALE GROCES mission. I Pet. II. v. Acts il. 47: vm. In. Rpin. COMMISSION MERCHANTS

& The ordinances of a Chris Me Baptism and the Lord's Supple the immersion of professed Own the r cotton abed, and weigh and hand Carist, not in order to the remi Liberei cesh advancee ande on companion but to declare their death to and in; and as a prerequisite to the of the gospel, church memberal manion at the Lord's table.

and belong to the church,
any be administered by her officers (A Companion to "Tan Fights is t Por 100m.") 2,300 sold in a jee could the deems qualified to receive the Participation in the Lord's sur be confined to the membership | wrch, or to those mem charches specifically invited by itand well being avonched as cor The supper, no more than on

> The Lord's Day. 9. The first day of the treek in

The Milleanians. il. At the coming of Christ he controy the nations that have people, take to himself and rule, and sitting upon the the party of the control will rule with his sain

vi-tf 12 / aus Mainflist \$ \$75 to \$250 per month. male and \$ mile, to laterine the

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with a \$250 per month, and affil the common to \$250 per month, and affile.

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The Barmer is the organ and only the four great States of Tennespee, on and Arkenson. I claim the

All changes oftener than quart for rain. We count 19 lits (Cash accompanying adve-tion mass. At the red of the thom mass. If the red of the

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ten by men divinely in the full and find result in the man. To seek through "; in the universeled things is in the six of rebellion and will lear Tustament in the perfect 2 2tm. Ht. 14. 2 Pet. L. Et; Mt. 1 The Golbond.

the same in respect to living over distinction there may be Ia. giv. St., St. Jee. a. 18. Se. st., garrit. t. Po. xxxvi. 5. John 1. U. via. st. 18. Sev. i. S. John xiv. st., 1 Cor. st. 16; zit. 11. Sept. ziv. st., 1 Cor. st. 16; zit. 11. Sept. ziv. st., 2 (cd). & Men was created hely;

se no holisess; but we are svil; and, all are children of

of God, who miraculously too our flesh, and whom God had be a propitiation through faith

coupel were chosen in Christ foundation of the wield" by a the end from the beginning; Case of the __st moorant and useful investigation of age. So fimple and ornain that a child can writ flacet button lois with regularity and easy fund to be utiful.

Poscial forms and extra indecements in AMPs.

**The Case of the Case of the addition of the age.

Lotest Patents and Improvements for the Part & 6. Nothing can separate true from the love of God; but they

> 7. A Church of Christ is Mecciation of persons ranswed to beptised upon a confession with Christ, and covenanting to fain and keep the comms of the parties of the course of th has committed the preservat suppel in its purity, and the promit to all men by ministers learn

> > The Orningness.

the Lord's day, or Christian 5

The Recurrection of the Ri The dead prior to the advantage of the strain of the strai Any of the publications of the Southernian lang Company, or the Bible and Publication or of any Raptici publisher in the Entited in alabed on favorable terms. Send for insurance of the Company of the C

ior one thousand years,

The Heaven of the Sain after this earth shell have after this earth shell have and him and the new heaven the shell have been fashioned as a heavenly place for the redeemed, Christ will describe with his saints and his law with them. Then comed he shall have delivered to the Father, and all the shall have delivered to the Father, and all the shall have delivered to the Father, and all the shall have delivered to the Father, and all the shall be conciliated and have delivered in ontered into the world.