THE PURE CHILE. She is my saly girl.

I saked for her as some most precious thing; For all unfinished was Love's jewelled ring. Till a t with this soft pearl. The shades that followed time I sould not see: How pare, how perfect, seemed the gift to me Oh, many a sort old tune

I ased to sing unto that deadened ear. And suffered not the slightest footstep neur, Lest she night wake teo soon; And kashed her brothers' loughter, while ahe

Ah, needless care! I might have let these play. Twes long ers I believed That this one daughter might act speak to me Waited and waited, God knows hew patiestly

How willingly deceived ! Vain Love was long the untiring name Faith.

And tended Hope until it starved to death. Oh, if she could hut hear For any short sour, till I her teague might

To call me mather, in the broken speech That thrills the mothers ear! Ales, those seal d'lips naver may be stirred

To the deep music of that holy word ! My heart it sor-ly tries To see her kneel with such a reverent air B. side her brothers at their avening prayer Or life thus earness eyese To watch our lips, as though the words she

Then move her owa, as she were speaking too.

I've watched her looking up To the bright won or of a sunset sky, With such a deput of meaning in her eye,

The charus of the breezes streams and All the grand music to whi Are wasted melody

To her: the world of sound a tuneless void While even silence has it sharm destroyed. Her face s very fair ; Her blue yes beautiful; of finest mould

Her soft waits braw, o'er which is waves of Ripples ber chiaing hair. Alas! this lovely temple closed must be,

For he who made it keeps the a aster key. Wills he the mind within

Should from earth's Babel elamor be kept free,

Heard at its ianer shrise, Thro' that deep hush of soul, with clearar Why do I grieve? O murmaring heart, be still!

She seems to have a sense Of quiet gladness in her noise ess play ; She hath a pleasant soile, a gentle way.

Whose voiceless eloquence Touches all hearts-though I had once the fear That even her father would not care for her.

Not of all gifts bereft Even now How coold I say she did not speak What real language lights her eye and chesk, Grateful to him who left Unto her saul yet open avenues

For joy to enter, and for love to use. And God in love doth give To her defeat a beauty of his own; And was deeper touderness have shown, Thre' that for which we grieve. Yet shall the seal be melted fr m her ear, Yes, and my voice shall fit it-but not here.

When that now sense is given. What rapture will its first experience be, That never woke to meaner melody

Than the rich songs of heaven; To hear the fall-toned anthem swelling round While angels each he east cies of sound!

MAKE HOME HAPPY.

Make your home sunshiay and happy, you want to make it attractive. The young God made it, and it is your duty to accept it offices of trust and honor confers the right! Blessed be the Lord God of Shem. and heart is boiling over with glee and frolicand to provide for innocent recreation. Youth is the period of impression and imitation, and then holy aspirations are most rapid- claim the same social privileges. Equality ly developed. Provide them with music, books of official relations implies equality or social and papers, pictures and flowers at home; relations. The presumption is, that there is every appliance to awaken all that is pure and noble in mind and heart. Let your children feel that their father's house is the promote a man to stations of honor and trust ever give it a solution satisfactory to the dearest, happiest spot on earth; and as they pass into life s activities and responsibilities, nities, to itself; and so, too, with every conlet them remember the home of their childhood, not as a place of bitter words and hard has the political right to represent a consti drudging, where they simply ate, and drank, tuency, he has the same claims to social imand slept, but as the sunniest spot in all the munities. I cannot see how this conclusion past, waers their sweetest and holiest affec- can be avoided. nd where all their truest aspi-

admit them to all the social privileges of my Jackson, Tenn., August 21, 1872. sond street



SAPTIST-MEMPHIS SHYDRING TOTAL

e in the ways, and see and set for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jamiel.

TEMPHIS, TENN., SATURDAY, SEPTEMBER 7, 1872. Vol. XXX.

PACES-NO. 1.

unhappy agitation in our national affairs practice.

epual; then the exercise of these rights can tion in his policy of government.

public councils of the nation; then I have twenty-fifth tnd twenty-seventh verses, in

compeers. The very fact of equality in shall he be unto his brethren. And he said,

of social recognition by my equals; and any Canaan shall be his servant. God shall

SATVADL"

be the burden of my next.

cursed be Canaan; a servant of servants

so far as rights are concerned.

other man who has these political rights can

officer, and that a constituency would not

inferior, in point of natural rights and immu-

stituency and its officers. Then, if an African

that silence would be criminal.

New Series-Vol. VI., No. 2

CATIVE EQUALITY OF THE family; and this year principle is admitted GLORIOUS MARTYRDOM.

now by the leading political parties of the At the carnest persussion of friends, Polyday, and it is carried into practice by many, carp, or Angel, Paster of the church in Bro. Epren: Tou will doubtless be glad liberty," and saids the thereof dails Deeming it to be the duty and seems to be gaining influence. And let Smyrns, retired to a village not far off, and to learn that we have had a good meeting at to contribute whatever of in- it once obtain, as the settled principle of spent the time, night and day, with a few. to the development society, that the promisonous association of friends in earnest prayer for all the churches th justice and morality, the races is right, and oh! my near; sickens By a dream he became convinced that he anded to give my views upon the at the result. But, though the picture may should perish in the flames. Yet he observed t of the races, even at the risk of being be hideous—one from which a truly refined all proper caution to preserve his life; and (among other points at which to labor) to to be meddling with the nature would turn away in disgust and weep when pursued to the village whither he had questions of state. If I regarded the questions of state. If I regarded the questions as one of sungle political expediency, I heavily upon us, threatening no less, perhaps, domestio betrayed the place of bia retreat than the domestic peace and tranquillity of With arms, they pursued him, as they would pression of op alon upon it; but, viewing it our homes. I shudder when I trace it a tobber; and when arrested he calmly reas I do as one that in als influence reaches through in all its ontlines, and would willing mu ked: "The will of God be done." far beyond mere political expediency, I feel by withdraw my mind from it, and turn my When brought before the tetrarch and the or, indeed, any other kind of preaching ex-Pontifical Ministry of Public Works by that silence would be criminal.

attention to something else more pleasing, proved in the atadium, he was exposed to come the relative claim for but I cannot, I days not. The time has malignant scorn and ribaldry. He asked or may be twice, by Bro M. E. Senter, on with the attitudes of the foreign governequality of the races, as now agitated all over come when men should speak out; our past liber y for one hour to pray, which was his way through the country) since January. equality of the race, as now aguated an over to pray, which was their last pastor, the land, is one more intimately and directly apathy, should suffice for ignoble ease upon the last, as nearly all the membership called for by the uncomplimentary epithet of the soany which has agitated the public mind upon the other; the question must be discussed, hearers were astonished, and many of them letters and moved off, the church became this continent. Matters of state, such as the masses must be informed. If all men repented.

persain to the development of the indus are entitled to equal fights, the people Having finished, he was set upon an ass, pelled to leave them. They had no house other things to think of. Not so with M. trial interests at large, may agitate the pub- should know it. It is not a local question; and led into the city. The tetrarch, with fit to worship in, the old house being in a lic in a heated discussion, yet the forms and it is not a sectional question, neither of the his father, met him, and taking him up into usages of society remain the same. But not North nor of the South, but it is the great his chariot, began to advise him kindly—as aisted of two male, and a few—very few— explanation. The wily prelate, visibly so with the present question; it strikes at question of men and races—it is a question the carnal policy of false professors and unthe foundation of all former usages, and of rights. If in the past any have been de believing men dictates-"What harm is it would incorporate new customs, ruinons to prived of rights due them, let the errors of to say, Lord Casar, and sacrifice, and be the best interests of all social enjoyment, the past suffice, and let the future he character safe?' At first he was silent, but being As I said upon a former occasion, the present terised by a more enlightened and liberal pressed said: "I will not follow your advice." Then they abused him, and thrust him from brings the question of the equality of the I am opposed to that old error that would their chariot, so that in falling he severely races directly up, and presses it so heavily countenance wrong doing because it would bruised his thigh. Unmoved, as though he upon our attention that we cannot longer require a change to correct the evil. I would'd had suffered nothing, he went on with the avert it, however desirable it might be. It that, in all matters, an enlightened spirit guards. Amidst the great tumnit he entered a question of time, but it is one of the would guide us in all our investigations after the stadium. There, amid the rage and present—neclaiming access to our assem- truth: let truth and right practice be out noise of the angry crowd, a voice from blies—legislative halls; and, with the watchword in all that we do heaven, (for the age of miracles had not prestige of those, would enter our houses and But how can the question of the relative ceased yet,) said to Polyesrp: "Be strong, m the privileges and enjoyments of our rights of races be determined? Are there | Polycarp, and play the man!" ,The procon-Treates. It is now asserted, and incorposing any criteria by which these rights may be sul asked him if he was Polycarp, to which the same and elemental principle of governable adjusted? Is there any standard to which he assented. "Pity thy great age!" said the for his many courtesies.

The Prime Minister, Signor Lanss, has not. ous condition, are equal; and we hope of settling the yexed question, or are ed, "Swear by the fortune of Casar; repent we left to the driftings of our own snow is y-take away the atheists" "Swear!" political equality of the races m our sighted observation and imperfect deduction and the proconsul, "reproach Christ and I is a settled principle, and the evils tions? I am rejoiced that there is a source will release thee." "Eigty-six years," said joined on Sabbath by Bro. M. E. Senter, of loses; and so he has given the majority and follow should, by anticipation, of appeal, and that the evidence it will afferd he, "have I served him, and he hath never Humboldt, and Bro. W. H. Bruton (the minority another promise that at the beginhe influence of every lover of social will be of the most satisfactory character, wronged me; how can I blaspheme the King clerk of Central Association) a gitted young ning of the next session of Parliament he he influence of every lover of social will be of the most satisfactory character, wronged me; how can I biaspheme the king of every lover of social will be of the most satisfactory character, wronged me; how can I biaspheme the king of the most certainly present a law doing away and most certainly present a law doing away and most certainly present a law doing away and most certainly present a law doing away with the religious corporations in Bome arm itical equality is the initiative step arrive at a satisfactory conclusion from the processur to swear by the fortune of Cosar toward social equality. The acknowledge teachings of Di ine Writ, it is important he syowed, #I am a Christian, and if you ment of the principle of political equality that the books of nevalation and Providence desire to learn the doctrine, assign meaday, ranks. His preaching was very acceptable and the public is clampring for speeds seems to me the tacit admission of social be read together, and all their parts and hear." "Persuade the people," replied to all, his themes being and portunistely equality; political equality leads to political carefully compared. From the Bible alone the judge. " To you I have made the rerights, and political rights leads to social can we learn anything of the early history quest," said he, "for we are taught to honor intercourse—it must, from the nature of of men and races, and the providential the magistracy with a good conscience. things, come. I am not skilled in the prin deslings of God with men and races afford Them I hold not worthy to apologise before." ciples of any system of logic that would the only reliable commentary upon the origi "I have wild beasts," said the consul. "I discriminate, in principle, between the nal text. The question is one of great im- will expose you to them." "Call them," assumptions of political and social rights portance; it requires patient investigation said the martyr; "our minds are not to be without offense to his modesty, remark that and immunities. The exercise of the privi- and enlarged views to bring it out in all its changed from the better to the worse, but I never knew any minister that could hunt thousand doilars for the exercise of the privileges may be dependent on the social circle, bearings; it is a question involving interests from evil to good." "I will take your spirit sinners as he can. All their secret lurking in this city. Rev. Mr. Van Meter was here E'en th. t his still small voice and step might yet the right to this exercise remains. The between man and his Maker. God's law and by fire," said the consul. "You threaten places were brought to light; their eaves of claim for all races is an equality of natural man's duty are to be ascertained from a me with fire," said Polycarp, "the fire that carnal security were thoroughly explored; rights; all men are, by nature, free and knowledge of the principles of his administration burns for a moment and is soon extinct; but the lofty trees of their self-righteousness know not the future judgment and the fire felled to the ground; their strongholds only be abridged by the conventional inter. It has been well said that "it is a question of of eternal punishment for the ungodly. But demolished, and they left without excuse. sand dollars would now do wonders in getests of society. Many of the same race have Divine law and Divine prerogatives." It is why delay; do what you please." Saying It is hardly necessary for me to add that he ting us out of difficulty. Will you not not the same social advantages, not because one of evangelical doctrine, touching the this, his countenance became radiant with is a favorite with the citizens of Lexington awaken our brethren in your State to a of any defect of right, but by the convention- spostacy of man, and his hopes and rights as confidence and joy, and the consul was em | Bro. Hodges, of Unity Association, the sense of their duty, and, I may add, their alities of society. Social rights follow nature a rebel creature. It is one upon which barrassed. Presently the herald was sent to late pastor of the church, was with us a few privilege in this matter. ral rights, but social immunities are depend- orthodoxy, in both religion and politics, proclaim thrice through the multitude that days. He was passing through on his way ent and hypothetic. And political rights must fight or fall. The Bible is the Magna Polycarp avowed himself to be a Christian to another meeting, but was so anxious for follow natural rights; every man ought to | Charta of the rights of man; discard it and The Jews became clamorous, and with the his old charge that he stayed a few days—as have as many political rights as he has natu i the primordial rights of man could never be Pagans shouted with insatiable rage, "This long as he could—and preached us some ral rights. It is wrong and oppressive to settled. The depths of antiquity would is the doctor of Asia, the father of Christians, splendid sermons, full of Christ. Bro. abridge the natural rights of any man; and soon envelop them; philosophy, with all her the subverter of our gods, who has taught Hodges has but to be known to be distinwhat I mean by natural rights are the rights, boasted achievements, nor philanthrophy, many not to sacrifice nor adore," and de guished as a minister. He is truly eloquent. privileges, immunities that God has given claiming to fathom human woes, could ever manded of the consul: "Let loose a lion He has struggled long and faithfully in menced preaching in Chinese, I cannot testify to every human being. If it be true, as con- settle them. The question is not one of against him!" He refused, saying: "The obscurity. May God bless him. tended, that God has made all men equal, speculative curiosity nor of scientific gossip, wild beast spectacles of the amphitheatre Our glorious meeting lasted about two should never preach any, it would be inthen all men have the same natural rights, but one that can be settled alone by the have closed." "Then burn him alive! the weeks; believers revived; sinners deeply valuable to me as a student. both political and social; neither of these guide of unerring truth. Thon, since these crowd replied with an angry short; and concerned; twenty-three happy, hopeful I loaned my brace to Rev. J. C. Nevin, of can justly be denied any man of any and all things are so, to the Bible let us appeal. I quickly the pile was prepared with com- professions; eight additions to the church— the United Presbyterian Mission, two days, colors. So far as natural rights go, all have object to and condemn equality of the bustibles from the workshops and baths, five by baptism and three by letter—and and he is so thoroughly convinced of far the same privileges. Then admit the theory, races, because I conscientiously believe, with which Polycarp observing, remarked to the other diligentity searching the Scriptures in worth that he desires me to order one for and it follows all colors are on the strictest all the powers of my soul, that the law of faithful that stood near him: "It has been order to find out what is that good, perfect him by the first mail. So please fill the

enlarge Japheth, and be shall dwell in the tents of Shem; then Canaan shall be his nal High-Priest, Jesus Christ. The question of races and their rights relations. The presumption is, that there is must be determined by the appointment of the torch, when the flame bursting forth relations. The presumption is, that there is must be determined by the appointment of the torch, when the flame bursting forth relations. The presumption is, that there is must be determined by the appointment of the torch, when the flame bursting forth relations. It would like to give a detailed account of determined and settled by human jurisprusail of a vessel filled with wind, and was as all my labors since I have been missionary dence, nor ean all the skill and discoveries common sense of mankind. God, our Maker, appeared not as burning flesh, but as gold trespassed on your columns, it will be suffialone can ever define satisfactorily the and silver refined in a furnace, and a fra- cient to say that, owing to the late star; I question of human rights. And to ascertain the manner in which they are defined shall This body meets with the Humboldt Roman games to dispatch any wild beast that besides my public labor, attempted to break Baptist Convention held in the city of the bread of life from house to house, much become purply was ordered to plant his besides my public labor, attempted to break Baptist Convention held in the city of the bread of life from house to house, much become purply was ordered to plant his besides my public labor, attempted to break Baptist Convention held in the city of the bread of life from house to house, much become purply was ordered to plant and the besides my public labor, attempted to break Baptist Convention held in the city of the bread of life from house to house, much became purply was ordered to plant and the city of the break begins and the city of the break begins and the confector, whose business it was in the confector. Can be avoided.

I have never yet been able to understand Church, Friday before the third Sabbath in became nnruly, was ordered to plunge his to my own comfort, and, I trust, with chief were brought to know Christ as their Sabbath in I have never yet been able to understand their truest aspirations and their noblest principles were fastered formed and fixed.

September. Arrangements will be made how men can claim an equality by nature for all men, and yet deny the logical deduction of the logical ded

our lest issue - K. ]

Lexington, Henderson county, Tenn. The Executive Board of Central Associa under whose direction I sat trying to de missionary work, directed my attention Lexington, as a waste place of Zion and a organised, they had been without regular, made another speech to the clerks of the female members.

I am nnder many obligations to Mr. Willis

Senter's spiritual children, a credit to his the surrounding provinces. We shall see well known father, and a rising man m our selected, admirably arranged, and well de-

and excellent preaching won all hearts Bro. Senter is too well known as a minister to require any eulogy from my pen to estab lish his reputation: but I trust I may

terms of euqulity; there are no differences, races as given by Noah most positively and prophesied I must be burnt alive." The and acceptable will of God. May God's Cant pointedly forbids it. If I can interpret that Jews in this work distinguished themselves blessing attend their study of his word.

Now, I contend that a man who has the law with any degree of correctness, it certain with their usual malice. As soon as the fire I am laid under many obligations to all same political rights that I have has the same ly denies the equality of social and political was prepared, he stripped off his clothes and the citizens of Lexington for their great social rights I have the natural right to rights to all races of men. And that I am loosed his girdle. The appendages of the kindness. I cannot mention names, lest I vote upon the public measures of my coun-correct, I invite attention to the ninth pile were placed upon his person, and they should slight some, which I must not do, as double service and retain his voice if ha

the right to claim social equality with my clusted be Canan; a second of claims of the first Lord's day in all as per order.—En.] nails to hold me fast." When placed on the each month, preaching and church conferwood, he commended himself to God in prayer ence. Services morning and night on the consecrating himself to him, and praising, Lord's day following (first Lord's day), and and blessing, and glorifying him by the eter- two sermons in like order each third Lord's day-five sermons each month.

The following was received too late for

and the few sorrowing members that re no offensive intentions. He is said to have mained had given up the cause as lost Having everything simost to contend against. they could offer me but little encourage ment; but, trusting in the strength of Israel's God, I anticipated no failure. was determined, if necessary, to preach on a almost always incorrectly reproduced, since good's box in the square, rather than tail. The Methodists, however, kindly placed their house at our disposal, and, upon ascertaining that I was at liberty to preach with untied hands, I gratefully accepted.

try, and to represent my countrymen in the chapter of Genesis, and particularly to the were acout to fasten him to the stake. "Let I am under obligations to all. me remain as I am," said be. "God will give My regular appointments there are Satur-

> As he closed his prayer the officers applied thur prospects at Lexington are bright; to This sum must be paid into the treasury of the torch, when the flame bursting forth God be all the glory both now and forever. sail of a vessel filled with wind, and was as all my labors since I have been missionary a wall around the body of the martyr, which in this field; but, fearing that I have already grange arose as of frankincense or some made in the field, I have not been able to other precious perfume. The body remaining untouched and untinged by the flame. ored to find a point of destitution favorable the confector, whose business it was in the for a continuous effort. I have, however, labor performed see minutes of Southern

LETTER FROM STALY-No. 1. ourhals of this city (the Omerusters Re Very della Verita, and Italia, calling upon the Catholics in Italy to take part in the al elections without however grains in heir adhesion to the laws by whick "

d, the church has been de

I In answer to this new more of the Pages ierarchy, the president of the Italian Council has issued a circular urging the refects to invite the mayors to promote the pristration of voterant berginsens (.editedesq a. en

In reference to the decision of the priests to participate in the elections, the circular may that it they enter the encas with intentions hostile to the national interests and to The news of the additionary took election

reactived until now are satisfactory. In vouce of the small towns where the population is more completely under the influence of the priests, the elections have their candidates: hut in the larger towns field of great destitution, and advised con- where there is some independence of the whit centration of labor at that point. I found, the inpersi candidates have secured a large when I visited the place for the first time, majority.

The Pope, who has nothing else to do, bas ments. He specially pointed out those of called governments." Italy is accustomed too weak to support him, and he was com- to this and other appellations; Spain has Thiers, who ordered his ambassador at the annoyed at this incident, hastened to assure Matters were in a deplorable condition, the French representative that the Pope had added that "the Pope does not remember the exact expressions he used; moreover, it would be wrong to take literally, the familiar improvisations of an aged man eo excitable as His Holiness, and whose addresses are the Holy See has no official organ."

This incident will but increase the coolings of the relations existing between France and tthe Vatican since Boron de Bourgoing has been substituted for the Comte d'Harcourt. On the other hand, M. Fourmer, the French

The Prime Minister, Signor Lans, has not menced a protrac ed effort Friday night pression of the religious corporations Good before the first Lord's day in August. I was doctor that he is, he believes in repeating

There is a strong minority in Parliament, measures against the priestly tenure of more than two-thirds of all the real estate of this city. This disgraceful condition of things livered; his kind, modest and pious manner must, sooner or later, come to an end."

W. N. Core. P. S. I trust that our brethren in Tennsssee will redeem, as soon as possible, the pledge they so nobly made at the convention at Raleigh, to raise their quota of two last week, and tried his best to secure a house for his projected school, but in vain. It is easier to purchase a house than to rent one for religious purposes. Twenty thon-Rome, July 20, 1872

# THE BRACE IN CHINA.

BRO. EDITOR: -Please allow rae to acknowledge the receipt of my brace that you sent me by Bro. R. H. Graves. I am more than pleased with it; but as I have not comto its worth in this particular; but if I

Canton, China, July 10, 1872

[Remarks.—We publish this testimony to the value of the brace, coming, as it does, from China. Every missionary in China should have a brace. Bro. Yates would do used a brace. If we had his number we would send him one to try. We shall send

# TWENTY THOUSAND DOLLARS.

BRO. EDITOR:-This amount is needed by the board to meet the demands of the ve from this time to its close-March 31, 1873. the board promptly, or the laborers and their families must be subjected to great inconvenience and suffering.

A large number of mission stations were ocsupied last year by the missionaries of the board. A large number are still at work.

.The hoard expects every Baptist, every disciple of Jesus to do his duty; and does not Jesus expect this? For the results of Baptist Convention held in the city of

- 1. One Lord, one Faith, one Immersion, Eph. v. 6. That an immersion is the profession of that one faith in the burist and reservection of that one Lord. See Rom vi: 4-6; Col. ii: 12; 1 Cur. av: 29: 1 Peter iii: 21.
- Hope and Faith in Christ, the only medium of to the law by we cante
- 3. The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of
- 4. Each visible Church of Christ le a co of scripturally immersed believers only, (not of believers and their micesverted children and deck- Chenopville, La. ... ers on probation,) associated by voluntary covenant to obey and execute all commander Christ, having the come organization, doctrines, officers, and ordinances of the Church at Jerusalem, san menpanggas er att athers, asknowledging no lawgiver in Zion but Christ, and submitting to no law he kee not anacted. Read Bens i: 7; 1 Cor, i: 2; Eph. i: 1; Col. i: 1-5; riotteds an ene wan tiday be
- 5. The Lord's Supper" is a positive and cammenorative ordinance to be observed only by a Courck of Christas such (that is, in church aspacity), not as a test of Christian fellowship or personal feeling of one semmunicant toward another, as Pedabaptists awaresnely teach, but saly to show forth Christ's death till he comes again; and being a Church set, it becomes, incidentally, a symbol of Churcheslationship; consequently, \_\_\_\_ churches can participate is this ordinance that agree in faith and precties. The member of one church (though of the same faith and order) can come to the commanios of another only by an act of courtery and sot ov right, for each church is independent. being made the guardian of the purity of the ancred feast, is invested with the authority to disciplian those whose relationship ordinarily gives the right.
- 6. Christian Baptism is the immersion of believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profinesian of a death to sin, union with Christ, and sensecration to his service. One mode only, therefore, can answer thus design, and the proferiou of haptism cannot be made by children except " the children of God by Faith." Matt. ii: 16 and xxviii: 17; Mark xvi: 16; John iii: 2.2; Acts viii: to the close; Rom. vi: 4, 5: Col. ii:12; Gell. iii: 26, 27.

Buzying in water of one dead to sin is the emly action; since the harial of a dead man is the only "likeness" or representation of death in the world, for it is called the like ages of death.

#### IMPORTANT PRINCIPLES.

- 1. The Bible and the Bible alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.
- 2. Positive laws (as baptism and the subjects in all cases require positive and plain commands, friends in the long ago-death had claimed
- 2. Ts divide the positive requirements of Christ into macanaus and son-cases tools, is to decide haw far Christ is to be obeyed, and in what points we may safely disobey him. But to re-Thee to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.
- 4. Every positive law, ordinance, or practice in the church; not expressly commanded or exampled, is pentionly forbidden, mace the specification of one thing is the probabition of every other. Those are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and ore, therefore,
- isation of his Church or Kingdom, as to make is tranchery—to change them, treason.
- 6. Principles can neither be conceded nor

- is, first) and leading signification of " Baptiza." in to dip or immerse, while some of the very best but their loss is his eternal gain. scholars of any age, affirm that it has no other meaning.-[Liddell and Scott, Carson, Anthon.&c.
- 2 Standard historians memissouly agree that primitive and epostolic baptism was administered by the mmernon of believers in water, in the name of the Trinity .- [Stewart, Robinson and College, Marion, Ala. He is winning golden
- 2. Nearly all standard Pelobaptist commentators admit that the Bible does not furnish one plant command for, or example of infant baptime, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.
- that the generament of the apostolic churches it may be said that to know him is to love was purely democratic, (that is, vested in the him; but he is a big man notwithstanding, people or membership,) and all the churches inde- and he is weighty in more respects than onependent republics. All religious societies having weighs about 240 pounds—has a strong legislative powers, and clerical or aristocratical governments, (that is, in the hands of the clergy er a few as a session,) are esti-scriptural and anti-republican tyrannies which no Christian can idea that he wants your attention, that he is lawfully countenance, nor should such societies be, in any wsy, recognized as scriptural to know, and he does it; and you go away churches, or their preschers as official ministers
- ing from these of the specialic churches, having doubt if there is a stronger man in all this different subjects, ordinances, orders in the musetry, and justly be called a gospel charch, or church of Christ, or a branch of the church of Christ, for fortunate in obtaining his services; he is the "thiags equal to the same thing are equal to right man in the right place. Bro. Freeman
- 6. Protestant historians frankly admit that nities that have stood since the apoeties, and as

# Louisiana Department.

clarse Church, Big Bend, Avoyelles parish, Thursday before the first flabbath in October, 1872. Address Eld. Thomas Landell, Clerk,

Odneous Meets of Farnbrylla, Union parish, Saturday before the third Sebbath in september, 1972, and dates Farmerville, La.

BASTERN LOUISIANA-Meets with Eden Charch Liviagatoa parish, Saturday before the third Sasbath is Octaber, 1872. Address Eld. S. A. Hayden, Clinton, Le. Missessirri Rivan-Meets at Oayka, on the

George, Amite City, Miss. SARTER-When and where? Address Bld. N. H. Bray Anococa, Sabiae parish, La.

Saturday before the fourth Sabbath in September, 1872. Address Rid. W. E. Paxtos, Min-bois d'are grove. On we went; there was 1843-'47.

GRAND CARE- Meets at Grove Hill Church. BAYOU MACOs-Meets at Macedonia Church

Carroll parish, Friday before the first Sabbath Alto, Richland parish, La.

seorge A. Kelly, Winfield. La. Nonth Louisiana-Meets at Salem Church. Bossier parish, Saturday before the first Sabbath in October, 1872. Address Eld. B. Martin, Bocky Mount, Bossier parish, La.

pariah?) Thursday before the fourth Sabbath in October, 1872. Address Eld. U. W. Jarrell, Lake Charles, La.

Eld. W. M. Baymond, Brookland, La. Bogue Cerryo-When and where? Address Eld. R. L. Lea, Tasgipsho, La.

#### NOTES BY THE WAY.

W. H. F. E. My intended trip to the Louisiana Baptist State Convention ended in failure, and, to me, in great disappointment. Not calculating on a delay by the way, I started two days too late. Finding I could not reach the convention before its adjournment, I concluded to go on to Shrevenort, where called on Bro. M S. Shirk, late president of Shreveport University. I found his household shrouded in deepest gloom; death had invaded the family circle; the wife of our She was not present to greet us with that benevolent smile and warm pressure of the of haptiam, etc.) are not left to be inferred, but hand with which she was wont to meet her her for his prey. But her Savior was near; his rod and his staff, they comforted her. She passed away in glorious triumph. "Weep not for me," she said to her hasband, I am going home but a little while before you." After tendering our condolence, and mingling our tears of sympathy with the bereaved, we took passage by rail to Marshall, thence by stage to the Gate City of

JEFFERSON We stopped at the Central Hotel, where we were well cared for. We learned next day that the proprietor of the hotel, Bro. Williams, was dangerously ill. His physician told him in the morning that he was better. "No, no," said Bro. Williams, "1 am no better, doctor, nor do I want to be (!) 5. Christ gave no men, society or church the | 1 am too near home to come back now-100 anthority to truffic with the ordinance or organ- near home to come back now! I love my wife and children, but I am too near home er change his laws, and substitute one thing for to come back now!" And so it proved. anether. To surrender what he has established, He passed away at 5 P. M., July 22d, in glorious triumph. We mingle our tears of sympathy with our beloved sister; and while we cannot say weep not, we can say to her weep not as those who have no hope for them that "sleep in Jesus will God bring 1. All scholars, critics and lexicographers, of any with him." In the death of Bro. Williams note, meaninessly declare that the primary (that the church and the community, as well as his loved ones, have suffered a great loss,

Northeastern Texas—

OUR CHURCH

at this place is a power here for good. It has a working membership, an interesting Sunday-school, and an indefatigable pastor-Dr. S. R. Freeman, late president of Howard opinions for himself, and accomplishing much work for the Master. He is none of your hifalntins because D. D. is attached to his name. He puts on no consequential airs, not he; but impresses you at once that he is an humble Christian man. His genial smile and warm pressure of the hand says, as plain as can be, "I am so glad to see 4. All standard historians unanimously affirm you." He is of that class of men of whom vigorous, well cultivated intellect. His style is plain, yet forcible, logical, entertaining and attractive; he impresses you with the going to tell you something that you ought with the desire to hear him again. He will, a our opinion, wield a wide and extensive 5. He society, organised upon principles differ- influence in this great and growing State. I broad State than Dr. S. R. Freeman, and our church in Jefferson has been exceedingly invited na to preach for him, which we did to attentive congregations, morning and night, of the third Sabbath in July.

GENERAL ASSOCIATION,

start in northall (en and the sale

Prof. Milton Park, layman, were trying to assive arrangements to attend, we expressed desire to so also. They kindly included us in the armagements and we started on who showed us much kindness. We left no help for it. At last! Yes, here is a house. during the late strife—took pity on us, and entertained us for the night. We found, n October, 1872. Address John A. Hemier, upon inquiry, that our host was an oldfashioned Baptist, and the good mother also. CETTRAL—Whea and where? Address Eld. who provided good things for our breakfast next morning. After receiving many invitations to call on them again, we bid them farewell, and drew the reins for Roulet's Creek. We arrived at the residence of Bro. CALCASIEU-Meets at Occupy Church (what | O. E. Bush late Friday evening, July 27th. To our inquiry, "could he accommodate us?" he replied: "You can't crowd me, brethren, PALESTINE-When and where? Address if you don't crowd yourselves. Come in." We did so. Here we made the acquaintance of Bros. Howard, of Galveston; Zealy and Link, of Houston; A. Weaver, of Dallas; Byars, the veteran pioneer missionary, and others. We found the association had organized by electing Bro. Speight, of Waco, president, and Bro. Hand, of Tyler, recording secretary. The various committees had been appointed, and everything arranged to commence business with energy and vim on the morrow. After supper we repaired to the church, where we heard a very interest, ing sermon from Bro. Smith.

SATURDAY. religions exercises, proceeded to business. February 19th a Sunday-school was organized he can soften it; defiled, but he can cleanse Rules of decorum were read. The conmittees on Home and Foreign Missions Eleven other members-six brethren and and on Colored Population and Colpertage five sisters-were added by letter during the reported, all of which elicited some spirited year, all from the Coliseum Place Church, discussion, and, after various suggestions, were adopted. Interesting reports were pre first half of the following year three other sented and adopted in the interest of Sundayschools, ministerial education and total abstinence.

SABRATH EXERCISES.

Bros. Link and Smith delivered stirring addresses to the children and others assembled at 10 A. M. Bro. Howard, of Galveston, preached at 12 M.; Bro. Zealy at 2 P. 'M, and Bro. Burleson at 8 P. M. MONDAY

was occupied with the remaining business, new and unfinished. The body adjourned at 11 o'clock to hear Bro. S. R. Freeman, of Jefferson, who preached one of the most effective sermons of the occasion. The effort was highly spoken of, and, during its delivery, elicited the most profound attention. The body continued in session to a late hour Monday night, and adjourned to meet in Jefferson on Friday before the fourth Lord's day in July, 1873.

I find I must close, leaving out many interesting particulars for a future article, in which I will give some description of Northeastern Texas and its great future; also, some interesting items concerning a raid that was made on Bro. Freeman's library during his absence.

# RESOLUTIONS.

Bro. Editor: - The following preamble and esolutions were adopted by the Mi sionary Baptist Church at Starksville, Lamar county,

WUEREAS, it is the opinion of this church that the manufacturing and vending of ardent spirits by a Christian is contrary to the spirit and letter of the gospel of Christ; and the use of intoxicating liquors as a beverage leads to intemperance, which is detrimental to the religion of Christ, and is s curse and a bane to the Adamic family;

Resolved. That we will exclude any member of this church that will hereafter engage in the manufacture or selling of spiritcus liquors, either by wholesale or retail.

Resolved, That we will exclude any member for the first offence of intoxication or wanton

Resolved. That we do earnestly solicit all

spirituous liquors as a beverage. Resolved, That we earnestly solicit sister churches of Red River Association.

and throughout the world, to take a more decided stand against intemperance, that destroyer of the human family.

with a copy of these resolutions, and be

requested to publish the same.

Ecsolved, That these resolutions be recorded in our church book. Done by order of the church, in conference.

C. D. WILLIAMS, Church Clerk. Collin county, on the following Friday, and motto is small profits—quick sales. TIST CAUSE IN NEW ORLEANS.

J. L. F .- No. S. grand view. In the west the clouds seemed clothed herself in sackeloth, she yet, in the end." to rest on, and the sun to set in, the vast epirit of Christianity, releiced in some In keeping with the principle indicated in there is truth in God's word, it is baptism; expense. The breese was refreshing, and we degree with her younger sister in her pros. this last sentence, both churches had opened and may not be performed again, no matter drank in long draughts of its health-invigor perity, and in the evidences of divine favor mission Sunday-schools. The Colisenm Piece how much doubt may afterward be thrown ating air. Our horses seemed to catch new hestowed upon her. She awaited patiently Church had established one some time pue over the gennineness of that belief. life, and traveled with a freshmens truly and the time when she herself should put on her viously on Felicity street, corner of Dryades. This view, we think, in clearly confirmed prising, which soon brought us to Bro beentiful garments and arise and shine, her under the superintendency of Bro. J. P. by New Testament example. It certainly is Sabhath in October, 1872. Address Eld. Elias closed around us, and objects in the distance maining members—nine males and nine Church.

seemed now assured, it was thought that the Duncan. time had fully come when the First Church should arouse from her slumbers, trim her lamps, and let her light shine forth: when she should again actively engage in the duties of her mission. At the first regular meeting in January, 1860, in which less than a moiety of the aforesaid eighteen took part, trustees and officers were duly elected. and it was determined to secure a suitable room for worship. By way of human encouragement to this step, assurances were given by some of the old members that they would now return and assist in maintaining worship. A large upper room in the Bible House, No. 163 Camp street, between Girod and Julia, was accordingly rented at \$25 a month.

At a meeting, February 7, in the basement of the Coliseum Place Church, where most of the previous meetings had been held. eight members-four male and four female -were received by letter, one from Texas, all the others from the Coliseum Place Church; four of these being former members of the First Church. Prayer meetings were at once begun at the Bible House on with six teachers and thirteen scholars except two from Arkansas. And in the brethren and two sisters came in, in like manner, from the Coliseum Place Church.

During the first few weeks of her re-habilitation the church was aided in her services by Eld. Alex. Sutherland, from Texas. It does not seem, however, that he remained here long. In the summer and fall she was supplied temporarily by Eld. D. R. Haynes, of Arkansas. She was also favored with occasional visits from other ministers, among them Eld. T. G. Freeman, who had supplied her pulpit in the winter of 1848 She was, doubtless, encouraged, strengthened and edified by the ministrations of these different brethren, and assumed new spiritual life; but it does not appear that sons and daughters were born into the kingdom.

In accordance with her former custom, and in recognition of the propriety of concert of action with other churches in their missionary, educational and benevole t work, a letter was written by direction of the church and messengers were appointed to the Louisiana Baptist State Convention. meeting about the 1st of July, in the northern part of the State; and in August a letter and delegates were ordered to be sent to the Mississippi River Association. The following extract from this letter, written Septem believer, the church and the administrator ber 2d, may not be out of place:

"Bro. Low and four other brethren and In the light of to day, beaming back upon been done.

the historic past, as well as in the light of A positive command that is of such a

June 28, 1860:

that Bros. Freeman and Park, ministers, and HISTORICAL SECTIONS OF THE BAP- tion of our brethren and sisters, not only of baptiers to be performed on a reonr sister church of Coliseum Place, but also satisfactory; evidence of a genuine of all our brathren in this city. The Baptist cause seemed now to be We think there ought to be more places of someerned. He does and can require nothing established on a gretty full footing in New worship opened in this city, where our views more; hence, when in the best judgment of our trip strip Monday morning; and, after Orleans, and there appeared to be a remonstrative track, and the candidate, the church and the annual passing over many miles of rengh road and able prospect of onward and forward; move in Jesus presched; and redo must cordially tracer, the belief is to the saving of the soul, then the command of Christ is to go forward. son ore, passing over and beyond them we widowhood, so to speak, and in her languish-stered the broad prairie. To us it presented ing, had hung her harp upon the willows and for the furtherance of this most desirable

#### New Orleans, August 20, 1872. AN EXHORTATION.

T. L. Thou shalt make thy prayer unto him, and shall hear thee." (Job xxii. 27.)

He shall hear thee. He heard the prodi gal son; he heard the poor publican; he heard the dying thief; he heard Peter after his fall: he heard some of those who cruci fied Jesus; he heard many of the vilest sinners in Corinth; he heard Cornelius; he is now hearing hundreds and thousands everywhere, where the gospel is preached; he has heard a mu'titude which no man can number; he will hear thee, indeed he will; he will forgive thy sins, "for there is for giveness with him" and "plenteous redemption;" he will save thy soul, "for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." O can 1 not encourage thee to "make thy prayer unto God?"

Thou shalt make thy prayer unto him; thy prayer-thine own prayer. Carry thine The association met, and, after the usual Lord's days and Thursday evenings; and on he can make it right; it may be hard, but it; old in sin, but he can make it new Carry all thy wants; they may be great, but God is able to meet them all; they may be many, but he can multiply pardons and his tender mercies are a multitude. Carry thine own confessions to God, not to the priest. Shame may cover thy face, but God is tender; trembling may seize thy soul, but "God is love," for fas a father pittieth his children, so the Lord pittieth them that fear him."

Thou shalt make thy prayer unto bim, for he only can hear thee; he only can forgive thy sins; he only can bless and save thee. O make thy prayer unto him, for soon thou shalt be in eternity with him. In death, who shall comfort thy soul? In eternity. who shall deliver thy soul? In the judgment, who shall acquit thee? Think of Gethsemena and Calvary! the tears and blood-so dear, so pure, so precious-of Jesus, and all that this day it may be said unto thee, with all the assurance and certainty of God's immutable truth, "Thou SHALT MAKE THY PRAYER UNTO HIM, AND HE SHALL HEAR THER

# [Concluded]

AN EXCEPTION TO " BAPTISM," BY "G." S. S. RELYEA.

Our view of the matter is this: The law of the kingdom is, believe and be baptized, and be baptized but once. Every possible precaution should be taken by the professed (and we fear the responsibility of the last ceived during the past three months. In is not appreciated by the churches or the that time I have paid out, in cash, over three four sisters took letters from this church to ministry), that the belief of the candidate thousand dollars. By the 1st of October at form the Coliseum Place Baptist Church for be to the saving of the soul. As Philip said least three thousand more has to be paid. the purpose of securing a legacy left by the to the enuch: "If thou believest with all According to the request of the committee late Mr. Paulding of this city. The Bap ists thy heart thou mayest." But it must not be on location, I expect, at that time, to go to being but few at that time, it was consid- lost sight of that the law is given to fallible Kentucky to secure the permanent endowered expedient to keep up two separate in mortals to be carried out according to the ment. May I not hope for liberal donations terests; this church, therefore, met with best of their fallible judgments, and to be in the meantime? Will not all who owe them for worship until they were built up. applied but once to the same person. In upon bonds send at once the amount due? They have now a large membership and a deed, the theory seems to be that it cannot Will not those whose next payments fall good church edifice. It was thought, there possibly be done more than once; for if it due November 1st, send the money by fore, that the time had come for us again to is attempted to be done, and is not rightly October 1st? assume our place in the ranks as an active done, it is not done at all. And if it is Until public notice of change of postoffice, church. We have, therefore, been worship righ ly done, it cannot be done again, for my address will be Greenville, S. C. Send ing at the Bible House since February last." it can be done but once, and it has already money in drafts on New York, in postoffice

the then present, as it existed in 1860, the nature that it can be performed but once, steps of these brethren were evidently aken and that it must and can only be performed in the path of duty and wisdom. But the by the parties concerned according to the meet with the church at Grove Hill, De Soto our members to abstain from the use of propriety of their course was questioned by best of their fallible judgments, ought to be- Parish, Louisiana (twelve miles South-east some then, who thought one temple in this made so plain that the wayfaring man need from Mansfield), on Saturday, Oct. 5th, 1872. our city was sufficient for the denomination, at not err therein. Certainly it is not plain if This point is about the same distance from least in that generation. The idea having the re-immers onists' theory is correct, for the Grand Bayon on Red River, and about been advanced that motives of question- candidate himself can scarcely have any trenty miles from Coushatta. Introductory desaily enemy of the kingdom of Christ and able purity prevailed in re-organizing this real certainty that he is right, and the church sermon by M. S. Shirk; alternate, G. W. interest, the church conceived it to be her and administrator can have no certainty Hartsfield. Resolved, That the North Texan, Texas duty to give utterance to the sentiments whatever that they are right in authorizing August 2, 1872. Baptist Herald and The Baptist be furnished expressed in the following resolution, adopted and administering it. But we think Christ has made it plain. He gives the law: Be-"Resolved, That the members of this lieve and be baptized. Do it according to your In Wilks county. N. C., June 29, 1872, Mrs. church, in endeavoring to revive it again best judgment. See to it, that there is rea- OLLEY WOOTOK (wife of Rev. R. W. Wooton) and bring it into active service on the Lord's sonable or satisfactory evidence that the aged fifty seven years eight months and on Saturday before the fourth Sabbath in side, kave only one object in view, which is the belief is to the salvation of the soul. It is nineteen days. She lived a consistent Chris. July, 1872. W. M. Burks, Moderator. spread of the gospel as we Baptists under-not required that there should be an abso tian life for fifteen years, was a devoted stand it, from the plain and simple teach ings of holy writ; that we desire to be that certainty can never be established on beloved wife and an affectionate mother. Fixs resewood pianes, with all modern actuated solely by the Holy Spirit; and, hence, to have required it would She leaves a loving husband and three Christian societies, which have preserved pure Northeastern Texas. Finding that this body improvements, usual price viol. can or that nothing may be done in a spirit of have been giving a command that could children to mourn their loss, though they do was to meet at Ronlet's Creek Church, bought for \$375 at H. G. Hollenberg's, whose rivalry or vain glory, it is our sincers desire never have been complied with—a thing not mourn as those who have no hope. to co-orperate with and have the co-opera- Christ never did. He, therefore, requires

then the command of Christ is to go forward with the baptism; and when they thus do go forward with the baptism, in obedience to such command of Christ, then, as sure as

Oneld's, where we were cared for for the light being come. Doubtless many tears Todd, one of the original members of the safe to regard that as baptism which is night \* Early next morning we were shed and many sighs were heaved, First Church; and some of those brethren called or spoken of as baptism in the New resumed our journey, and traveled on and unnoticed, except by the who left the Coliseum, Place Church to Testament. In Acta viii 13, Luke says: on across these vast phins until we reached Searcher of hearts. At some of these meet strengthen the First, had been carrying on "Then Simon himself believed also, and Greenville, where we dined with Dr. Gee, ings in 1858 and '59 only two, three, or at one in the house of the German Baptist when he was baptised he continued with most six, members were present; yet they Church, on Spain street, in the Third District Phillip," etc. Here Simon is represented as Greenville, and traveled on until night over- talked, prayed, and wept when they remem- These brethren afterward removed their having believed and been baptized; yet, a took na. No house near to shelter u., bered Zion. A committee, appointed to school to a temperance hell on the same few days after, Peter told him that he was nothing before us but one broad, uninhabit- look into the matter, reported in January, street, while other members of the Coliseum in the "gall of bitterness and in the bond sekson railroad, Saturday before the first able expanse—for the shadows of night hall 1859, that only about eighteen of the retaken, for he was inspired. If, then, Simon could not be seen—we passed two wagons, females—were positively known to them as Nothwithstanding the truthfulness of the was an imrenewed man, and if Luke speaks the teams thereof staked out to grave, and being here and identifying themselves with prompting motives assigned in the preceding of him as having believed and been baptised, the governors preparing to turn in for the the church. These, all, with three excep paragraphs, there were yet incidental and how can I agree with "G.," when be says: BED RIVER—Meets at Bisteman Church, the governors preparing to turn in for the the church. These, all, with three excepparagraphs, there were yet incidental and how can I agree with "G.," when be says:

Webster parish, afteen miles south of Minden, night. Far in the distance we thought we tions, were among the oldest members— concurrent causes which led to the gradual "No Baptist will, I imagine, admit that the as w a habitation, but it proved to be a their membership dating back to the years and now continuing improvement of the immersion of an unrenewed man is a New First Church. The principal of these was Testament baptism"? Was not the writer As this remnant had never contemplated the dissatisfaction felt on the part of some of the Acts of the Apostles a Baptist? And DeSoto parish, Saturday before the first Sab. An old veteran from Missouri—who fied, as the complete dissolution of the church, and of the complete dissolution of the church, and bath in October. Address Eld. G. W. Hartsfield, he told us, from those who sought his life as the prosperity of the younger sister the pastor who was chosen to succeed Dr. baptism which the Holy Spirit so plainly speaks of as baptism?

From all this we conclude that baptism is the immersion of a professed believer in Christ on a credible profession of his or her faith, by a properly qualified administrator. And as ana-baptism is unscriptural, I must hold that it is unscriptural to re-immerse a person who has been regularly baptized on a credible profession of faith, even though it afterward became evident that the person was not a renewed person at the time of his or her baptism

Report of the Treasurer of the Southern Baptist Theological Seminary.

The following are the receipts of the Treasurer of the Southern Baptist Theological Seminary from May 20 to August 20, '72: MARYLAND DONATION.

First Church Baltimore, Md., \$31 39; Bonds paid through F. H. Kerfoot: J. W. M. Williams, \$10; James B. Thomas, Jr., \$10; Ed. G. Leitch, \$5; Dr. Claggett, \$2.....\$ 58 50

DISTRICT OF COLUMNIA. Bond of Prof. Sam M. Shute..... WEST VIACISIA. Donation: A poor Baptist.....

VIROINIA. Donations: C. J. Watkins, \$5; E. W. SOUTH CAROLINA.

Donations: A member of one of the churches of W. T. Farrow, 76 cents; Mrs. James McIntosh, \$5; Bethel Church, through A. B. Woodruff, \$13; 

OROBOLA. On bond: Draft on L. W. Basdale netted \$179 25; A. T. Spalding, \$50. Donations: Miss Hattie Stevens, 25 cents; Sunday-school class of Mrs. Abbott, of Atlanta, \$3.31. Through Rev. Mr. Ryals, from Mt. Z on Church, as follows: Robt. Conyers, 50 cents; E. W. cents; John R. Colbert, 25 cents; D. B. Conyers, \$1; D. A. Taff, 50 cents; W. L. Taff, 50 cents; A. Y. Chapman, 50 cents; J. C. Sims, \$1; Thompson Coibert, 50 cents; Dr. Beasley, 25

cents; G. Griffin, 50 cents; J. G. Jan-

natt, 50 cents..... ALABAMA. On bond: M. T. Sumner, \$10. Dons-On bond: W. P. Bond, \$100; Mrs. F. C.

Turley, \$150...... 250 00 Oa bond: S. A. Holland, \$20; T. W. Tobey, \$60; J. S. Hubbard, \$20; R. M. Dudley, \$20; C. B. Estell, \$10.

Donation: Glen's Creek Church, \$9. 139 09 MISSOURI. On bond: H. C. Ellis...... 10 00

Total receipts..... The above amount is all that I have re-

money order, or by express.

JAMES P. BOYCE, Treasurer.

GRAND CAME BAPTIST ASSOCIATION, WILL G. W. HARTSFIELD, Sec'y.

#### A COLUMN TO BE READ.

AKIOMS. All religious acts are acts of obedien on where there is so is

bedience where the law is not imoun 4. We obedience that is not personal.

5. There is no ebedience that is not volu 8. There is no chedience that is not prempted by love, and accompanied by faith.

7. Every act of eledience is, like baptism per of a send constitues to ---- God.

From the above all can see that infant bap ed an act of obedi-There is nealew for it; and if so, the law sould not be known by them; nor can infants exercise velition. love or faith; nor have they a good sunscience to be neswared by baptism. lafant heptism, then, not only is destructive of the fundamental principle of Christianityshedience but it affectually puts it out of the power of the one sprinklad in unbelief as obey Christ's essemend to be immersed, and it intraduces the anregenerate and man-believers into the church—if these societies that sprinkle in could be regarded as churches—work. ing ruin to their souls if they believe they were regenerated by it.

DILEMMA. 1. Is Christian haptism a perental duty—i. c.

enjained upon parents, as was circumetsion, is be edministered to their ckildren? 2. In Christian haptism the personal duty of

a penitent believer? If a perental duty, like eirenmoision, it can never be the duty of the child, though its perents were derelict in theirs and infant beptime thus effectually destroys believers' baptism from the earth. But if it is the personal duty of a genitest believer, then it is not a parental duty.

FOR CAMPBELLITES. 1. The Baptist Caurches are either true thurehes of Christ, or they are false.

1. If true churches, then the sect originated y Mr. Campbell in 1827 is a schism, and false. ad he and his followers having been excommunicated from the Baptists have no authority

5. If Eartist Churches are not churches Christ, then all Campbellite ministers are uncattizes and without anthority to baptise,

Fow, Campbellite ministers deny that Baptist Caurence are the true churches of Christ visible. or that the design of their baptism is Scriptural. They are, therefore, all unbaptised and unorinined. But suppose they grant that Baptist Churches are the true courches of Christ; Campbelli: as then manifestly are schismatics, having been excommunicated as heretics and

Again: If the design of baptism as administered by Baptists is Scriptural, then are because of its design, then are all Campbellites devils has rule in this world, and with the anhantised, because Mr. Campbell and the first Camppellite preachers had no other.

If Protestants and Campbellites cannot meet tis book entitled "Trilemms" for the history and argument-price 50 cents. S. W. Pub. Co.]

SIMILAR CREEDS. CATROLIC .- " If any man shall say that bapsursed in his land, and only are our tine remitted but also the punishment of sins is graciously pardoned of God. Baptism opens to every one of us the gats of heaven, which be fore through sin, was shut." - Coun. of Trent,

bighest enthority.
Eriscoral. Every person confirmed is re-

quired to answer these questions: Q "What is your same?"

A. " H. ar M." "Who gave you this name?" made a member of Christ, the child of God. and an inheritor of the kingdom of heaven."

by bspuism?

And the first of these is the washing away the gnilt of original sin by the application of "By barusm we are admitted into the church.

and consequently are made members of Christ. "By haptism we who were by nature the

shildren of wrath are made the children of " In all ages the outward baptism is a means

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

grated or born again." "If infants are guilty of original sin, then

this be washed away by baptism."—Doctries for man, if he could, to consult the departed have said of this distinguished preacher fracts. pp. 246, 247, 248, 249, 250, 251. CAMPENLLITY .- "The belief of one fact, and that apon the best evidence in the world, is all

required of Heaven to admission into the 1. "A Christian, as defined, not by Dr. Johnsom nor any creed-maker, but by one taught known things to us not revealed in the Bible, from heaven, is one that believes this one fact,

and has submitted to one institution, and whose deportment accords with the morality and a lie? And if they should reveal nothing virtue of the great Prophet.

2. "The one fact is expressed in a single proposition—that Jesus the Nazarene is the Messiah. "The evidence upon which it is to be be-

lisved is the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts.
"The one institution is baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a disciple in the fullest sense of the word, the moment he has believed this one fact, npon the above svidence, and has submitted to the above mentioned insti-

THE BELATION OF BAPTISTS TO UNSCRIP-TURAL CHURCHES.

if the bodies to which reference has been mads are not Ecriptural churches, their ministers cannot be Scripturally ordained ministers. The ordination can have no force or validity beyond that which is imparted by the body where act it is; and if that hody is not a Scriptural church, of coorse its ordination can-not confer Scriptural authority.

In view of these considerations, it follows

that Seriscural charehes should not recognize in any way, these unscriptural organizations euger Dy word or action, as to the bodies themselves or their officers. The churches of Christ are to oppose all departures from the faith as delivered in the New Testanot returning sooner with the amoothing as barren. And the obligation thus rest has on Scriptural churches bear also manner?

The yeak bedy, and seem there and heard all our sound for the properties of the contract of the ment. They may not frasernuse with or con-

# Arkausas Department.

dalem ).—Br. Rev. J. T. Tanvers, Bp. of Strasburg.

ARKANSAS ASSOCIATIONAL MEETINGS LINESTY ASSOCIATION Mests on Saturday

pefore the eccand Sabbath in September, a Spring Hill Church, Union parish, Ls. Satusday in September, at Princisen, Dallas

BARTHOLOREW-Meets on Saturday before the first Sabbath is October, at \_\_\_\_\_.

Mr. VERNOR—Meets on Saturday before the

first Sabbath in October, at Mt. Oitied; Monroe county, Ark. CAROLIER—Meets on Saturday before the Spiritism.

second Sabbath in October, at Lone Oak,
Pulsaki cannty, Ark.
COLUMNIA—Meets an Saturday before the second Sabbath in October, at Chalybeate
This is the country of the second Sabbath in October, at Chalybeate

Springs, Columbia county, Ark. PIE BLUTT-Meets on Saturday before the third Sabbath in October, at Big Creek Church, Grant county, Ark. Rep River-Meets on Saturday before the

eounty, Ark. Cappo-Meets on - at -BERTORVILLE-Meets on - at -CADROB-Meets on - at -FAYETTEVILLE—Meets on ---, at -INDEPENDENCE-Meets on --- at --LITTLE Rep BIVER-Meets on - at

Why do Men Relieve In Departed Spirits Communicating with the Living.

M. GREEN. wicked of this world.

is a dilemmas, they rest impaled upon the third—"we cannot tell"—and this makes a by all those who argue for departed spirits and discussed. Among the conclusions "Trilemma" a thres-borned difficulty. [See lit | making revelations to man. That there are | reached, we remember the following: That seducing spirits, spirits of devils, lying the Sunday school idea, if not the Sunday spirits, calculated to deceive, if it were possi-school itself, originated with the establish ble, the very elect, is clearly taught in the ment of the churches of Christ; that the tiam is not essential to salvation, let him be ac- Bible. See the seduction of Eve and the Sudnay school sustains the same relation to full of Adam, in Conceiv; also the tempta- the church that the pastor does to the con tion of Jesus, the second Adam, as recorded gregation; that unbelievers, as a general m Matthew; and also in Job, where Satan rule, are not to teach or hold office in our was permitted to afflict that upright man. These demons, or devils, or fallen angels, were known to the ancients. Their history and mythology abundantly prove the existence of evil spirits in the world influencing following as the only defensible or Scrip "My spensors in baptism; wherein I was man for evil. God. who loved man, has proposed to destroy the works of the devil preparatory to the final overthrow of the ing the gospel to the young and old Much Proper Book Catechian.

The preparatory to the final overthrow of the ling the gospel to the young and old indentification.

The preparatory to the final overthrow of the ling the gospel to the young and old indentification.

The proper Book Catechian.

The proper Book Catechian.

The proper Book Catechian. his people to consult witches, wizzards, nec- only visitor proper. was romancers, sorcerers, and all that class of spiritual mediums. In the days of King pastor of the Central Church, Memphia Saul, the first king of the Jews, all that class of men and women like our modern spiritualists, claimed to consult with the spirits of the dead.

ing out devils, and the hurning of the sor- address was fruitful in thought, eloquent cerers' books, are all evidences of the fami- and impressive. The general desire is, that populous, and more Baptistic State? It will liar spirits aiding the wicked men of this Bro. Landrum will come and see us Arkanworld to oppose God and the salvation of sians again. He is a native Georgian, and, one who has the time and disposition, carry the ordinary way they cannot be saved unless sinners. Still more: it is God dishonoring perhaps, we had better stop with what we out the estimate for the other States. in his Bible. "They have Moses and the that apen the best evidence in the world, is all prophets, let them bear them." "If they that is requisite, as far as faith goes, to salvation. The belief of this one fact and submission so believe not Moses and the prophets, they Publication Society, Philadelphia, was presone institution expressive of it, is all that is would not be persuaded, though one arose from the dead" If it were a fact that the spirits of the departed dead could make schools upon a purely Baptist basis; to cir would not every Christian know it would be either from Philadelphia or Memphis, and but what Moses and the prophets, and Christ and the apostles have already made known. there can be no use for them to come with their revelations. For it any one would not believe these heaven y accredited witnesses, could they believe the testimony o one speaking from the dark land of dresms? Let us see bow uttarly hopeless it is to get a sane man to believe the record of one of these spirits (and yet a sane man does believe the Bible). Suppose I approach the medium and inquire if the spirit of my departed father will communicate with me I am answered "yes," "But you must prove to me that you are my father, for if you are I will believe you. My father never lied. I am afraid of lying spirits, and there are on Sunday evening. The church was assimany gone out into the world.". "Well, my | ed in this work by Breth. Coleman. Robert on to prove to you that I am indeed your Boone and E py. The following order wa father. I will relate a little history you re- observed: Examination of the candidate member well, when you were ten years old by T. B Espy; prayer, by W. H. Robert You remember at the well the conversation charge, by R. J. Coleman; Bible presented. we had about the hazel switch I cut; you by T. P. Boone, and benediction by Bro thought I was going to whip you for Love. The examination was creditable, and not returning sooner with the amoothing. Bro. Love, though burdened with a family.

dise, and there is no occasion for his coming here for we have Moses and the prophets, and also Christ and the apostles. I should dishonor God by listening to you. I dare not hazzard my soul by listening to a spirit You cannot prove you are my father.

lowship with the uniruitful works of dark murmuring of the Grecians against the Spiritism, and, by request, I am to repeat lected in the daily ministration. The aposthe sermon next Sunday night from the the very wisely concluded that it was not Buo. Enros — It has just been my privil ulpit. May God help the Baptist ministry reason that they should leave the word of lege to attend and join the festival of the to explode this Bible and soul-destroying God and serve tables, and being guided by Baptist Sunday school at this place, and SALUE Meets an Saturday before the first delusion. Brethren, do not shut your eyes the Holy Spirit, they directed the brethren presuming it would interest your readers, death-bed. de the only son and the only Sabbath in October, at Salem, Ssline county, to the magnitude of this evil. Look at the to look out among themselves seven men of we will give you the following account of the brother, I was forcibly reminded of the lines communications in a recent copy of the honest report, full of the Holy Ghost and same: At ten o'clock, arriving on the of the poet: Avalanche, of Memphis, and let the honor of wisdom, whom the apostles would appoint ground, everything gave indication of life "Leaves have their time so fall, and flowers to God and the love of souls constrain you to over their business, that the apostles might and energy m the church and coramanity in lay the ax heavy at the root of modern give themselves continually to prayer and having liberally prepared for the entertain-

#### ARKANSAS ITEMS.

.3311 9 C. B. ESPY. This is the Fourth of July. It has long been a day of public observance. An occa sion that set in motion a train of influence resulting in the permanent establishment third Sabbath in October, at Okaiona, Clark, of "the best government the world ever saw," may well be commemorated. These recollections have a place in the hearts of all American citizens, but

THE SUNDAY-SCHOOL CONVENTION

It is answered by saying, the proof of tinning all the present officers for another

Many questions pertaining to the work These revealed facts furnish spiritual were submitted by the committee before Sunday-schools; that other books than the Bible may be used, but of a strictly denominational character. From the conclusion second, we dissented, and insisted on the tural definition of the Sunday school: The church at work on the Lord's day, in teach

DR. S LANDREM. We had seen his face before at the Southern Baptist Convention, but never knew him till this meeting. He preached two able and The history of Jesus and his apostles cast- convention address, Sunday evening The

ELD. R. M. THEASHER.

Sunday-School Missionary for the Bible and ent, and, by invitation, addressed the body He said his business was to organize Sunda, culate a literature of the same kind, coming not to interfere with any Southern interest by the circulation of an impure, or political literature. He wanted no conflict with the churches in Arkansas. He meant to build up, not to pull down. His address was fol lowed by brief speeches from Breth. Coleman, Russell Robert, Landrum and Espy, in which their co-operation with him in the good work of planting Baptist Sunday schools, was warmly expressed. Thrasher is a Southern man, a sound Baptist, and an able defender of our principles. We are sorry we have not a half dozen others like him, traveling and preaching in

the State. The ordination of DAVID LOVE. a member of the Searcy church, took place

(Construded from last week.) THE OFFICE OF A BEACON.

A B. SKARCY.

ORIGIN AND DETY OF THE SAME. By reference to Acts vi., it will be seen I have reason to believe is a lying spirit. that when the number of disciples in the church at Jerusalem had multiplied to such sions. Suppose the presbytery had declined? and cut it down. Have no fel- common comforts of life, there arose a the old paths? Last Lord's day I preached against Hebrews; because their wislows were neg COFFEE CREEK SUNDAY-SCHOOL Warren, Bradley county, Ark, John Wilson to the ministry of the word. Here we have ment of the large audience. the origin and duty of the first descons. They should be good and wise men.

calling, are much more closely watched than as conductor of the meeting. others, and, therefore, have to be much more The marshal of the day, Deacon Jarrett Saturday morning at 10 o'clock, by con-very unwise; but as the deacon's office rephenomena claimed as sufficient to affirm was changed, so that it now stands, The manages his own badly, it is hardly probable them the Lord's prayer. that the spirits of the departed dead do State Sunday School Convention of Arkan- that he would manage that of the church After asking the question, "What shall actually communicate with the living, is sas. It is our intention, with the blessing better. The growth and prosperity of our we eat and what shall we drink?" quite intensely false, and wholly unreliable to of God, to enlist the churches of the whole churches depend largely upon active and a number in the audience of boys and girls. every man who believes the teachings of the State. What say the brethren to this? By faithful deacons. There are two things de- men and women held up their hands as Bible. What does the Bible teach on this far the most important measures inaugurated monstrably certian: one is that no minister volunteers for the "coldwater army." with subject? The Bible teaches that God made was the appointment of an Executive Board, can divide his time between his secular and us. "Happy Day" was then sung, when Tet numbers of angelic intelligences; also which, in connection with the Sunday- his ministerial callings and be successful at the chairman introduced to the audience that a large number of those created spirits School Board at Memphis, and the Sunday- either. The other is, that no minister can Mr Newton B. O'Neill, of Trenton, who, tell by transgression from their holy state. School Committee of the State Convention, step aside from the preaching of the word though suffering from hoarseness, delivered These fallen angels are in league with the are to secure the services of a Sunday-school and take up the peculiar office of a deacon, a neat and tasty address, which was well devil, or Satan, the prince of devile, and missionary for the State as soon as possible. and constantly solicit contributions for his received, and betokens good things for our that he is prince of the power of the air, His business will be to organize Sunday own support and the relief of objects of the spirit that works in the children of diso schools, but particularly to arouse the charity, without crippling his influence as a bedience. There is another class of angels churches on this subject. This is the way, minister and greatly injuring his usefulness -elect angels-who kept their first estate. and the only way, to make of the conven- Then let all our deacons use their office well school (only five years old) repeated the ties hap isms of Campbellites invalid, and null Michael, the leader of holy angels, and tion and its work a success. Dr. Landrum, Let them wisely guard the temporal interest commandments, and the chairman rehearsed and void, because they do not practice it. But Beelzebub, the prince of devils, the leader the President of the Sunday School Board, of the church, while their faithful pastors them again with the whole audience. After tr the baptisms of Baptists are not Ecriptural of fallen or wicked angels. This prince of was present, and warmly approved the take the spiritual oversight of the flocks; several hard and carnest calls, Eld. C. T. and let it no more be said that deacons are a nuisance in our churches.

REPLY TO BRO. STEVENSON.

In The Baptist of the 27th ult. Bro Stevenson notices, in an article on "Sunday. some of his doings around Little Rock. He does not say a word, however, in justification of his baptism of the Methodist preacher. l'his amounts to a confession of his error on hat point. We hope it will be a wholesome lesson to him and others. Let the Methodists do their own boptizing.

But he mentions an instance where a church was constituted, eight miles from another church, of persous upon whom he had "urged the duty of baptism" without the sanction of & church. He baptized them, and they were duly recognized as a church. I think there were at least three Baptist churches within eight miles of the scene of the brother's operations. Yet the matter is placed on the ground of necessity. The distance of eight miles, then, will be the rule for Arkansas. But in Mississippi, an older State, where the population is larger instructive discourses, and made the annual and decidedly Baptistic, what shall be the children of Arkansas. W. H. Robert, rule? About six miles we should think. But what about Georgia, a still older, more be fair to set it down at four miles. Let some

If a man may baptize without the sand tion of a church, may he not also preach assist in the work of ordination, and admin ister the Lord's supper? Then it would

1. That a man is preaching contrary to the expressed wishes of his church.

2. That he is laying hands on some man whom the churches reject, or, possibly, some Pedobaptist preacher (why could not Eld. Stevenson help ordsin the Methodist preacher whom he baptized?)

3 That he is administering the Lord's supper at midnight in a private way, with the view, it may be, of a noothing the passage to the tomb.

He thinks we will question his authority

to baptize in this way. Most emphatically re do. Where and what is his authority? Will he make the same plea in the paper that he did when drawn up before the church to answer for baptizing the Methodist preacher? Then he took Philip for his example, and, I suppose, satisfied the breth ren. But I would like to know what he has to de with Philip, or Philip with him Philip operated in the days of miracles, and was under the special direction of the Holy Spirit in joining himself to the chariot of the distinguished traveler. But the days of inspiration and special commissions are passed. He might as well claim to preach

There are a great many churches ministers that would not recognise such baptisms. I venture the remark that, in the tions, neighb case referred to, every minister of the pres- ings to help in the great Sund bytery was an enti-Landmarker, and a boliever in the validity of Pedobaptist Brethren in the Baptist pulpit, my the ax an extent that it was difficult for the apostles Would not this have led to a great deal of at the root of this corrupt tree of infidelity to serve all in the daily ministrations of the confusion? Had we not better continue in

PESTIVAL

Deacon J. F. Jarrett, superintendent of A the school, assisted by the teachers and the young just entering life, or to the old man is fit for no position in the church members of the church, and the community unless he is a good man, and if he is an generally, gave every one a cordial welcome. official member, he is, if possible, under and sealously attempted to make the day greater obligations to be elecumspect. It is pleasant. As General Sunday School Evan said that a statue on a house-top must be gelist, under appointment of the Executive much larger than life to appear to be as Board of the Baptist Sunday School Conven large. So official members, from their high tion of Arkansas, I was called on to preside

chasts and circumspect, that they may even having his school in fine order and with at Searcy, from which I returned yesterday, appear equal in piety to others. Deacons beautiful singing (led by Bro. Jackson), in company with Eld. R. M. Thrasher, is of are also required to be full of wisdom; this received and welcomed as visitors on the far greater interest to the lovers of this good does not necessarily mean that they should occasion, the Midway Sunday school, Superwork. The organization was effected last be educated, for some educated men are indent Jas. E. Davidson; Hickory Ridge unday-school; Superintendent McGinnesa; quires them to have to do with all the Cypress Sunday-school, Superintendent Rev. such communication is demonstrated by session. Churches from various portions of finances of the church, they should be men Mr Groves, and having seated them in order facts. The Bible being judge of these pro- the State were represented, though not as of wisdom; an unwise man is not apt to in the beautiful grove, we called the crowd posed facts, I propose briefly to say that the many as we desired. The name of the body manage his own finances well, and if he to order, and, in concert, repeated with

young brother in the profession to which be has devoted his life.

Little Sue Belle Davis, of Hickory Ridge Scaife, delivered a very interesting address. and then dinner was announced. schools marched in procession to the table. which must bave been two hundred and fifty or three hundred feet long, and was loaded with the good things that they know how to fix so well at Cotfee Creek, and there School Influence," what I had said about being enough for all; and each visitor and scholar satisfied, we returned to the stand and listened to an interesting address from Rev. Mr. Gioves, of Cypress school.

Coffee Creek school sung "O Sing unto the Lord," and Dr Jas. C. Robert being called for, came forward and asked the children to repeat a taxt with him. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of

the throne of God in Heaven." The chairman called for volunteers for the Sunday-schools generally; urged their utility, and all sung, "the Sunday school army," and the pleasant day's proceedings were ended with the parting hymn, led by Superintendent Davidson, of Midway Sundayschool. The day, with its pleasant scenes, will long be remembered. God tave the Clarendon, Aug. 12. S S. Evangelist.

FOREIGN MISSION CONTRIBUTION.

Liberty Church sends for the support of the and are ead. But we rejoice to know that gospel in China, and with the little she sends our loss is his eternal gain, and that, sooner her fervent prayer that God may bless it to or later, we will be able to meet him "whera the salvation of some poor soul.\* There is parting, where sickness, sorrow, pain and death are felt and feared no more. a spirit of missions being awakened here among the few weak orethren, and you will hear from us again.

Bro. Graves, put me down on your subcription list to stay, and I will work for the 20 000, and pray for it too. If I was able I would send for a good many for my Methodist friends. I feel the need of just such a paper to stand up with me here in combatting with error, darkness and Methodism.

I have this month (July) constituted two churches in the very midst of Methodism. and they hate me; but I have baptized a good many of their members, and still they severe trials that deprived her of bushand come, of which I will give you more account and child with becoming submission She in the future, if the Lord wills.

Send us the paper and pray for us, and may the God of all mercy bless and preserve prepare to meet her on the other shore. you as a fearless defender of the truth and the old landmark principles, which I love. and upon which I stand. P. M. PEARCE. Pocahontas, Ark., July 21, 1872.

ont to Bro. Tupper, Corresponding Secretary of the Foreign Mission Bears, michanond, Va.

BARTHOLOMEW BAPTIST SUNDAY

SCHOOL CONVENTION. We are pleased to learn, through Bro. M. and baptize under the commission of John Green, that this convention has been or ing to the children, the grown receive were the Baptist, or that of the seventy, or the gapised to meet the day, before the fifth affected, and the meeting resulted in the addiapostles. I suppose his anthority was recog- Sabbath, in the year, in some church within tion of twenty-one to the church at. Indian nized by a church. But did his church audits bounds, and annually the day before the Bay, and the conversion of many others thorize him to baptize in this indiscriminate session of the Association. Sunday-school that will in eternity swell the praises of

On the beautiful, bright, calm third Lord's dev. in August (18th), 1872, at twenty namutes to 9 o'clock A. M. at his father W. W. Hughley) residence two miles from Hughey's spirit enietly returned tooks God who gave it.

As I gazed on the melanchit mene. when sad-hearted friends atpod around the

wither at the cold wind's breath; But thes then hast all sessons for thine owa, oh! Death."

His teacher, Prof. Kennard, remarked: Death is sad, very sad, when it comes to after the race of life is run; but to south just entering upon the causes of manhood it is saddest of all."

John, aged nineteen years segen months and fifteen days, was in the halcyon days of youth, the pride of a fond father, the igo of a deting mother and the pet of loving sisters, with all the future of his young life. gilded with a halo of anticipated prosperity, success and happiness. How well he had commenced to run the race of life was attested by the presence of his teacher and numerous young friends, anxious to do all in their power to relieve his sufferings or

soothe his dying agonies.

Death was inexorable. Congestive fever soon did its appointed work; but the King of Terrors had no terrors for him, and he might well have exclaimed: "Oh! Death. where is thy sting! Oh! Grave, where is thy victory!" He was perfectly mangned to the will of God, and willing to die. He frequently spoke of death with composure. and begged his weeping parents and sisters to meet him in the paradise of God. His dving wish was: "Mother, bury me where you can see my grave from your room window." Oh! who but that mourning mother shall ever know how often she will seek the last resting place of her darling son, and, as she looks on the tablet that marks the spot. repeat the words: an are on whether ou

"Alas! nor tears, aor breaking hearts from Death's fell power can save, Else bad the quiet sleeper here been rescued from the grave. Could fond affections pleading prayer the

parting spirit stay, Or sister's weeping wall keep back a brother from the clay. The youthful form beneath had no'er been

mould'ring in decay,
But gone... This pile, by love upreared, would warn the stranger's tread Softly to press the sacred spot where rests our hallowed dead.

But fondly vain on graven stone his merita Or strive his virtues to portrag in feebly

fait'ring verge,
Alast nor praise, nor blams can pierce the
grave's cold 'sod'; If he had faults they rest between his spirit and its God." glassennan at at

His predominating trait was fondness for home and home endearments, and use affections were fully reciprocated by those he loved so well; and, were a friend permitted to pen one brief line as an epitaph which heaven." He forcibly impressed the text should express the sentiments of father, upon them, and sung with them, "Around mother and sisters, it would be: "We all miss thee at home, Johnnie." Rest in peace. to nother out of sene Soil B.

> Died, on the 24th of July, 1872 at the residence of J. A. Enochs and H. E. Enochs, their son and our brother, WADE HEKSY Exocus, aged nineteen mouths and eight days, and by the bine out will right and

Thus passed from earth the dearest, the sweetest and the best from our father's family circle. During our brother's illness, he apparently suffered but little. When the last fatal night came, one might have stood by and heard those grosss, sighs and lamen-BRO. EDITOR: - Enclosed you will find four tations which moved the compassionate dollars, which I wish you to credit Bro. A. Jesus to tears on hearing that Lazarus was W. James and myself; and \$6.05, which dead. Jesus wept; no wonder that we weep

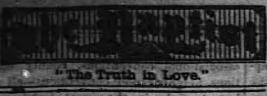
Travis county, Texas. S.A. Exocus.

THIPD. Show and Mrs Evilina V. Cook, died, near Devall's Bluff, Ark, June 8, 1872. She was the daughter of R. T. and Eliza G. Sanders, and was born in DeSoto county Miss. April 26 1848 She professed faith in Christ in 1865 attaching herself to the Baptist Church at Hernando. Her husband, Robert F. Cook, preceded her to the grave about nine months. and her only child, a few weeks. Her walk was that of a christian, passing through the lingered only a few days, and passed, like a flower, from earth. Let the fond ones who watched so faithfully around her bedside.

White River Jauraal and Hernando Press please copy

"OUR LITTLE OVER FOR JESUS"

The lovers of the Savior will be pleased to earn that we have just closed a delightful meeting, in which we spent four days laboring specially for the conversion of the young people in that community. in preach-



mee to all his commands; no genuine love to people that does not influence a made good to them as he has ability and opposity.

J. B. Graves.

#### A PROPOSITION.

If we hope to reach twenty thousand by January, so as to issue a sixteen-page names otherwise ordered.

which we are passering for the present intervals takes from our sestimary labors ]

#### THE MIDDLE LIFE.

Introductory.-Do Sainte Bectate Angels of They Die"1-Where de Disembedied Spirits Exist between Death and the Resurrection !-Shool, Hadee, Tartarus.-If the Spirits of Wickes Hen could Re turn, would They Engage in Producing the Manifestations of Modern Spiritism Paradise .- Is it Heavan, or the Blissful Abode of the Waiting Saints!-if the Return, would They Engage in Producing the Manifestations of Modern Spiritiam !- Could the Spirits of Martals such a thought of them? Produce them !-Can the Spirits of Dead Persone Return to Earth to Warn, In stapet, or in any way Hinister to the Living!

CHAPTER VIL that single fact is insufficient to prove that seased friends can communicate with us. We must seek in the rap spelled communi-

Spiritualist) The next question, whier naturally follows the one just considered, is:

BQ SALVIS "GO TO HEAVEN WHEN THEY DIS?" That all saints do go to heaven immediately after death, is a sentiment almost univermily preached from our pnlpits in this age, and especially upon all funeral occasions. It is sumg in the songs of all our worshiping essemblies and in our Sunday-schools: it is and has become an unquestioned article of eur faith and the sentiment with which our pasyers are closed. The one who will presume to question it arrays against him the prejudices of the entire community. The to practice an act which God pronounces fithers have preached it to succeeding gencontians, and they will take it unkindly for their soundness to be suspected. Children have received it from their fathers, and their prejudices are all arrayed in its favor. But it is intimately connected with this discusnion, and I hazgard a candid, scriptaral investigation of it, amerely as I must suffer for it from the bands of my friends, who have accepted the futh of others without a carefed personal examination.

1. Hower is, unquestionably, a place, not mere state. The Scriptures recognize three heavens. 1. The region of the air through which the birds fly; hence, we read of "the fowls of heaven," "the dew of heaven," "the clouds of heaven," etc. 2. The firmsment above the clouds, in which the sun. moon and stars seem to be fixed; hence "the sun in the midst of the heavens." "the stars shall fall from heaven," etc. 3. The third heaven, the high and holy place. of which the Jewish holy of holies was a type, the place of God's special abode, "the enater and metropolis of the universe, in which the Omnipresent Deity affords a threme, and the earth is my footstool." There is no fancy in this position.

that they may see him as he is.

fection or happiness.

PRODUCE THER?

will toward men. Their visitations to the enjoins haptism. affright and torment our families? Can we ment if the Baptist church is. believe that God would commission them to assail night after night, the houses of quiet Christian families, with rocks, sticks, and every conceivable missile, destroying property and endangering the lives of the occu-Good angels, we have seen, never act

independently; they wait upon and only execute the commands of God. In nowhere in the word of God do we find them The rap may be ultramundane, and yet triffingly employed, and when they are sent to communicate with mortals, their communications are always important and usecations themselves, for conclusive evidence ful; are we, therefore, justified in believing that intercourse from beyond the bourne is that they are the spirits of God's holy not forbidden to man. (Robert Dale Owen, angels who perform in the "seances" of traveling showmen, who suffer themselves to be used to gratify the idle whims and curiosity of the eurious, by mercenary diviners and professional neercmancers the Simon Maguses of past ages, or the Mansfields and Fosters of the present? Can we believe that the twaddling communications, utteriy useless to the living, not to mention their positive falsity and permeiousness, received by spirit mediums, come from these holy and exalted spirits? Can we believe that God would suffer them to employ themselves in propagating a belief which the Bible denies; in encouraging us diabolical, and upon which he has denounced his fiercest judgments? Can we believe that holy angels are now engaged in making revelations of faith and of the future to mortals, when, by the authority of Jesus Christ himself, the last angel that has been allowed to communicate with the living, in closing up his revelations of future things. declares, "For I testify unto every man: # # if any man [any one] shall add unto these things, God shall add unto him the plagues written in this book; and if any shall take away from the words [deny any part] of the book of this prophecy, Ged shall take away his part out of the book of life." \* \*

> I feel confident that the Caristian reader every one who respects God's word-will decide with me, that whoever the spirits may be, evoked and used by modern spiritists, or that produce the physical manifestations claimed, they are not God's holy angels.

> SUCH A BELIEF IS IMPOSSIBLE TO ANY ONE WHO ACCEPTS THE BIBLE AS AN INSPIRED

# RE-BAPTISH-No. 5.

We have insisted that haptism involved nearer and more immediate view of his per- several parts, and that the sum of the parts feations and more sensible manifestations of is essential to the whole, and the whole his giory than in the other parts of the cannot occupy higher ground then each part disine kingdom." It is from this place that separately; and that, as haptism is a posi-God's messengers come to earth on their tivo rite, the will of Christ is the sole ground missimis of love, and to which they return. of the obligation to observe it. Each part admit it does involve this, what then? received a just recompense of reward; how some of the richest illustrations of di-"The Lord hath prepared his throne in the or specification, if considered asparately, is heavens," etc.; "the Lord is in his holy as binding as the whole; therefore, each temple, the Lord's throne is in heaven." must be obeyed. The parties acting under Thus saith the Lord, "The heaven is my the law of baptism have as much right to set aside the whole as they have to set aside That place called heaven may be the grand any one of the parts. Hence, we assume casatral urb around which all the countless that if one party, acting under the law, can sion, until it is plainly proved that there has and was firm in its punishment—did not yield suns, with their systems, in the whole uni- dispense with the part which pertains to it, not been. verse, revolve as our planetary system it may set aside all parts involved in bapravoles around its sun. This orb might tism. But if one party cannot dispense of justly be called "the keaven of heavens" that part which the law demands of it, then it cannot relieve the other party from the 2 We are taught that nothing incom- demands of the law. Each part is essential. pless imperfect or unclorified can enter or and, therefore, to be regarded as a scripdwell in heaven in the presence of the tural principle. Now, if the law of baptism, Halv One. All its inhabitants must be per- which we may call a logical whole, contains giorified in these respects like him, no specifications respecting the administrator of baptism, then there is no law on the 3 The Scriptures also teach us that the subject of the administrator of haptism, and dynlicit in the presence of God are the re- any one who has sufficient strength may ents of "the fullness of joy, and of pleas. baptise; for where there is no law there is ares forevermore of uninterrupted and in- no transgression. It will also be observed expressible biles hope lost in a boundless that no courch can rightfully restrict the administering of baptism to any one person All meh must be fully redeemed-per- or class of p-rsons; were it to do so, it fected giorified and smafed. They can would usurp the authority of Christ, the regular succession from the apostles, but ly look forward to no future change, Lawgiver, and make a law where he has simply at the bands of one whom he knows as respects their hodies, which will add to made none. If no qualifications are pre- to be a scripturally qualified administrator; acribed, and no law is laid down, then " he that is, one who has been duly accredited as the "Afterward they came unto the iron gate that believeth and is baptized," no matter minister or agent of a New Testament church

new rolame, and if the sender will he re- alarms, destructions, disturbances, annoy- the applicant within its fold. The scimin- may two, and so finally reject the whole. aponable we well and paper at once, and ances and injuries justly attributable to istrator acts for the church, not independsence all with No. 1, Val. 6, unless ultramnndane agencies of seme sort in this ent of it. Now, suppose a person receives treatise? Can we believe that holy angels, immersion at the hands of a Pedobaptist pure, exalted, peaceful, loving spirits would minister, or one acting without the authority haunt our houses in the darkness of the of the church of the New Testament, what night, set all the beils about the house a does that immersion do? Certainly it did ringing, and by rappings, and knockings, not initiate the immersed person into s and poundings, and disgusting scratchings, Baptist church, for neither the recipient nor disturb the peace of families and torment the administrator had any such intention. Christian people for years and years in The person immersed by this Pedohaptist snecession? Can we believe that they would was initiated into a Pedobaptist society. walk our dwellings as ghosts, for years, to which is not the church of the New Testa-

Dr. Archibald Alexander's second reason for not joining the Baptists was, " If the Baptists are right, they are the only Christian church on earth, and all other denominations are out of the visible church." The pants? Who can, for a moment, entertein Bantists affirm that they are right; then from their standpoints, all other denominations are out of the visible church. It will follow, therefore, that those who are out of the church of the New Testament cannot initiate persons into this church, even though the persons immersed are proper subjects for initiation. The Baptist church cannot, in view of its responsibility to God and the maintenance of its rights, place the control of the rite beyond its own power No earthly power has the right to induct a person into the church without its consent; therefore, if an individual is immersed without the consent and authority of the eburch, the act of immersion does not mitiate into the church, and as baptism is the act of initiation, the immeraton which does not initiate, is not baptism.

Dr. Jeter says: "Only duly qualified minthe administrator is without the due qualifi tion. I suppose the Doctor means that an immersion may be valid though performed Now, what is meant by being "duly qualified"? Does it mean that a man should be a member of the New Testament church. and that this church should authorize saying to him that some part of it was usehim to baptise such as are deemed fit for initiation into the church, or does it mean that he should be a man of true piety, and one whose labors are apparently blessed of some other, and finally all? the Lerd? If the latter, we can never determine to a certainty that the conditions are present in any man. In the former case. we find the qualification determined y the church, which, beyond all doubt, has the right to initiate persons with suitable qualification into its membership.

Dr. Jeter says: "The central point in the discussion of the subject of re-baptism is this: Is the due qualification of the administrator, in all cases, essential to the validity of baptism?' He further says: "If it is then, obviously, no man knows or can know that he has been properly haptised." Suppose true piety be required as a qualification in the administrator, can any man know that he has been properly baptized? Certainly not. There are cases that cannot in Hebrews ii. 1-3, when he said: "There- Miss. Language fails to express the deep shall have been an unbroken succession of any time we should let them slip. For if know their new pastor, but we do know that duly authorised administrators from the the word spoken by angels was steadfast, there was in that church eleven years ago, Would it warrant us to cet aside or alter the shall we escape, if we neglect so great sallaw of Christ? The Doctor will not so affirm. vation; which at first began to be spoken secrated to Christ, as would make any min that law, there must have been such a them that heard him." succession of baptizers, then we are to believe that there has been such a succes-

it. Is not one assertion as valid as the other? It seems so to us. It should be remembered that the law of ben sm does not require a person to receive the ordinance at the hands of one whom he knows to be in

educt that angelic power is equal to the duty like them-should be observed with slon of faith." He sennot baptise the ting power is given unto me in seaven and earth; prediction of all the phenomena described out the agency of another passen. But as sometions bubs, then, without clear and positive violation of the law obligating him to denomination and the age. Perfectly this question may see well be more except the "Le Beptiere," that aprung tive violation of the law obligating him to up in England about the beginning of the this duty. He adds that the siministrator of the Hoty Spirit; teaching last number of the Records, one of B. ARE WE JUSTIFIER, EITHER BY REASON OR THE 17th century, will accept this conclusion, is bound to immerse the candidate, and to them to observe all things whatsoever I have Ford's articles in the Repository on The word of God, in sellevine that holy arous and that, too, because baptism is not simply teach that it is done in the likeness of commanded you; and lo! I am with you manifestations of Jeans." WOULD BE COMMANDED OF PERCHAPPED OF PERCHAPP and faith, then it is regarded as a duty who practice effusion do not this, nor will In the gospel according to Mark, it is "I am that I am," properly rendered would We have shown that holy angels, more which depends upon the presence and the Campbellites do it. None but Baptists preach "my gospel." In Matthew, having read "I shall be what I shall be." This when commissioned by God to execute agency of another. And as we have shows can meet the obligation here set forth by received all authority, he commanded them however, is not controverted by Bro. Varden judicial numishments. which are always that no one whatever can legally administrate to teach all nations, and to teach them to but he intimates that the statement in the ummary, spon nations or persons, rejoice baptism, then it must follow that, as it is the tor, and he is obligated to perform the observe all things whatsoever he had com- article in "The Persons" preserves the original over and take pleasure in promoting the duty of some one, or come class of persons duties named by Dr. Dagg, these obligations manded. It must, therefore, follow that nal words. The Targum of Jonathan has appiness of our race. Their mission, like to baptize, it is so because they possess the must have been imposed by Christ; then if these who are commissioned will not—cannot it, "I am he that shall be," implies that the that of Christ's, is pense on earth and good qualifications prescribed by the law which the immersion he administered by one who do their duty unless they preach the gospel Targum of Jonathan is not Chaldraic. Bro. eannot or will not meet these obligations, it in its completeness. The teacher must teach Varden also objects to the words of Moses friends of Jesus are merciful and gracious We have also seen that baptism is a follows that some of the parte or specifics the doctrines and precepts of Christ, nothing Eheach asher cheech, "send by him that shall ones—either to impart useful instruction, to initiatory rite, and that the person receiving tions which Christ considered necessary to less and nothing more. The proper subjects be"—the Messish as a straining exeg a z of " I strengthen in hours of trial. to gnard from it must distinctly intend thereby to become baptism, not being present, there is no bap- of Christian faith are the words and practice shall be or I am." It is an interesting quesphysical injury, or deliver from temptations a member of the church; that is, the New tism. Therefore, were n Baptist church to of Christ and his apostles. These constitute and evil influences—to bless, not to curse. Testament church. This church being reshose they are appointed to minister unto. sponsible for the character of its members, who could not meet these obligadown from age to age, as distinct from those Moses decline to go down to Egypt as unfit begin to raise class. We say to use and all. With this knowledge of their pure and exalted has the right to decide upon the applicant's tions as a baptism, it would accept less than pseudo Christian traditions of men, which for that great mission, desiring that the begin to raise climb. We say to make a part for the whole. Were added to gespel, as the part of the measy nature, peaceful dispositive, mission of love qualification for membership; then the Christ requires, or take a part for the whole. Were added to gespel, as the part of the measy nature, peaceful dispositive, mission of love qualification for membership; then the Christ requires, or take a part for the whole. ron can and send on to commence with the and mercy, can we attribute to them the oburch is a party to the rith which brings Further, if a church may except one part, it traditions of Pharisees and elders were to him as the one to come—that he should

#### WORDS OF LIFE.

When the appostles had been cast int prison the angel of the Lord opened the prison doers and brought them forth and said to them: "Go stand and speak in the temple to the people ALL the words of this LIPA." (Acts v. 20.) "All the words of this life," may mean all that pertains to the gospel of Christ. The word in the original. rendered words, is sometimes translated 14, 15.) take it either in this or its ordinary use, the others their thoughts, or what is in their own minds. The words of life had been revealed commands, mandates, or directions. If we by Christ in his life, discourses, death, resur rection and ascention. So we may read this passage thus: Go stand in the temple—the most public place—and preach all the doc trines of this life. "Words" is often used in the Scriptures for truths or doctrines "If any man hear my words." (John xii, 47.) The spostles were then to go to the temple and preach all the doctrines and commandments of Jesus Christ. They were to preach all the doctrines of eternal life founded in the word, to teach the people who came to worship according to the law, the whole doctrine of salvation from sin and death, and show that the law was fulfilled in the sacrifice of Jesus, and that by his resurrection he had brought life and immor-

We may infer from the above that heaven was and is so deeply interested in the isters of the gospel are authorized to admin. preaching of the gospel, that difficulties 31, 32) Again: the truth is God's great ster haptism;" and yet, the Doctor contends and hindrances are not only removed, but that a "haptism" may be valid although the commands are repeated to proclaim it in its fullness and completeness. This gospel was of God, and, therefore, important, It was so because he had published it, and by one who is without the due qualification. he had done so because it was the best plan for restoring man to himself. All that he published was necessary, hence to leave out or omit any part of this gospel, was virtually less, and, therefore, not to be imposed upon men If we have the right to reject or omit any part as useless, why may we not reject

Galatians i. 6-10: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said Father. We must raise our banner in the before, so say I now again, If any man name of God. We refer the reader to the preach any other gospet into you than that following: Deut. iv. 2; Prov. xxx. 5, 6; ve have received, let him be accuraed. For Rev. sxii. 18, 19. do I now persuade men or God? or do I seek to please men? for if I yet pleased men, i should not be the servant of Christ"

It seems the apostle had reference to the duty of preaching the gospel in its fullness. be determined beyond a doubt. The Doctor fore we ought to give the more earnest heed interest we have felt, for many years, in readds: "The principle requires that there to the things which we have heard, lest at gard to this church. We do not personally apostles to the present time." Suppose we and every transgression and disobedience when, as pastor, ill-health made us resign, Then, if, according to the requirements of by the Lord, and was confirmed unto us by ister successful. My brother, may God help

vacillating. It determined what was crime, to circumstances; but if not obeyed in all Those who present the objections here respects, it punished each and every offense, resented by Dr. Jeter, strangely call upon and made no allowance for transgression in baptism, the administrator should be duly that sinneth through ignorance, both for pointing out a time when there was a want presumptiously, whether he be born in the of the scriptural qualifications in the admin- land or a stranger, the same reproacheth him. (See Numbers, xv. 30, 31.)

So we see that under the old dispensation.

and broke his commandments. heard, we myelve enreelyes in opposition to advantages and discipline, and the pastor well afford to sign his name —En that leadeth unto the city, which opened to the law.

The administrator being so accredited, the limit of the community there of limits case there seems to be no necessity limits can be not necessity limits case there seems to be no necessity limits can be not necessit the power, moving a ponderable for an administrator, for every one may standing it may turn out that the administrator was an impostor. because it is his spostles he said to them, so we into all the monds that shall shime eternally as Christ's. number of "Annihilation" till next week, monds that shall shall be and they went lawfully heptine hispeals. Further, if bap trator was an impostor, because it is his spostles, he said to them, go ye into all the We are happy to say that Dr. Londrum. The fact is, modest and heahful modest and healful out and passed on through one street and tism be simply an act of individual duty, official, not his sucr character, that the canworld and presch my gospel to every creaPastor of the Central Baptist Church of step asids to let the elephant pass. But you Hend, believing it impossible for Peter to

He subject the baptiamal succession is a shall be raved. (Mark xvi 16.) In Mat
Work, without any visible sign of barm. Hard, believing it impossible for Peter to compare without the knowledge and collusion one-thinks of making repentance and agency of the subject the baptismal succession is a matter of very little importance.

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The subject the baptism of the sub

added to the Old Testament, and made the go and lead the people forth. word of God of none effect. (Matthew xv. 6.) No one should be without this only Bap-

receives an undue importance, while another Christian R-pository, St. Louis. Mo. is correspondingly lessened in value. To prevent this. God requires us to rightly divide the word of truth. (2 Timothy ii

Of these things put them in remembrance charging them before the Lord that they ject of serious thought. Words are the the subverting of the hearers; study to show means by which men convey to the mind of thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Or the to mee signifies to cut straight, to di aright, and pressed upon the hearer as the mests. word of truth, or as the gospel, which is the Hisstock of violins, guitars, and brass instrupower of God unto salvation to every one ments, will be found very satisfactory as to that believeth. The words which Jesus touch, tone and quality of manufacture. spoke were the words of God. He says: All his pianos, organs, and other instru-"I have given them thy word," and the 17th ments have been selected by himself persoaverse of the same chapter he prays: "Sanc. ally, and so purchased as to give him the tify them through thy truth; thy word is sbility to sell at very low figures truth." And why? Because a continuance | We can personally and confidently cominstrumentality in our new ereation. James | See bis advertisement. says: "Of his ewn will begat he us by the word of truth." (James i. 18.) If Christians, we are chosen through sanctification of the Spirit and belief of the truth.

We must teach what Christ and his apostles taught. What they taught is of the very first importance to us. He knew just what was needed, and that he spoke, and sent his servants out to all the world to teach them all things whatsoever he had commanded; and so important was this truth. that when Peter and John were imprisoned, an angel was sent to release them, to stand in the temple and speak to the people all the words of this life. This command from God by the angel, was really a repetition of com-

We must hold up Christ in his true character-in his life, teaching, death, resurrection. authority; his commands, precepts, and intersessorship at the right hand of the

# PERSONAL.

By private letter we learn that Eld. C. M Gordon has been called to the charge of the Wall Street Baptist Church, in Natchez vine grace and fine working talent conyou to "strengthen the things that remain"

miliar faces. Eld. P. L. Mitchell, who has been at work qualified to prove a regular succession of him that is born among the children of been warmly received and quite successful. duly qualified administrators, when they Israel, and for the stranger that sojourneth has found his health so far declined as to have never disproved such a succession by among you. But the soul that doeth aught make it an imperative duty to rest. He therefore left last week to spend a month in istrator. The Doctor says: "No one can the Lord, and that soul shall be cut off from to the attention of Mrs. Cram, Descon wish to correct. I stated that the associaprove the existence of such succession." among the people." Why? "Because he Smith, Deacon Morse, of St. Cloud; Ed tion convened Friday before the third Sah-We may say the Dector can never disprove hath despised the word of the Lord, and hath Sanders, and others, who so hospitably re- bath in September. It should have read, broken his commandments, that soul shall ceived us years ago as an invalid. The Saturday before the third Sabhath. utterly be cut off; his iniquity shall be upon Lord reward them for their kind interest for us and for him. Also, Bro. Mitchell has accepted the unanimum call of the Baptist he that failed or neglected to do what God church at Grenada, Mississippi, and we concommanded, despised the word of the Lord, gratulate both the church and the pastor Then, if we neglect to speak all the words regard themselves greatly favored in secur- upon the wind. Any brother writing on of this life, or the things which we have ing such an intellect, with its high collegiate any subject, with honorable purposes, can

Tong Tong Come Come to being the print of the print of the Street Margarity Tong.

Dr. Varden, of the scholer of the

shown, or attempted to show, that the words

The Jews had substituted the shadow for tist monthly. It is invaluable to those who the substance, using the symbol for the desire to have theological subjects presented thing symbolised. In this way they put to their minds in an attractive form. The things out of their proper relation, giving to family department is bright with gems of one a significance not intended One fact religious literature. Address S. H. Ford,

The large and well known justrument dealer, of Memphis, Mr. H. G. Hollenberg. is daily expected from the east, where he has secured the largest and most desirable passage containing it should become a sub- strive not about words to no profit, but to stock of general musical merchandise ever brought to this city.

> He opens a very large number of the most splendid and richly toned pisno- and organs that are of the very best manufacture, reet aright; to set forth truth/ully, without and from such houses as steadily turn out the perversion or distortion. This passage forbids most perfect instruments. Among his assortany perversion or distortion of the word, ment are the choicest Church Music Books and demands that it be set forth truthfully, instruction books in great variety, the rarest giving each part its proper relation, import. selections of sheet and popular music, ance and value. Some commands are not books for schools and classes of all grades, binding until others are obeyed; each truth embodying the most beautiful mu-ic and is to be brought in at the proper time, have sentiment, and to schools and churches and ing its importance and value set forth choirs he offers remarkably liberal induce-

in the truth is evidence of discipleship, and mend him to those who need to meet a that the disciples may know the truth, and refined musical taste, and such specially as that it shall make them free. (John viii, order from a distance. His musical judgment and fair dealing can be relied

#### LEXINGTON, TERN.

A letter from there states that this little church has been revived, and is encouraged. Before the war they bad one hundred members; but, like many others, they have been brought down to fifteen. By the Board of the Central Association, Bro. G. R. Taylor was sent there to preach, and in a recent masting twenty have been added to the church. They were assisted by Bros. Senter and Brnton. After so long a dearth, this meeting was one of deep interest. One special item is that seventeen out of the twenty are men, and boys of about eighteen years of age. How the woung have a lifetime before them for Christ. See their vote of thanks.

# ESPECIAL ATTENTION.

All persons desiring to advertise through an agency, will find Edwin Alden, 178 Elm street, Cincinnati, Ohio, a good, honest thorough business man, and one who has respect for his word, and will do exactly as his agreement states. He has been doing business with us for several years, and we think it right to compliment him for the faithful discharge of his duty which has ever characterized his transactions.

bold its session at Clover Creek Church, Hardeman county, two miles south of Medon, commencing on Saturday before the second Sunday in September, instant. Persons arriving on the cars either Friday evening or Saturday morning, will be met by brethren and conveyed to the church. Delegates arriving will report themselves to the committee of arrangements-W. A. Gisss and John Freeman-who will assign them homes The law given by angels was steadfast—not from the long, dark years that Satan has during their stay. Every exertion will be held the scourge over that church. I yet made by the brethren of Clever Creek trust I shall again see those loved and fa- Church to accommodate the delegates and

The editors of THE BAPTIST-Bros. Graves in Little Rock and Forest City, Arkansas and Keep-and all the ministering brethren those who insist that, in order to a valid any form. "Ye shall have one law for him and Mississippi, as an evangelist, and re- of Memphis, are invited and strong y solicitcently at Bartlett, Tennessee, where he has ed to visit us at the association. Brethren R. DAY.

# CORRECTION.

Bro. Entres:-I find, since mailing my notice to you of the Central Association, Minnesota We earnestly recommend him that I have committed an error, which I

Yours etc., W. H. BRUTOR. Jackson, Tean., August 26, 1872.

Avorrnous letters, articles, queries, etc., cannot, seed not expect any notice. elect. That church and community may cannot throw away time, money and brains

RAMER'S CASE CAVECE, TEXAS, has reserved fourteen converts. They were all

# Department.

RIPLET RAMBOAD .- This read is finished. and the cars are now remaing regularly truly and fraternally yours, etc. from Rinley to Middletan, sounseting there with the Memphis sad Charleston road We now have daily connection with Memphis, and can go to and return from Memphis the same day, if we desire to do so. Ripley is destined seen to be one of the most active and presparuse trading points in the extreme morthern part of the State. It is supported by a kigh, healthful and fertile country, that is already improving; and our new railroad will give a new impetus to the growth of the country, as well as of the town. Many of bur fringle and brothren east of this, who are looking westward for a some, would do well to look at this country before settling elsewhere. The friends of our new railroad kad a grund celebration at Ripley, on Thursday, 29th nit., and commissioners were present from Jackson to receive the road, m order to the allowance of the anbsidy provided for by the last Legislature.

Ern. A. Goodwiy, an aged minister, in his Text. - Watch ye, stand fast to the faith, one 85th year, died at his residence, eight miles southwest of Riplay, on the 28th ult He lingered for several days, as it were, in sight of Paradise, rejoicing and praising God, and desiring to "depart and be with Christ." He was perfectly in his right mind, and not a the less so for her luxury and her immogloud obscured the Sun of Righteousness rality. from his enraptured view.

Dr. M. W. PHILIPS will not give up his splendid agricultural paper-the Southern Farmer-on account of the professorship which he has accepted in any State University. He has made arrangements by which he hopes to make his paper better and better. It would pay any man who has even read Philips' Southern Farmer, and certainly every farmer ought to have it.

THE EXPONENT OF OLS COLLEGE.—We are glad to learn from Prof. Martin that he is much encouraged in this good work.

A Little Samer.-We desire to whisher about eighteen months. into the ears of the Baptists of Mississippi After his departure, the Gentile members factors; A. P. Bush & Sons, cotton factors; vailed seriously in the church at Corinth, God's glory." Wm. H. Barney & Co., dealers in hard and certain puffed up teachers had entered Mississippi, are recommended to us as with which he preached and taught, asserted more or less subject. liberal and gentlementy in their business that which was detrimental to his character transmitions. We hope our brethren will as a man and as an apostle, and sought to not forget them.

One interior. -Bro. Geo. B. Davis, of Reha the confidence of his church. both Church, Banks ---- was ordained faling health.

Parznixe Church, being weak in numbers and in means, has had a hard time in building a house of worship, which they now occupy. But the house is not yet finished. and they owe about \$300 on what has been done. Small amounts to assist them would be thankfully received. Send to W. H. Hardy, A. R. Carter, or Benj. Thigp:n. Paulding, Mississippi.

(Eld. J. T. Pitts, pastor), has enjoyed a

tional meetings; but we expect (D. V.) to your things be done with charity." Koscinsko. We hope that brethern will through from its Alpha to its Omega.

Dr. Traspala has removed from Colum- "Watch ye, stand fast," etc. bus, Miss, to Knoxville, East Tens. ilis Tensdale will return to Texas in October, in fastoess, manliness or strength, and love.

[Correspondence.] REV. P. T. WASSEN:-

of Mississippi Collage, having histened with snother thing to fall." pleasurs to the "Commencement Sermon" delivered by you in the sollege chapel, June do good, have sutherised as, as their comtitee to request a copy to be sent to Tur will accorde to the request, we remain, very like the centinel who sleeps not at his world in dress to that extent sometimes,

Walter Hillman, Committee. Chinton, Mim. June 29, 1872.

ELD. WALESS HUDBAN AND PROF. M.

MARTIE:-Doer Brak :- Thanking van for the ples ire you express in having listened to my sarmon, on the occasion raferred to, I have emoluded, for the reason you nesign, farnish you with a copy for publication The Barrier. Hoping it may do good, and that God may be glorified by its publication. Fremain yours fraternally,
P. T. WARRES.

Mobile, Ala., July 12, 1872.

BACCALAUREATE SERMON.

Delivered at Mississippi Collage, Winte Miss., es Smeday, June 23, 1875.

P. T. WASSEK, DOSISE, ALA.

you like men, be evering. Let all your thing be done with charity -1 Cor. xvi. 13, 14. Corinth, the renowned capitol of Achaia was distinguished for her great wealth and progress in the arts and sciences, but non

The apostle to the Sentiles-the model preacher of the new dispensation-whether in erudite Athens or in imperial Rome, as well as in dissolute Corinth, boldly and fearlessly, but m love, preached the gospel of Christ, of which he said: "I am not ashamed," and though he inquired: "Who is sufficient for these things?" nevertheless did preach it under that firm conviction: a garden and a "truck-patch" to take and "Woe is unto me if I preach not the gospel," etc. He it was who was successful in cerablishing a flowishing church in this city, famous for her wickedness, some where about A. D. 57, which church was made up

who trade in Motile, that there are some (for the church mainly consited of these)

churches to take immediate action on the late, for the faith once delivered to the

1

fall. Shakespears had the right idea when Dear Bre :- The members of the Facalty he said: "Tis one thing to be tempted,

prayed:

"O wad some power the giftle gia as. To see oursel's as Ithers see as."

cording to the weakness of each one does the wily tempter plan his work. Tempta though God permits it to try or test our ing soprano voice is heard thus far: faith. But he has promised to you, watchful and prayerful saint, his faithfulness, who will not suffer you to be tempted above that ye are able; but will, with the And then soprano, alto, tenor and base temptation, also make a way to escape, that altogether, repeat the strain. A visitor devil; such temptation as is common to never sheep ment." God never so designed. brethren, when I came to you, came not

now to dwell upon some things for which not in the house of God. We learn that we it. 4.) Remember, then, that if you preach been greatly refreshed, for they have been who trade in Modile, that there are some (for the church manny countries of these), you should watch. Suffice it to say that are one in Christ Jesus as Paul did, so fer as you are able, the made to feel that it was good to wait were who have given material aid to our college darkness and corruption of heathenism— you should watch for opportunities of growth made to feel that it was good to wait upon the large darkness and corruption of heathenism— you should watch for opportunities of growth made to feel that it was good to wait upon the Lord. Many of those who united watch when it needed it worst; and those who yet living in the midst of a licentious peohave proven to be "friends in need" should ple—were not entirely free from heathenish unto men's souls, and especially watch, that are innovations upon the plain and simple born. "He that goeth forth weeping, bear those who seek the Lord early will be born." not be forgotten. Among these, we are corruption. Rivalry and contentions (but in all you do, and in all you

wase; and Marshall. Davis & Co., whole- there with their pomp and show of worldly some of the many temptations against which tists, as well as others, is to imitate such than the hearts of those to whom you will sale grocers. These "fellow-helpers" in a wisdom, who, if they did not really despise Christians and Christian ministers should things. Beware, then, of worldly conformity, go to preach Christ and him erucified. good work for education and the truth in Paul, pretended to despise the simplicity always watch, and to which they all are which is attributable to a neglect of the

supersede him by trying to win over to them is too much of this eld Adamic feature in to them only, but to any and all who would to you or upbraid you in reference to your Christians. They flatter and are flettered to conform to the world to any extent, "Re duty in the Sunday-school work. I would, Nor was this all Certain erroneous that extent that, in some cases, it has come not conformed to this world; but be ye though, remind you that there are thousands to the ministry on the first Lord's day in notions abuses had erept into the church to pass they almost live on flattery. Hannah transformed by the renewing of your mind, of God's ministering servants who have Argust, Elds. R. A. Whitfield, M. B. Maum respecting the celebration of the Lord's More has said, "Hold! No adulation; 'tis that ye may prove what is that good, and found out that the Sunday-school is the and P. H. Bilbo acting as presbytery Bro. supper, the exercise of spiritual gifts, the the death of virtue! Who flatters is, of all soceptable, and perfect, will of God." nursery of the church. Hundreds of our Javia is said to be a gifted young man, resurrection of the body, and the marriage mankind, the lowest, save he who courts the (Rom xii 2) shout twenty-five years old; was for a while relation. At length these facts were com- flattery." To flatter is to fawn—to damn THIRD—COMPANIONSHIP WITH UNBELIEVERS a student in Mississippi College, but found municated to the apostle by some faithful with faint, false praise. Deception is in it; it necessary to leave college on account of member of the church, requesting his advice and deception in a Christian, especially in a on certain matters of a practical nature. Christian minister, is base, terrible, and in especially in regard to the marriage relation God's word denounced. That saints should this is why some do not advance or make in their state of trouble at that time. This not be guilty of it; listen to Job, who said, more progress in the divine life), that incalled forth the Epistle, from which our text "Let me not give flattering titles unto men; stead of choosing their associates and their is selected for this occasion, which is re- for I know not to give flattering titles; in wives from smong helievers, they sometimes markable for its variety of topics, and which so doing my maker would soon take me are on intimate terms with the unconverted, presents us with a clearer and fuller view of away." (Job xxxii. 21, 22) That ministers and even marry, now and then, these of an practical Christianity, in the primitive and should never use it, listen to Paul, how he alien spirit. Be it understood here, that it give it any personal attention; but if you will apostolic churcher, than any other epistle wrote to the Thessalonians: "For neither at is not meant that we are not to be friendly get a flourishing Sunday school in operation, ever written by him. These great principles any time used we flattering words, as ye with unbelievers; on the contrary, we must your ministerial labors will be much light here laid down, and which met the needs of know, nor a cloak of covetousness; God is be friendly and kind, and endeavor to win CHERRY CREEK CHERCH, Pontotoc county that church then, are good for all time, and witness." (1 Thess. ii. 5.) How apt are them to faith in Christ. To this end we are sure lights, if followed, in every age, by ministers, as well as Christians who are not must preach, and pray, and labor. But we season of refreshing from the presence of which every church similarly troubled and in the ministry, now a days to use it. Paul may, upon scriptural grounds purely, questhe Lord. Eight members of their Sunday tempest tossed may, by God's grace to guide and the other apostles, who did not use it in tion the propriety of the marriage of school professed conversion; fifteen persons and help her, steer her way safe to glory. the very quotation just cited, would dissuade believer with an unbeliever. Listen to Paul were baptized, and one other approved for From the foregoing it may be seen who Paul us from it, because it is highly displeasing in 2 Cor. vi. 14, 15, which may be rendered gave to that church the admonition in the to God. Persons in the churches now flatter thus: "Become not unequally yoked with Associational Martings.—We are sorry text, viz: "Watch ye, s'and fast in the their pastors when they say, "Bro A or Bro, unbelievers. " \* \* And what part we cannot attend a large number of associa- faith, quit you like men, be strong. Let all B preached a fine sermon this morning; he has a bel'ever with an unbeliever?" Some preached us a pretty sermon to-night; he is question whether this Scripture refers to attend one every week, while they last. Perhaps no more important admonition, a handsome man—a pretty man." This, marriage at all, but others think it does. Sunday-school in each of your churches at A. J. Baows, Pontoto:—Had ast fergetten Chickseaw, Tippah, Oxford, Aberdren and sion, had your speaker searched the Bible Your speaker thinks with Bro. Graves, who two extremes—opposed to each other—as die out said, "A pretty man and a pretty sermon white and black, light and darknessrepresent, exceedly and faithfully, in every At the present day, when so many pro- are abordinations." The wicked use flattery lutterly heterogeneous Too close interassociation, the Orphans' Home and "our facilitane, and some Baptists, instead to others and to themselves. Listen to the course with unbelievers, in other relations, is Suaday-schools, and are supplied with Bap to you for your kind promise. You could make paper." Let every association urge all the of ob. ving that injunction: "Contend earn- Psalmist in his description of flatteries: also evidently included. The image here is tist literature. "There is no faithfulness in their mouth; from the symbolical precept of the law, says Orphans' Home question. We hope the saints," has departed from it to that ex- their inward part is very wickedness; their another, found in Leviticus xix. 19: "Thou claims of this institution will be placed tout they are "teaching for doctrines, throat is an open sepulchre; they flatter shalt not let thy cattle gender with adverse properly before every church in the State. the commandments of men," how important with their tongue." (Pa v. 9.) And again, kind; "or that in Daut. xxii. 10: "Thou shall We hope, too, that some brother will see the advice in this Scripture in its bearing "They speak vanity, every one with his not plow with an ox and an sas together." that our circular, which has been sent to the upon you who are about to go forth in the neighbor; with flattering lips and: with a Listen to Deut, wii 3, which forbids marris churches, will be read in each association or world as Christians and as Christian minis double heart do they speak." (Ps. xii. 2.) ages with the heathen—the unbelievers placed in the hands of a committee on pub ters, and you who will hereafter go, in your Certainly, then, if the wicked do it, Chris- "Neither shait thou make marriages wit lications Will not some good brother vol. lives and in your conversation, to preach the tians ought to avoid it—ought to watch care them; thy daughter thou shalt not give unteer, in each association, to get a long list gospel of the Son of God. Heed, then, fully against it. The Scriptures abundantly unto his son, nor his daughter shalt thou that you, young ministers especially, with testify that hypocrites use flattery to those take unto thy son." Listen again, and hear Coassardy Danty, whose communications boldness and with power, and with sim- in authority, and to God; that false teachers Paul, in 1 Cor. vii. 39: "The wife is bound have not appeared, will please exercise plicity and in demonstration of the spirit, and false prophets use it, and though worldly by the law as long as her husband liveth patience with ns, and read B.o Warren's may preach "the truth, the whole truth, advantage may, for a time, be gained by it. out if her husbandlike dead, she is at liberty and nothing but the truth as it is in Jesus." yet it seldom gains respect, and never last- to be married to whom she will; only in the ing regard. Now, as you are in danger of it. Lord" (i. s. let her marry only a Christian) My theme is, success in the spread of avoid it, and those given to it, remembering Now, Paul meant this, and he could hardly contraspondents snowid govern themselves Christianity depends mainly on four conditional it shall run its race and be punished, for we err, or be mistaken, for in the close of the secesdingly. We nuderstand that Bro. tions or things, viz: Watchfulness, stead- read, "The Lord shall cut off all flattering next verse, be says, plainly, "I think, also, lips, and the tongue that speaketh proud that I have the Spirit of God." And who order to must some appnintmants which he Watchfulness is the first thing. That this things." (Ps. xii. 2.) How dangerous is will say that Paul had not that Spirit in muld not fulfill, in several of the important is a Christian duty and privilege, and that flattary! The tongue that nees it is a little, large measure? Who will say that he is not this State, and that my labors may redound terms in that State, during his late extensive it as absolutely necessary, you must be ready but a dangeress member, when prostituted good authority, as a lady ones did, who tour through that great commonwealth. He to admit. "Watchfulness," says Webster, to such a base purpose. A little member. called him a crusty old backeler? Paul meant, has already agreed to assist the pastors and his wakefulness, vigilance, indisposition to but it hoasted great things; and no man by 2 Cor. vi 14, that believers in Christ habitation of God, through the Spirit."

various ways, and into temptation they may seem whennur charmany is Astronom spirit, whose hasrts are not with Chris-

Thereare many wars in which Christians ladeed can be Since, then, every Christian knows by ex conform to the world, and to studey are rough no react to the sarnes that perience and from information farnished in more or less tempted all the Signs. And it ras suape, is a restration water reserves 23d, and believing it, from its general excel- God's ward, that he is subject to temptation; is not only true of Christians individually. nce in matter and diction, calculated to and since he is liable to fall lie to the snare but of churches, and pastors, ten-ministers of the toe who, like the spitise, weaves his -are often curried along with the popular web around the unamposting fly, it is highly our rent, and do not cry against it. In minister, and especially young ministers Barrier for publication. Roping that you important that he be wakeful, vigilant, and dividuals and churches conform to the post, never to close the eye of his faith. which keeps the moorer class from church, Some one has self: "The word 'watth' and thus from hearing the gospel, and this belongs among the master-pieces of the it may be, will keep them out of heaven.

Holy Chost, amos, with this one word, he Tney conform to the world in the "so-called" ins the parpetual attention of the innocent amusements, where no line of Christian to his whole duty, and so can demarkation is drawn between Christians awaken and arouse him to so great a degree." and the world; and churches, too, do it in Watchfulness and prayer are hare joined by their music, in forms and in ceremonies. In intention of the apostle; and by the in- primitive times the disciples, when they met struction of the Scriptures they are insepa- for worship, doubtless all aung who could; rable. Hence the importance of that in- forms and unmeaning ceremonies were unction;" watch unto prayer," that Christignored, and there they worshiped God, tians and Christian ministers, who, of all though under great difficulties, from love of classes of religionists or people, are most it, and to glorify him is their service was subject to temptation, may not fall into it. their simple aim. But now things are Time will not allow the speaker, on this somewhat different. The tendency of this occasion, to name many of those peculiar age, and of this generation, is to depart from temptations which befall saints in their offi- those old landmark paths. Now, four cial and nnofficial character; nor does he voices, in some of our city shurches, are know them all, since he is not endowed with heard singing for the whole congregation in that power for which the Schotch poet such operatic style as that the melody which the congregation would make in their hearts, did they all sing, is destroyed. Just think of the murdering of those good old hymns No two men have the same temptations sung by ancient saints, and those in genera presented to them in the same way. An tions just before us! Just think of that good old hymn-

"We all, like sheep, have gone astray," ato! tion is not of God, but of the evil one, sung in the following style—the clear, ring

"We all like shoep" - " . . . . Next a deep bass voice is heard-

"We all like sheep"\_ . . . . he will not approve. And yet the ten with him." "Watch unto pre proper means of grace, and which will surely bring darkness and leanness upon Unfortunately-may it not be said-there the soul Paul said to the Romans, and not

ANOTHER TEMPTATION, AGAINST WHICH CHAIS-

One great fault with Christians is (and

TEMPTAMEN AGAINST WHICH WE SHOULD HERE, Whose mind is carnel at "enmity with God, not subject to his law, neither should be elevated. Our man of the

Perhana this is one of the greatest tamp tations which some educated or laarned cont nd against. Against it let them watch contend. Paul, who was the most learned Uninister of his day, seemaitted no such folly as this; was never drawn into such tamptetion. Festas said unto him, " Paul, thon art beside thysaif, much learning doth make thee mad." But Panl snid, "I am not mad. most noble Festus, but speak forth the words of truth and sobaraces." If it he madness to speas as Paul did, with the feeling he had, in the language of another, we say: "Haaven make ne all madmeu!" That minis er who is placed to give his hearers an intallectual treat, and who never reaches their hearts, mistakes his calling, and though he may get to heaven (for "the Christian shall be saved, yet so as by fire "), will wear a starless grows. Happy he who designs to enter npon the sacrad work of the gospel ministry, if, while in college, his heart, as well as his head, is trained.

everlesting gospel of the Son of God; be Enterprise Baptist Church and the casatry not too metaphysical in your preaching. at large, have lost severely in the death af The people want a plain and simple gospel; Sister Magee. She leaves her aged husband and this gospel, which you are to preach, is and three sons, who have the warmest syenadapted to the necessities of Adam's ruined pathles of innumerable friends. The passer race. Remember that it is not astronomy, of the church, Etd. J. B. Hamberlin, attended nor philosophy, aor classic lore that can her funeral services next day in the presumen convert the soul. It is for you to preach of a large conceptree of citizens. It was a this gospel, and let the Spirit regenerate the matter of regret that her aged husband wen soul. "It hath pleased God, by the foolish absent, and could not reach home is term ness of preaching, to save them that believe" for the burial. The memory of Slater Magse Go preach, then, to the heart rather than as a Christian, a wife and mother, as a meanthe head. Preach in plainness and in simber of society, and as a writer of consideraplicity the gospel as it was, and as it is, and ble distinction, will remain sweetly with bur ye may be able to bear it." Christ en: lured present, forgetting, doubtless, where he was, will be given to men to preach. Be advised bereaved family, and with all who knew has temptation from the wicked and from the says: "Well, I like bacon and pork; but by Paul in reference to preaching: "And I, in this and other States man. Paul says to the Hebrews: "He was It is not a part of his economy that in with excellency of speech or of wisdom, in all points tempted like as we are, yet worship a few only should sing or worship declaring unto you the testimony of God. annual meeting at Silver Creek Church. without sin." Having resisted, and having for all the congregation. But again, the For I determined not to know anything Pike county, Misa, which lasted ten deserovercome by the word of God, he is able to renting of pews in church edifices, thus among you, save Jesus Christ and him cruci- The meeting was conducted by Eld. succor those that are tempted, and he will drawing distinctions between saints, is fied." (I Cor. Il. 1, 2) "And my speech A. Crawford end the pastor, Willis J. Fortes of Jews and Gentiles, and here labored do it if they "watch unto prayer," in order patterning after the world; is conforming and my presenting was not with anticing berry. There were lifty so ren accessment to to the world; for, make these distinctions- wards of man's wisdom, but in demonstrathe the church-two by letter, two restored, and Would that time allowed the speaker and here let them be made, if you will, but tion of the Spirit and of power." (I Cor. fifty-three by experience. The church has pleased to mention Gray & Hudson, cotton too common in some churches now) pre-With this remark, let us pass to notice dency of the age, and that among Bap the temptation to preach to the heads rather

TO THE PASTORS OF CHURCHES.

Dana Basynast :- I do not wish to dictate young ministers owe much of their ability to be useful to that instrumentality, and knowing the value of it, are using it with marked success. Many of our most flourishing Sunday-schools are to ba found in the churches in charge of our younger ministers Is it any thing wonderful that we find God blessing their labors? They are sowing the seed, and must, with care and culture, reap an abundant harvest. You may now have a Sunday-school in your church, but do not ened. Zion looks to you, your brethren of the same of the suther. We think the change expect you to do this work; the Savior, who esn probably settle the matter more to her east said to Peter, " Feed my lambs," repeats the satisfection without our advice. same injunction to you. Have you done it? G. C. Breses ETT :- Canaot saswer your quety Will you not do it? There are a few sugges- natil after the publication of Bao. Wattering tions I wish to make to you. Think of them, sermon is finished. brethren, prayerfully, remembering that you J. E. Baussus:-Yes, we think the persons

school work, and urge your members to do church doss not invalidate its administration

The Lord willing, we will attend the Jud-on, young men, could be given you on this occa- when used as flattery, is simply abominable. The believer and the unbeliever are the once. Revive it, if you have suffered it to to reasw Bro. Griffin's paper. Have written

3rd See that the Sunday-schools attended Hops he is receiving it.

4th. Urga all the members of the church. young and old, male and female, to attend ministers will do sayou have determined today punctually every Sunday

5th. Try to remove all obstacles, such as getting your members to provide stoves for cold weather, and to attend themselves with their children at an early haur, so as not to interfere with the preaching of the word

6th. Have delegates appointed from the

Sunday-school and church to attend the Sunday school convention called by the of tha Baptists in Missouri, has eight pea-Sunday School Board to meet the day before femors and three tutors. One hundred seed your association meets. 7th. Pray that God may accompany the ance the past year, and of these sixty-three

teaching of the truth every where, with the are candidate for the ministry. At the late outpouring of the Holy Spirit, so that the Commancey & the degree of D. D. understanding may not only be enlightened, conferred they mey. Charles 4 Manage but the heart touched, and those who teach President of the DB University, Murkeysbean and learn become true disciples of Christ. 8th. Pray that God may bless the Sunday. too, of Columbian College, Washington, R. C.

sebool canse every where, and especially in to the glary of God, and the foundation being Christ, what I build "may be for n a vain andeaver to make themselves lask

too intimately sesseleted with those of an years older than Rapoleon or Wallington. about "style" in young ladies

MINISTERIAL EDUCATION. 'The standard of ministerial myself, are unlettered, should labor for that result. We need more ministers of learning of varied and prefound learning. I wante essech the releisters not to persuade years and leto the pastorate tas early in the Of conrec, it is gratifying to no all, as -as the students themselves, to know that their labors are appreciated and solicited he the abbrekes, but if they yield to them solicitations they will regret it in fataus years Again, there is too great have an enter theological schools. I wast to my to young men in college, be sure to comthorough literary course bafors going in Greenville. Do not change from one inchtution to another without graduating Thus is a matter of great importance, both as in habit and results. It certainly would be m proud day for our theological caminary the students were well educated whee the anter bar balis. Lat us by all mesme stimulate our young ministers to long continuance in mental training in the edection J. W. Boshmas.

Abardeen, Miss., July 15 1872

DIAB.

At her residence, in Enterprise, Miss, August Brethren, you are now about to go out, 19, 1872, Mrs. A. L. Magee, consort of Judga and you hereafter will go, to preach the Micajah Magee, aged aboutainty years. The

> l have ever seen at the baptismal watered assembled on the banks of Bogos Chase where the candidates - fifty-three - wise immersed beneath its chrystal waters be Eld. Crawford. The mind, by imagination. could recur back to the days of John the Baptist when he was baptizing in Jurden, and be forcibly impressed with the similarity of the seena How beautiful to behold die ordinances of the Lord.

My dear brother, I hope you will and this very imperfect communication of sufficient interest to give it a small space in your = cellent paper.

Holmesville, Miss., August 16, 1872.

BRO. GRAVES: - 1 sec in THE BAPTIST, in the Mississippi department, a mistaks in referense to the time of the Columbus Associations. It meets Friday, before the second Sables. in September, (instead of October, annuated) Another correction in my name, please correct. Yours in Christ,

W II. GLEXE. Starkville, Miss., August 25, 1872.

MISSISSIPPI LETTER-BOX.

T. M. S .- Your query is laid saids for want

referred to onght to be reasived by letter with 1st. Learn all you can about the Sunday- out rebaptism. A little disorder is a Bayess of ordinances. Perhaps a little inferentias of

again to be sure that it will go to him all right.

do a better thing for your oburches than to get Tas Barrier into every family. If all the thers will be no doubt about getting the teen page paper.

A. H. Bourn, Winona:-- Your article ares no type before your letter was received I have concluded not to attend Zion Association or the to difficulties in reashing it. Hope to be et de Koseiusko.

William Jewell College, under the control fifty-seven young then have been in attent-Tonn, and the of L. D. on Pool T. P. Pris

Yours gentlemen who spend an house two before the gians on Handay morning, in but it hoasted great things; and no man by 2 Cor. vi. 14, that believers in Christ about the spirit."

It is wakefulness, vigilance, indisposition to be it is nonced great things; and no man by 2 Cor. vi. 14, that believers in Christ and about the purpose of keeping of danger, or of for the purpose of keeping of danger, or of the purpose of keeping of the barret in the betterers in Christ and the barret in the betterers in Christ and the barret in the better in the best the danger of the barret in the best the barret in the barret in the best the barret in the barre killing; who owe their sleek looks to the

Electric de la company de la c

Bhe the armadillo, a respect the hangard Im nuts open the monkeys, and adore the

and I think the hipopotamus entitled to a v te.

The Beaver ( Castor fiber) has a nameless charm

Two met with true politeness from the lynx; and, 'pon my soul, it also to the I manet speak too highly of the common

I leve to watch the ortatures, and learn their little games ; the little di lad

Beal these from my fancy all the prettient per There's the camel, Humpty-Dumpty , Neck-or-

Nothing, the giraffe; Jelly Gnish, the old hyens, with his idioulo Twark the metiess metiens of the more fero-

The the tigers shift their places, and the loopards change their spats;

Bille, toe, the burly bear, and give my wonted dele .-FE E The polar bear is not the bear that climbs the pule].

Then let as be to every beatt a patron and s talls his tale, each has his aim as sure as

he's his end. A home a to be learned from them, and man Limself ms v stea!

Been new light from the tapir, some impression from the seal.

MISCELLASEOUS ITEMS,

The wood of the Osage Orange, says the Beel World, is highly valued in the South the carriage and wagon building. Changes of weather are said not to affect it, and wheels made of it stand a great amount of and tear without needing repair, while other wheels require to have the tires shrunk me a year. The wood also yields a beautibi orange dye.

The editor of one of the organs of public epinion in Terre Haute, Indiana, says, "This a the bountiful year. The small fruit crop mimmense, the wheat crop is huge, the oat crop is promising, and the baby crop is un-

A traveler in Constantinople describes a singular flower, which is in the form of a perfect humming-bird. The resemblance of this curious flower to a tiny bird is said to

Carbolic acid is said to be a sovereign remedy for mosquitoes and flies. A few drops exaporated in a room, or poured upon the dothes, will keep the winged pests at a comfortable distance.

The corn crop of Texas is so heavy that formers complain of the extreme labor of gathering it. The yield is unprecedented in the hisory of the State.

An alligator nest has been established at Palatka, by the overseer of Hart's orange grove. The eggs were secured from nests hand in the swamps. He expects to find a seady sale for the young reptiles to Northvisitors next winter.

What a nuisance!" exclaimed a gentleare exclusively Theological. The Seminary does not
nuiertake to enplant a college or grainmar school, in
giving literary 1 atruction. Those who need that must
each it where it is appropriate But in pursuing the
extensive course included atrictly under Theology, inintraction is given, adapted to different grades of preparation; so that the best college graduates and those
who have easy n good Earlish education, may both find
such course as they respectively need. "What a nuisance!" exclaimed a gentle-I meant the musicians there, who keep up such a noise with their instruments, that I an't hear your conversation," was the reply

not injure its good qualities, a simple cover sall that is required to prevent evaporation and keep the dust from falling into it. is flows from the pen with ease and freeness. The stroke of the pen made with it is quite Mack if desired, and will endure unchanged to all time, provided the paper or parchment remains sound; and even papers that have

Tax word carat, used to express the fine ass of gold, is so called from an Abyssinian bean, which, from the time of its gathering, raries very little in its weight, and 'for this meson is need in Africa as a weight in gold m it is in India for gems and pearls. It is, with us, an imaginary weight, used to express the proportion of gold in a given mass of metal Thus, if an ounce of gold is divided mio twenty four parts or carats, then gold swenty carats fine, is that in which twenty parts are pure metal and four parts silver. sopper or some other alloy.

Tur queer ideas which enter the fertile lesies of Hibernians at all times are suffi mently astonishing. A school of poor children having read in their chapter in the Tible the denunciations against hypocrites who "strain at a gnat and swallow a camel," nere afterward examined by the benevolent maroness, Lady E \_\_\_\_, as to their recollecions of the chapter. "What, in particular, and the sin of the Pharisees, children?" mid the lady. " Ating camels, my laify," was the promot reply.

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Levery student feels that all the teachers are working to be laterest and advancement; hence nearly all stadents latines.ce their friends to come and enjoy the same 4. Most students are convinced, after trying this school and comparing it with others, that they can accomplish it least twice as much for the missives here, in the same ength of time, as at any other institution.

5. The large attendance the average term attendance the average term attendance the average term attendance teing over 25. Leables us to retain a wide range of recitations and drills, so that all who enter here at as, time

tations and drills, so that all who enter here at as, time can find classes to suit them in nearly all subjects.

5. The methods of instruction and drill are so much more thorough going, practical and objective than lumest other institutions, that our pupils, for the most part, make as immediate access in whatser business they nudertake after leaving here.

7 The large majorty of teachers trained here find immediate employment, with good positions; and what is better, hold them with increased salariss, or have calls to all better naces. ill better places. The spirit of this school is that of hard work and d scenomy. The spirit of caste, extravag. not and which no place among us. Every arr-nacement is made by the President to

2 Every arrangement is made by the President to diminish the expenses of students in board, in books, in stationery and other items, from which many other institutions derive their greatest profits.

10. The management and government, having the moral supports a discarried on without man; charted laws. It is bund to be better to win any aditional cases of irregularities than to trammel the large majority of good, carnest arradents with rules and regulations required by only the few.

II. The statements in our Catalogues are louad, by those who come here, to be reliable, and they gladly send them abroad, correborating and strengthening these statements. SOUTHERN BAPTIST THEOLOGICAL

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ARE 5. The Board of Managers shall power to appoint its own meetings; elect its own Charman and Secretary; acquist an Editor its papers and publishtions; Standing and point Committees; also its Agests and Columnters, fill any vacancy which may occur in its own body, or in the edice of Carresponding Secretary or Treasurer; cannot its own By-Laws; (Promod always, They conform to this Constitution); monga the daties of the Covresponding Secretary: superintend all publications of the Secrety: establish Depositories; and in general to watch over the interests and transact the majores of the Secretary. Seven members shall be a seven members as a seven members shall be a seven members as unimess of the Society. Seven members shall sensitute a quorum, who shall receive a liberal mensation for the time given to the Society's

TREASURER. ARR. 6 The Treasurer shall give boads to mch an amount se the Board may appoint; thall be under the direction of the Board; and thall make an Annual Report to the Society. MEETINGS.

Asz. 7. The Society shall meet annually, as such time and place as the Board of Managers | the South, and the result of their labors will more than may appoint. Special mastings of the Society may be talled by the President or Corresponding Secretary, upon application of the Board of Managers.

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ART. 9. Alterations of this Constitution propased at aprevious Annual Meeting, or recomenied by we-thirds of the Beard of Managers, may be saide at the Annual Meeting by a vote of two-thirts of the mambers present.

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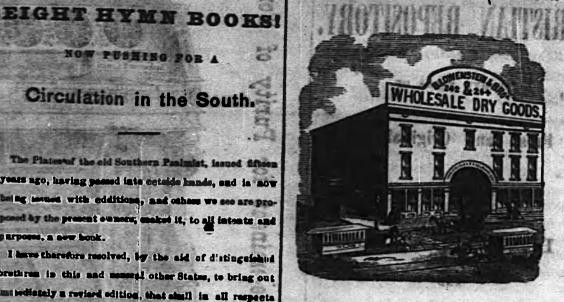
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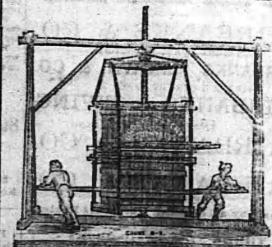
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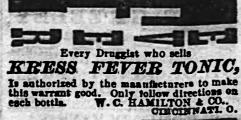
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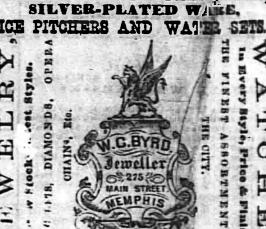
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